

14 / 27 September 2017

UNIVERSAL EXALTATION OF THE PRECIOUS & LIFE-GIVING CROSS

Before Vespers, the priest (wearing his phelonion) approaches the Table of Oblation, where the precious Cross, decorated with various flowers and lying on a tray that is covered with an Aer, has been prepared. The Royal Doors and the curtain are closed. Priest: Blessed is our God... Deacon or Reader (in the altar): Trisagion Prayers. During this, the priest censes the precious Cross and then gives up the censer. Priest: For Thine is the Kingdom... Then are sung the Troparion of the Cross, Glory... Both now... and the Kontakion. During the singing, the priest makes a prostration, then places the tray with the Cross (covered by the Aer) on his head and carries it to the Holy Table, preceded by two candle-bearers. The priest puts the Cross on the Holy Table in the place of the Gospel Book, which has previously been set upright at the back of the Holy Table. The priest censes three times around the Holy Table. Then the curtain and the Royal Doors are opened and the vigil begins.

GREAT VESPERS

Deacon: Arise! O Lord, bless!

Priest: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Clergy: O come, let us worship God our King.

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

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

O come, let us worship and fall down before Him.

Then the chanters chant the following selected verses from the 103rd Psalm:

Psalm 103 (Selected Verses)

Chanters: Bless the Lord, O my soul. Blessed art Thou, O Lord. Bless the Lord, O my soul. O Lord my God, Thou hast been magnified exceedingly.

Refrain: Blessed art Thou, O Lord.

Confession and majesty hast Thou put on.

Refrain: Blessed art Thou, O Lord.

Upon the mountains shall the waters stand.

Refrain: Wondrous are Thy works, O Lord.

Between the mountains will the waters run.

Refrain: Wondrous are Thy works, O Lord.

In wisdom hast Thou made them all, hast Thou made them all.

Refrain: Glory to Thee, O Lord, Who hast made them all, Who hast made them all.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Great Ectenia

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the deaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

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Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travelers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

LORD I HAVE CRIED...

Canonarch: In the Sixth Tone: Lord, I have cried unto Thee, hearken unto me.

Then immediately we chant 'Lord, I have cried...' (Psalms 140, 141, 129, and 116).

Psalm 140

Lord, I have cried unto Thee, hearken unto me. * Harken unto me, O Lord. * Lord, I have cried unto Thee, hearken unto me; * attend to the voice of my supplication, * when I cry unto Thee. * Harken unto me, O Lord.

Let my prayer be set forth * as incense before Thee, * the lifting up of my hands * as an evening sacrifice. * Harken unto me, O Lord.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

Psalm 141

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Bring my soul out of prison that I may confess Thy name.

The righteous shall wait patiently for me until Thou shalt reward me.

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Stichera at ‘Lord I have cried...’

8 stichera of the feast, *idiomela*, of the feast, in Tone VI, *Special Melody*: ‘Having set aside...’ —

Psalm 129

Stichos 8: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

Raised on high, the Cross exhorteth all creation to hymn the all-pure sufferings of Him Who was lifted up thereon. For thereon having slain him who slew us, He gave life unto the dead, in that He is merciful, and in the exceeding greatness of His goodness He hath made them beautiful and vouchsafed them to live in the heavens. Wherefore, rejoicing, we exalt His name and magnify His extreme condescension.

Stichos 7: Let Thine ears be attentive * to the voice of my supplication.

The foregoing sticheron is repeated.

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

The foregoing sticheron is repeated.

Stichos 5: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Moses prefigured thee, stretching forth his arms on high, and vanquished the tyrant Amalek, O precious Cross, boast of the faithful, confirmation of sufferers, saviour of all the venerable. Wherefore, creation, beholding thee lifted up, is gladdened and keepeth festival, glorifying Christ, Who through thee hath gathered the dispersed in His extreme goodness.

Stichos 4: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

The foregoing sticheron is repeated.

Stichos 3: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

The foregoing sticheron is repeated.

Psalm 116

Stichos 2: O praise the Lord, all ye nations; * praise Him, all ye peoples.

O most precious Cross, who art today exalted, and about whom the ranks of angels stand in gladness, by divine command thou dost uplift all who, for the stealing of the fruit, were driven out and were sunk in

death. Wherefore, we, the faithful, venerating thee with hearts and lips, derive from thee sanctification, crying out: Exalt ye Christ, the all-good God, and worship His divine footstool.

Stichos 1: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

The foregoing sticheron is repeated.

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

The Doxasticon of the feast, in Tone II —

Come, all ye nations, let us worship the blessed Tree whereby everlasting righteousness hath come to be; for he who by the tree deceived our forefather Adam is himself deceived by the Cross, and he who by tyranny held fast the royal house falleth, cast down by a strange fall. By the blood of God the venom of the serpent is washed away, and the curse of the just condemnation was lifted by the Righteous One when He was condemned by an unjust sentence; for it was fitting that the tree be healed by a Tree and that, by the sufferings of the Dispassionate One on the Tree, the sufferings of the condemned be loosed. Glory, O Christ our King, to Thy wise dispensation toward us, whereby Thou hast saved all, in that Thou art good and lovest mankind!

The Entrance

At the concluding sticheron (at ‘Both now and ever, and unto the ages of ages. Amen.’) the holy doors are opened for the Entry. The priest and deacon, bow twice before the Holy Table, kiss the Gospel and the corner of the Holy Table respectively, and bow a third time. The deacon taketh up the censer and presenteth it the priest to bless it. The deacon leadeth the priest out of the altar by way of the high place and the north door.

As they approach the holy doors, the deacon saith quietly:

Deacon: Let us pray to the Lord.

The priest saith this prayer quietly:

Priest: Evening, morning, and noonday we praise Thee, we bless Thee, we give thanks unto Thee, and we pray Thee, O Master of all: Direct our prayer as incense before Thee, and incline not our hearts unto words or thoughts of evil, but deliver us from all that hunt after our souls; for unto Thee, O Lord, O Lord, are our eyes, and in Thee have we hoped, let us not be put to shame, O our God.

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For unto Thee is due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The deacon censeth the entrance, the icons of Christ and the Mother of God, and the priest. He then standeth at a right angle to the priest (facing north), transfereth the censer to his left hand, and taking his orarion in his right hand and pointing toward the holy place, saith to the priest quietly:

Deacon: Bless, master, the holy entry.

And the priest, blessing, quietly saith:

Priest: Blessed is the entry of Thy holy ones, always, now and ever, and unto the ages of ages.

Deacon: Amen.

The deacon again censeth the priest and, turning to the east, standeth at the entrance and waiteth.

When the sticheron is ended, the deacon maketh the sign of the Cross with the censer and exclaimeth:

O Gentle Light

Deacon: Wisdom! Aright!

We chant the Vesper Hymn, the work of Sophronius, patriarch of Jerusalem:

O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: * Having come to the setting of the sun, having beheld the evening light, * we praise the Father, the Son, and the Holy Spirit: God. * Meet it is for Thee at all times to be praised with reverent voices, * O Son of God, Giver of life. * Wherefore, the world doth glorify Thee.

THE VESPERS PROKEIMENON

Tuesday Vespers Prokeimenon, Tone I

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Prokeimenon in the First Tone.

Thy mercy, O Lord, shall pursue me all the days of my life.

Chanters: Thy mercy, O Lord, shall pursue me * all the days of my life.

Deacon: *Stichos:* The Lord is my shepherd, and I shall not want. In a place of green pasture, there hath He made me to dwell.

Chanters: Thy mercy, O Lord, shall pursue me * all the days of my life.

Deacon: Thy mercy, O Lord, shall pursue me:

Chanters: All the days of my life.

THE PARAMIA

Three Readings for the feast:

Deacon: Wisdom!

Reader: The Reading from Exodus.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from Exodus

[Exodus 15:22-16:1a]

Moses brought up the children of Israel from the Red Sea, and brought them into the wilderness of Shur; and they went three days in the wilderness, and found no water to drink. And they came to Marah, and could not drink of Marah, for it was bitter; therefore he named the name of that place, 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 judgements, and there He proved him, and said: 'If thou wilt indeed hear the voice of the Lord thy God, and do things pleasing before Him, and wilt hearken to His commands, and keep all His ordinances, no disease which I have brought upon the Egyptians will I bring upon thee, for I am the Lord thy God, Who healeth thee.' And they came to Elim, and there were there twelve fountains of water, and seventy stems of palm trees; and they encamped there by the waters. And they departed from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sin.

Deacon: Wisdom!

Reader: The Reading from Proverbs.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from Proverbs

[Proverbs 3:11-18]

My son, despise not the chastening of the Lord; nor faint when thou art rebuked of Him: for whom the Lord loveth, He rebuketh, and scourgeth every son whom He receiveth. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence.

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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 who approach 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 who lay hold upon her; and she is a secure help to all who stay themselves on her, as on the Lord.

Deacon: Wisdom!

Reader: The Reading from the Prophecy of Isaiah.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from the Prophecy of Isaiah

[Isaiah 60:11-16]

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 gentiles, 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 sons of those who afflicted thee, and of those who provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the Holy One of Israel. Because thou hast become desolate and hated, and there was no helper, therefore I will make thee a perpetual gladness, a joy of many generations. And thou shalt suck the milk of the gentiles, and shalt eat the wealth of kings; and shalt know that I am the Lord Who saveth thee and delivereth thee, the God of Israel.'

The Augmented Ectenia

Deacon: Let us all say with our whole soul and with our whole mind, let us say.

Chanters: Lord, have mercy.

Deacon: O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy.

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery*: this holy monastery): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery*: this holy monastery).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice.*

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Vouchsafe, O Lord

Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, the God of our

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fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth forever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The Litany of Supplication

Deacon: Let us complete our evening prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit

ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For a good God art Thou, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O Lord our God, Who didst bow the heavens and come down for the salvation of the race of man, look upon Thy servants and upon Thine inheritance. For unto Thee the terrible judge and Lover of mankind have Thy servants bowed their heads, and submitted their necks, not expecting help from man, but awaiting Thy mercy and looking for Thy salvation; keep them at all times, during both the present evening and the coming night, from every enemy, from every opposing work of the devil, and from vain thoughts and evil memories.

Then the priest exclaimeth:

Priest: Blessed and most glorified be the dominion of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE LITIA

After the exclamation, the clergy go forth in procession to the narthex of the church as the Litia stichera are chanted by the chanters.

Stichera at the Litia

We do not chant the sticheron of the temple, and these stichera of the feast:

Canonarch: In the First Tone: 'Today the holy words of David have received their fulfillment ...'

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We immediately chant these stichera, idiomela, of the feast —

Chanters: *The composition of Andrew of Jerusalem:* Today the holy words of David have received their fulfillment; For lo! we manifestly worship the footstool of Thine all-pure feet, O most Compassionate One, and cry out to Thee, placing our trust in the shelter of Thy wings: Let the light of Thy countenance be shined upon us! Exalt Thou the horn of Thine Orthodox people through the elevation of Thy Cross, O greatly merciful Christ!

Elevated today, the Tree of life, which was planted in the place of the skull, whereon the preëternal King wrought salvation in the midst of the earth, sanctifieth the ends of the earth; and the Temple of the Resurrection is renewed. The angels rejoice in heaven, and men make merry on earth, crying like David and saying: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy, granting great mercy to the world!

Prefiguring Thy Cross, O Christ, in giving his blessing to his grandsons, the Patriarch Jacob crossed his hands over their heads. And raising it aloft today, O Saviour, we cry out: Grant victory to all Orthodox Christians over their adversaries, as Thou gavest the victory to Constantine.

The composition of Theophanes, in Tone II: The divine treasure which is hidden in the ground, the Cross of the Bestower of life, was shown in the heavens to the pious emperor and noetically displayeth an inscription of victory over his enemies. And rejoicing therein with faith and love, in godly manner he hastened to ascend to a visible height and with zeal drew it forth from the bosom of the earth, for the deliverance of the world and the salvation of our souls.

The composition of Cyprian: When the hands of the Patriarch Jacob were crossed at the blessing of Joseph's children, the sign of Thy Cross was revealed beforehand, and holding it as our steadfast protector, we mightily drive away the hordes of the demons and cast down the pride of Belial, as that which vanquisheth the most pernicious power of the most malicious Amalek. That which is now uplifted do we bear forth to Thy goodness with right honourable resolve for the cleansing of sins, O ye faithful, and cry out with a loud voice: Have mercy, O Lord! O Good One Who wast incarnate of the Virgin, have pity on the wise creation of Thy hands!

The composition of the Emperor Leo: Thou art my mighty protection, O tripartite Cross of Christ!

Sanctify me by thy power, that I may bow down with faith and love, and glorify thee.

In Tone IV: Let us clap our hands today for the victory which is praised with hymns, and with radiant countenance and tongue let us openly cry: O Christ, Who for our sake didst deign to be tried, to be spat upon and scourged and arrayed in a purple robe, and Who didst ascend the Cross; Whom beholding, the sun and the moon hid their light, and the earth trembled with fear, and the veil of the temple was rent in twain: Do Thou now grant us Thine precious Cross as a preserver and protector, and a dispeller of the demons that, kissing it, we may all cry out to it: Save us by thy power, O Cross! Sanctify us by Thy radiance, O precious Cross! And fortify us by thine exaltation, for thou hast been given to us as the light and salvation of our souls.

The composition of Anatolius: O Cross, thou didst show forth thine image beforehand, radiant with the light of the stars, to the great and pious emperor as a token of victory. And his mother Helena, finding thee, revealed thee to the world. Elevating thee today we, the choirs of the faithful, cry out: Illumine us with thy splendour, O life-bearing Cross! Sanctify us with thy might, O most precious Cross! And make us steadfast in thine elevation, O thou who art wielded against the array of the enemy!

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

Doxasticon of the feast, the composition of Anatolius, in Tone IV —

Moses, prefiguring the activity of the precious Cross, O Christ, vanquished Amalek his adversary in the wilderness of Sinai; for when he stretched out his arms, forming the image of the Cross, he strengthened the people. And now these events have found their fulfillment in us: Today the Cross is elevated and the demons flee; today all creation is freed from corruption, for gifts have shone forth upon us because of the Cross. Wherefore, rejoicing, we all fall down before it, saying: Glory to Thee, O Lord, for Thy works are magnified!

Litia Petitions

After the Stichera are completed, the Deacon (or Priest in the absence of a Deacon) says:

Deacon: Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and

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compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles [*if there is a commemoration of an Apostle*: of the holy Apostle (and Evangelist) *N.* and all the other holy, glorious, and all-praised apostles]; of the holy glorious, and right-victorious martyrs; of the holy Royal Passion-bearers and all the new martyrs and confessors of the Russian Church; of our holy and God-bearing fathers; and *N.(N)*, (*whose Temple it is and whose day it is*); of the holy and Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us

Chanters: Lord, have mercy. *Forty Times.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop *N.*, *whose diocese it is*)(*if it be a monastery*: and for Archimandrite *N.* *or* our Abbot *N.*), and for all our brotherhood in Christ, and for every Christian soul that is afflicted and tormented, in need of the mercy and help of God; for the protection of this city (*or* town, *or* holy monastery) and them that dwell therein; for the peace and welfare of the whole world; for the good estate of the holy churches of God; for the salvation and help of our fathers and brethren that labour with zeal and the fear of God; for them that are absent and abroad; for the health of them that are bedridden in infirmities; for the repose, refreshment, blessed memory, and remission of sins of all our fathers and brethren that have departed before us, and the Orthodox here and everywhere laid to rest; for the deliverance of the imprisoned; and for our brethren that are serving, and for all that serve and have served in this holy temple (*or* monastery), let us say:

Chanters: Lord, have mercy. *Thirty Times.*

Deacon: Again we pray; for this land, its authorities and armed forces, for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation, and every Christian land, let us say:

Chanters: Lord, have mercy. *Fifty Times.*

Deacon: Again we pray that this city (*or* town), and this holy temple (*or* monastery), and every city and country may be preserved from famine, pestilence, earthquake, flood, fire, the sword, the invasion of aliens, and civil war; that our good and man-loving God may be gracious and favourable, that He may take away all the wrath stirred up against us, and deliver us from His righteous threatening which hangeth over us, and have mercy on us.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray also that the Lord God may hearken unto the voice of the supplication of us sinners and have mercy on us.

Chanters: Lord, have mercy. *Thrice.*

Priest: Harken unto us, O God our Saviour, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

And as all bow their heads the priest (or the bishop, if he is present) prayeth in a loud voice:

Priest: O Master plenteous in mercy, O Lord Jesus Christ our God: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles [*if there is a commemoration of an Apostle*: of the holy Apostle (and Evangelist) *N.* and all the other holy, glorious, and all-praised apostles]; our fathers among the saints and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; of our father among the saints, Nicholas the Wonderworker, archbishop of Myra in Lycia; of the holy Equal-of-the-Apostles Methodius and Cyril,

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Teachers of the Slavs; of the holy Right-Believing and Equal-of-the-Apostles Grand Prince Vladimir, and the Blessed Grand Princess of Russia, Olga; of our fathers among the saints, the Wonder-workers of all Russia: Michael, Peter, Alexis, Jonah, Macarius, Philip, Job, and Hermogenes; of the holy glorious, and right-victorious martyrs; of the holy Hieromartyrs and Confessors: Tikhon, Patriarch of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan; of the holy Right-believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa Alexandra, the Crowned-Prince Alexis, and the Royal Princesses Olga, Tatiana, Maria, and Anastasia; and the holy nun-martyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New Martyrs and Confessors of the Russia Church; the holy glorious Great-martyr, Trophy-bearer and Wonder-worker George; the holy Great-martyr and Healer Panteleimon; the holy Great-martyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves; Sergius of Radonezh, and Seraphim of Sarov; Job of Pochaev; Herman of Alaska; of the holy righteous John of Kronstadt, the wonderworker; of the holy Blessed Xenia of St. Petersburg; and our holy father John, archbishop of Shanghai and San Francisco, the wonderworker; and *N.(N)*, (*whose Temple it is and whose day it is*); of the holy Righteous Ancestors of God, Joachim and Anna; and of all the saints; make our prayer acceptable; grant us the remission of our sins; shelter us with the shelter of Thy wings; drive away from us every enemy and adversary; make our life peaceful, O Lord; have mercy on us and on Thy world, and save our souls, for Thou art good and the Lover of mankind.

Chanters: Amen.

Then we chant the Aposticha of the feast as we re-enter the temple.

THE APOSTICHA

Canonarch: In the Fifth Tone: ‘Rejoice, O life-bearing Cross, invincible victory of piety ...’

And we chant these stichera of the feast, in Tone V—

Chanters: *Automelon:* Rejoice, O life-bearing Cross, invincible victory of piety, gate of paradise, confirmation of the faithful, rampart of the Church, whereby corruption hath been destroyed and abolished, the power of death hath been trampled down, and we have been raised up from earth to the heavens, O

invincible weapon, opponent of the demons, glory of the martyrs, true adornment of the venerable, haven of salvation, grant unto the world great mercy.

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, * for it is holy.

In the same melody: Rejoice, O Cross of the Lord, whereby mankind hath been released from the curse, thou ensign of joy, who in thine exaltation drivest away the enemy, O most honoured one, our helper, dominion of kings, might of the righteous, splendour of priests that, when traced, doth deliver from evils, staff of power whereby we are shepherded, weapon of peace around whom the angels stand in fear, divine glory of Christ, Who granteth the world great mercy!

Stichos: God is our King before the ages; * He hath wrought salvation in the midst of the earth.

In the same melody: Rejoice, O guide of the blind, physician of the ailing, resurrection of all the dead, who hast lifted us up who have fallen into corruption, O precious Cross, whereby the curse hath been annulled, incorruption hath blossomed forth, we mortals have been deified, and the devil hath been utterly cast down! Beholding thee today uplifted in the arms of the hierarch, we exalt Him Who was lifted up upon thee, and we bow down before thee, drawing forth great mercy in abundance.

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

Doxasticon of the feast, the composition of John the Monk, in Tone VIII—

That which Moses prefigured with his body of old cast down and vanquished Amalek, and David the psalmist, crying out, hath commanded us to bow down before Thy footstool, Thy precious Cross, O Christ God. Today we sinners also do homage with our unworthy lips to Thee Whose will it was to be nailed thereto: and chanting, we pray: O Lord, vouchsafe that with the thief we may receive Thy kingdom!

The Prayer of St Symeon

Reader or Canonarch: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light of revelation for the Gentiles, and the glory of Thy people Israel.

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Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

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

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Dismissal Troparion

Troparion of the Exaltation of the Cross, in Tine I —

O Lord, save Thy people * and bless Thine inheritance. * Grant Thou victory unto Orthodox Christians * over their adversaries, * and by the power of Thy Cross * do Thou preserve Thy commonwealth. *Thrice.*

The Blessing of the Loaves

Then if there hath been a Litia, the blessing of the loaves:

Deacon: Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest: O Lord Jesus Christ our God, Who didst bless the five loaves and didst satisfy the five thousand: Do Thou Thyself bless also these loaves, wheat, wine, and oil, and multiply them in this city (or town, or holy monastery) and in all Thy world, and sanctify the faithful that partake of them. For it is Thou that dost bless and sanctify all things, O Christ our God, and unto Thee do we send up glory together with Thine unoriginate Father, and Thine All-holy and good and

life creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Chanters: Blessed be the name of the Lord from henceforth and for evermore. *Thrice.*

And the first ten verses of the 33rd Psalm are chanted:

Psalm 33:1-10

Chanters: I will bless the Lord at all times, * His praise shall continually be in my mouth.

In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together.

I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed.

This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them.

O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him.

Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Priest: The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Here endeth Great Vespers

MATINS

THE SIX PSALMS

We begin the Six Psalms, with each one listening in silence and compunction (standing, with no moving about). And the reader, with reverence and fear of God, saith:

Glory to God in the highest, and on earth peace, good will among men. *Thrice.*

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O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. *Twice.*

Psalm 3

O Lord, why are they multiplied that afflict me? Many rise up against me.

Many say unto my soul: There is no salvation for him in his God.

But Thou, O Lord, art my helper, my glory, and the lifter up of my head.

I cried unto the Lord with my voice, and He heard me out of His holy mountain.

I laid me down and slept; I awoke, for the Lord will help me.

I will not be afraid of ten thousands of people that set themselves against me round about.

Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken.

Salvation is of the Lord, and Thy blessing is upon Thy people.

And again: I laid me down and slept; I awoke, for the Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me.

There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins.

For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me.

My bruises are become noisome and corrupt in the face of my folly.

I have been wretched and utterly bowed down until the end; all the day long I went with downcast face.

For my loins are filled with mockings, and there is no healing in my flesh.

I am afflicted and humbled exceedingly, I have roared from the groaning of my heart.

O Lord, before Thee is all my desire, and my groaning is not hid from Thee.

My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me.

My friends and my neighbors drew nigh over against me and stood, and my nearest of kin stood afar off.

And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftinesses all the day long did they meditate.

But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth.

And I became as a man that heareth not, and that hath in his mouth no reproofs.

For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God.

For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me.

For I am ready for scourges, and my sorrow is continually before me.

For I will declare mine iniquity, and I will take heed concerning my sin.

But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied.

They that render me evil for good slandered me, because I pursued goodness.

Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

And again: Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered.

So in the sanctuary have I appeared before Thee to see Thy power and Thy glory.

For Thy mercy is better than lives; my lips shall praise Thee.

So shall I bless Thee in my life, and in Thy name will I lift up my hands.

As with marrow and fatness let my soul be filled, and with lips of rejoicing shall my mouth praise Thee.

If I remembered Thee on my bed, at the dawn I meditated on Thee.

For Thou art become my helper; in the shelter of Thy wings will I rejoice.

My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be.

But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

And again: At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy

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wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord. have mercy. *Thrice*

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

And the priest cometh out of the altar, and saith the morning prayers secretly, i.e. silently, while standing with uncovered head before the holy doors.

Psalm 87

O Lord God of my salvation, by day have I cried and by night before Thee.

Let my prayer come before Thee, bow down Thine ear unto my supplication.

For filled with evils is my soul, and my life unto hades hath drawn nigh.

I am counted with them that go down into the pit; I am become as a man without help, free among the dead.

Like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand.

They laid me in the lowest pit, in darkness and in the shadow of death.

Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me.

Thou hast removed my friends afar from me; they have made me an abomination unto themselves.

I have been delivered up, and have not come forth; mine eyes are grown weak from poverty.

I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee.

Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee?

Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction?

Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten?

But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee.

Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me?

A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress.

Thy furies have passed upon me, and Thy terrors have sorely troubled me.

They came round about me like water, all the day long they compassed me about together.

Thou hast removed afar from me friend and neighbor, and mine acquaintances because of my misery.

And again: O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name.

Bless the Lord, O my soul, and forget not all that He hath done for thee,

Who is gracious unto all thine iniquities, Who healeth all thine infirmities,

Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged.

He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, longsuffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.

Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

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And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will.

Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

And again: In every place of His dominion, bless the Lord, O my soul.

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgement with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after thee like a waterless land.

Quickly hear me, O Lord; my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And again: Hearken unto me, O Lord, in Thy righteousness, and enter not into judgement with Thy servant. *Twice.*

Thy good Spirit shall lead me in the land of uprightness.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Great Ectenia

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the deaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

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Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travelers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

GOD IS THE LORD

Deacon: In the First Tone: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Stichos 1: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 2:* Surrounding me they compassed me, and by the name of the Lord I warded them off.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 3:* I shall not die, but live, and I shall tell of the works of the Lord.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 4:* The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvelous in our eyes.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Troparia at 'God is the Lord...'

Troparion of the feast, twice; Glory... Both now... Troparion of the feast, again.

Troparion of the Exaltation of the Cross, in Tone I—

O Lord, save Thy people * and bless Thine inheritance. * Grant Thou victory unto Orthodox Christians * over their adversaries, * and by the power of Thy Cross * do Thou preserve Thy commonwealth. *Twice.*

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

And the troparion of the feast is repeated once more.

Then two readings from the Psalter are appointed, each being followed by its little litany and its sessional hymns.

READINGS OF THE PSALTER

Chanters: Lord, have mercy. *Thrice.*

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

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the first stasis of the Kathisma of the Psalter.

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

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

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

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Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the second stasis of the Kathisma of the Psalter.

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

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

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

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the third stasis of the Kathisma of the Psalter.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

After the First Reading of the Psalter:

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

After the Second Reading of the Psalter:

Priest: For a good God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Sessional Hymns

After the first reading of the Psalter, this sessional hymn of the feast, in Tone VI —

No sooner was the tree of Thy Cross planted, O Christ our Lord, than the foundations of death were shaken. That which hades swallowed greedily it spewed forth, trembling. Thou hast revealed to us Thy salvation, O Holy One, and we glorify Thee. O Son of God, have mercy upon us!

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

Another sessional hymn of the feast, in Tone I, Special Melody: ‘When the stone had been sealed...’ —

We bow down before the tree of Thy Cross, O Thou Who lovest mankind, for Thou wast nailed thereto, O Life of all. Thou didst open paradise to the thief who approached Thee with faith, O Saviour, and he was vouchsafed bliss for confessing Thee: ‘Remember me, O Lord!’ Accept us like him, for we cry: We have all sinned! Disdain us not, for Thou art compassionate!

After the second reading of the Psalter, this sessional hymn of the feast, in Tone VI —

Today the words of the prophet have been fulfilled! For, behold! we bow down before the place where Thy feet stood, O Lord and, receiving the Tree of salvation, we have achieved liberation from sinful passions through the supplications of the Theotokos, O Thou Who alone lovest mankind.

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

Another sessional hymn of the feast, in Tone VIII, Special Melody: ‘That which was mystically commanded...’ —

Of old, Joshua, the son of Nun, mystically prefigured the image of the Cross when he stretched forth his arms in the form of the Cross, O my Saviour; and the sun stood still until he had cast down all the enemy

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opposed to Thee, O God. And now Thou hast raised with Thee the whole world, which saw Thee set upon the Cross, destroying the might of death.

THE POLYELEOS

Psalms 134 & 135

(Selected Verses)

Chanters: Praise ye the name of the Lord; O ye servants, praise the Lord. Alleluia.

Ye that stand in the house of the Lord, in the courts of the house of our God. Alleluia.

Praise ye the Lord, for the Lord is good; chant unto His name, for it is good. Alleluia.

Blessed is the Lord out of Sion, who dwelleth in Jerusalem. Alleluia.

O give thanks unto the Lord, for He is good. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of gods. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the Lord of lords. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of heaven. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

Magnification

After the Polyeleos, this magnification of the feast —

Clergy: We magnify Thee, * O Christ, the Giver of life, * and we honour Thy holy Cross, * whereby Thou hast saved us * from bondage to the enemy.

The chanters sing the following selected Psalm Verses with the above magnification after each verse, using as many verses as necessary while the priest censures the church —

1st Choir: Judge them, O God, that do me injustice; war against those who war against me. *(Psalm 34:1)*

We magnify Thee, * O Christ, the Giver of life, * and we honour Thy holy Cross, * whereby Thou hast saved us * from bondage to the enemy.

2nd Choir: Take hold of weapon and shield, and arise unto my help. *(Psalm 34:2)*

We magnify Thee, * O Christ, the Giver of life, * and we honour Thy holy Cross, * whereby Thou hast saved us * from bondage to the enemy.

1st Choir: The light of Thy countenance, O Lord, hath been signed upon us. *(Psalm 4:7)*

We magnify Thee, * O Christ, the Giver of life, * and we honour Thy holy Cross, * whereby Thou hast saved us * from bondage to the enemy.

2nd Choir: As with a shield of Thy good pleasure hast Thou crowned us. *(Psalm 5:13)*

We magnify Thee, * O Christ, the Giver of life, * and we honour Thy holy Cross, * whereby Thou hast saved us * from bondage to the enemy.

After singing the final verse and magnification —

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

Alleluia, alleluia, alleluia! Glory to Thee, O God!

Alleluia, alleluia, alleluia! Glory to Thee, O God!

Clergy: Alleluia, alleluia, alleluia! Glory to Thee, O God!

We magnify Thee, * O Christ, the Giver of life, * and we honour Thy holy Cross, * whereby Thou hast saved us * from bondage to the enemy.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For blessed is Thy name, and glorified is Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages

Chanters: Amen.

Sessional Hymn

After the Polyeleos, this sessional hymn of the feast, in Tone VIII, Special Melody: 'That which was mystically commanded...' —

Of old in paradise a tree stripped me naked, the enemy bringing about mortality through eating; but the tree of the Cross, bearing for men the vesture of life, hath been planted in the ground, and the whole world hath been filled with all manner of joy. Beholding it

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uplifted, O ye people, let us cry out to God together:
Fill Thou Thy house with glory!

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

The foregoing sessional hymn is repeated.

THE HYMNS OF ASCENT

Fourth Tone

Antiphon I

Chanters: From my youth have the many passions warred against me. But do Thou help and save me, O my Saviour.

O ye who hate Sion, ye shall be put to shame by the Lord; for ye shall be withered up like grass by the fire.

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

By the Holy Spirit, is every soul given life, exalted by purity, and made radiant by the unity of the Trinity in a sacred and mystical manner.

THE MATINS PROKEIMENON

Festal Matins Prokeimenon, Tone IV

Deacon: Let us attend. Wisdom. Let us attend. The Prokeimenon in the Fourth Tone:

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

Chanters: All the ends of the earth * have seen the salvation of our God.

Deacon: *Stichos:* O sing unto the Lord a new song, for the Lord hath wrought wondrous things.

Chanters: All the ends of the earth * have seen the salvation of our God.

Deacon: All the ends of the earth:

Chanters: Have seen the salvation of our God.

Deacon: Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest: For holy art Thou, our God, and Thou restest in the saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Let Every Breath Praise the Lord

Deacon: Let every breath praise the Lord.

Chanters: Let every breath praise the Lord.

Deacon: Praise ye God in His saints, praise Him in the firmament of His power.

Chanters: Let every breath praise the Lord.

Deacon: Let every breath.

Chanters: Praise the Lord.

THE MATINS GOSPEL

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Chanters: And to thy spirit.

Priest: The Reading from the Holy Gospel according to John.

Chanters: Glory to Thee, O Lord, glory to Thee.

The priest reads the festal Matins Gospel.

THE FESTAL MATINS GOSPEL

Holy Gospel according to John,

§ 42a [12:28-36]

The Lord said: 'Father, glorify Thy name.' Then there came a voice from Heaven, saying, 'I have both glorified it, and will glorify it again.' The people therefore who stood by and heard it said that it thundered. Others said, 'An angel spoke to him.' Jesus answered and said, 'This voice came not because of Me, but for your sakes. Now is the judgement of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me.' This He said, signifying what death He should die. The people answered Him, 'We have heard from the law that Christ abideth for ever; and how sayest thou, 'The Son of Man must be lifted up'? Who is this son of man?' Then Jesus said unto them, 'Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you; for he that

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walketh in darkness knoweth not whither he goeth. While ye have Light, believe in the Light, that ye may be the children of Light.'

Chanters: Glory to Thee, O Lord, glory to Thee.

Having Beheld the Resurrection of Christ

After the Gospel, Ands we sing this resurrectional hymn, in Tone VI —

Chanters: Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We venerate Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, * He hath destroyed death by death.

Psalm 50

Reader: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Troparia after Psalm 50

(Slavic Practice)

After Psalm 50, we chant in Tone VI —

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

Through the prayers of the Apostles, * O Merciful One, * blot out the multitude of our transgressions.

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

Through the prayers of the Theotokos, * O Merciful One, * blot out the multitude of our transgressions.

Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, * blot out my transgressions.

Then this sticheron of the feast, in Tone VI —

O Cross of Christ, hope of Christians, guide of the lost, haven of the tempest-tossed, victory amid battles, confirmation of the whole world, physician of the ill, resurrection of the dead: Have mercy upon us!

Troparia after Psalm 50

(Greek Practice)

After Psalm 50, we chant, in Tone II —

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

O three-branched Cross of Christ, * thou art my strong protection. * Sanctify me by thy might, * that I may venerate and glorify thee * in faith and love.

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

O three-branched Cross of Christ, * thou art my

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strong protection. * Sanctify me by thy might, * that I may venerate and glorify thee * in faith and love.

In Tone VI: Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, * blot out my transgressions.

Then this sticheron of the feast, in Tone VI—

O Cross of Christ, hope of Christians, guide of the lost, haven of the tempest-tossed, victory amid battles, confirmation of the whole world, physician of the ill, resurrection of the dead: Have mercy upon us!

Save, O God, Thy People

Deacon: Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles (*if there be commemorated one of the twelve apostles or evangelists, there is said:* of the holy Apostles (and Evangelists) *N.*, and the other holy, glorious, and all-praised apostles); of the holy glorious, and right-victorious martyrs; of the holy Royal Passion-bearers and all the new martyrs and confessors of the Russian Church; of our holy and God-bearing fathers; and *N.(N)*, (*whose Temple it is and whose day it is*); of the holy and Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

Chanters: Lord, have mercy. *Twelve times.*

Priest: Through the mercy and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, and Good, and life-creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

N.B. After the exclamation after ‘Save, O God, Thy people...’ we do not go out to venerate the Icon of the Feast, on account of the veneration of the Cross at the end of Matins.

One Canon: that of the Cross, the irmoi chanted twice, the troparia repeated to make up 12 in number.

Katavasia: The irmoi are repeated at the end of each ode.

THE CANON

Ode I

Canon of the Feast, in Tone VIII

Irmos: Tracing an upright line with his staff, Moses divided the Red Sea for Israel which was travelling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let hymn Christ our God, for He hath been glorified!

Refrain: Glory to Thy Precious Cross, O Lord.

Of old Moses, standing between the priests, prefigured in himself the image of Christ’s most pure sufferings; for forming a cross with his outstretched arms, he raised up victory, vanquishing the might of the tyrant Amalek. Wherefore let us hymn Christ our God, for He hath been glorified.

Refrain: Glory to Thy Precious Cross, O Lord.

Upon a pole did Moses uplift the cure of the deadly and venomous sting, and the deliverance therefrom; and he bound to a tree an image of the Cross, a serpent that crept upon the ground, thereby nullifying the bane of the evil one. Wherefore let us chant unto Christ our God, for He hath been glorified.

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

The sky showed forth the victory of the Cross to the divinely wise Emperor Constantine, the pious ruler; and therein the audacity of the hostile foe was cast down, delusion was destroyed and the divine Faith spread to the ends of the earth. Wherefore let us hymn Christ our God, for He hath been glorified.

Katavasia, Tone 8: Tracing an upright line with his staff, Moses divided the Red Sea for Israel which was travelling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let hymn Christ our God, for He hath been glorified!

Ode III

Canon of the Feast, in Tone VIII

Irmos: The rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was

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barren, the Tree of the Cross hath now budded forth, for her might and confirmation.

Refrain: Glory to Thy Precious Cross, O Lord.

Struck, the rough stone put forth water for a disobedient and hardhearted people, and showed forth the mystery of the divinely elect Church, whereof the Cross is the might and confirmation.

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

When Christ's all-pure side was pierced by the spear, blood and water flowed therefrom, renewing the covenant and washing sin away, for the Cross is the boast of the faithful, the might and confirmation of kings.

Katavasia, Tone 8: The rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was barren, the Tree of the Cross hath now budded forth, for her might and confirmation.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art our God, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Sessional Hymn

Sessional hymn of the Cross, in Tone IV: Special Melody: 'Go thou quickly before...' —

Rejoicing in thee, O thrice-blessed and life-bestowing Cross, the people celebrate together with the immaterial choirs, the ranks of hierarchs reverently hymn thee, multitudes of monastics and ascetics bow

down before thee in adoration, and we all glorify Christ Who was crucified on thee.

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

The foregoing sessional hymn is repeated.

Ode IV

Canon of the Feast, in Tone VIII

Irmos: I have heard, O Lord, the mystery of Thy dispensation: I have considered Thy works, and have glorified Thy divinity.

Refrain: Glory to Thy Precious Cross, O Lord.

Of old Moses transformed with a tree the bitter springs in the desert, showing forth the conversion of the gentiles to piety through the Cross.

Refrain: Glory to Thy Precious Cross, O Lord.

Having hidden in its depths an axe-head, Jordan gave it forth again through the power of a stick, signifying the cutting off of deception by the Cross and baptism.

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

In a sacred manner did the people encamp in four divisions; and escorting in this fashion the tabernacle of the witness, they were glorified in the cross-like formation of their ranks.

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

Wondrously stretched forth, the Cross emitted rays like those of the sun, and the heavens declared the glory of our God.

Katavasia, Tone 8: I have heard, O Lord, the mystery of Thy dispensation: I have considered Thy works, and have glorified Thy divinity.

Ode V

Canon of the Feast, in Tone VIII

Irmos: O thrice-blessed Tree, whereon Christ, our King and Lord, was crucified; and whereby he who beguiled mankind by the tree did fall, when God was nailed in the flesh, Who granteth peace to our souls!

Refrain: Glory to Thy Precious Cross, O Lord.

O ever-hymned Tree, whereon Christ was stretched: The whirling sword which guarded Eden stood in awe of thee, O Cross, and the dread cherubim withdrew when Christ was nailed to thee, Who granteth peace unto our souls.

Refrain: Glory to Thy Precious Cross, O Lord.

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The adverse powers of the nether world are stricken with fear when the sign of the Cross is traced in the air in which they live, as are the generations of the earthborn and the heavenly, who bend the knee to Christ, Who granteth peace unto our souls.

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

Having shone forth a divine light and revealed itself in rays of incorruption unto the benighted gentiles astray in error, the divine Cross acquireth them for Christ Who was nailed thereto, and granteth peace unto our souls.

Katavasia, Tone 8: O thrice-blessed Tree, whereon Christ, our King and Lord, was crucified; and whereby he who beguiled mankind by the tree did fall, when God was nailed in the flesh, Who granteth peace to our souls!

Ode VI

Canon of the Feast, in Tone VIII

Irmos: Stretching forth his arms in the form of a cross in the belly of the sea monster, Jonah clearly prefigured the saving Passion. And, issuing forth after three days, he foreshadowed the heavenly resurrection of Christ God Who was nailed in the flesh and enlightened the world with His rising on the third day.

Refrain: Glory to Thy Precious Cross, O Lord.

Bent with age and weighed down with infirmity, Jacob drew himself up when he crossed his arms, showing forth the power of the life-bearing Cross; for God Who was nailed in the flesh hath set aright the obsolescence of the law of the Scripture which was written in shadows, and hath dispelled the soul-destroying disease of delusion.

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

Laying his hands cross-wise upon the heads of the young, godly Israel revealed that the nation that hath the honour of being the elder is a slave to the law. Wherefore, when suspected of erring in so doing, he did not alter the life-bearing image, for, he said, 'Protected by the Cross, the newly established people of Christ God surpass them.'

Katavasia, Tone 8: Stretching forth his arms in the form of a cross in the belly of the sea monster, Jonah clearly prefigured the saving Passion. And, issuing forth after three days, he foreshadowed the heavenly resurrection of Christ God Who was nailed in the flesh and enlightened the world with His rising on the third day.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art the King of peace, and the Saviour of our souls, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Kontakion

Kontakion of the Exaltation of the Holy Cross, in Tone IV—

O Thou Who wast lifted up willingly on the Cross, * bestow Thy compassions upon the new community named for Thee, O Christ God; * gladden by Thy power Orthodox Christians, * granting them victory over all adversaries. * May they have as an ally the invincible trophy, the weapon of peace.

Ikos: He who was caught up to the third heaven of paradise and heard unspeakable and divine words which the human tongue cannot utter, what writeth he to the Galatians, which, as lovers of the Scriptures, ye have both read and come to understand? God forbid, saith he, that I should glory, save only in the Cross of the Lord, whereon having suffered He slew the passions. Let us all then firmly hold this boast, the Cross of the Lord; for this Wood is our salvation, the invincible trophy, the weapon of peace.

Ode VII

Canon of the Feast, in Tone VIII

Irmos The mad command of the impious tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three children feared not the fury of the wild beasts, nor the roaring

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blaze; but, in the midst of the fire, when the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!

Refrain: Glory to Thy Precious Cross, O Lord.

Tasting of the tree, the first man made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain taint as a corruption to the whole race. But we mortals, gaining utterance through the tree of the Cross, cry out: O all-hymned God of our fathers, blessed art Thou!

Refrain: Glory to Thy Precious Cross, O Lord.

Disobedience broke the commandment of God, and the tree brought death to man by its being partaken of unseasonably, for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief who cried out rightly: O all-hymned God of our fathers, blessed art Thou!

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

Foreseeing things to come, Israel laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who cry out with faith: O all-hymned God of our fathers, blessed art Thou!

Katavasia, Tone 8: The mad command of the impious tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three children feared not the fury of the wild beasts, nor the roaring blaze; but, in the midst of the fire, when the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!

Ode VIII

Canon of the Feast, in Tone VIII

Irmos: O children, equal in number to the Trinity: bless ye God, the Father of the Creator; hymn ye the Word Who came down and transformed the fire into dew; and the all-holy Spirit, Who giveth life to all, exalt ye supremely forever!

Refrain: Glory to Thy Precious Cross, O Lord.

O hosts of heaven, chant ye to the exalted Tree which was drenched in the blood of God the Word incarnate, celebrating the restoration of those on earth. Ye people, bow down before the Cross of Christ, whereby the resurrection of the world is accomplished forever!

Refrain: Glory to Thy Precious Cross, O Lord.

O ye mortal stewards of grace, in sacred manner raise

on high with your hands the Cross whereon Christ God stood and the spear which pierced the body of God the Word, that all the nations may see the salvation which is of God, glorifying Him forever!

Let us bless the Father, the Son, and the Holy Spirit, the Lord, both now and ever, and unto ages of ages. Amen.

Be ye glad, O faithful Christian kings, fore-chosen by divine decree! And having received from God the precious Cross, rejoice in it, the weapon of victory, for thereby are they who seek to prevail in battles scattered abroad forever.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia, Tone 8: O children, equal in number to the Trinity: bless ye God, the Father of the Creator; hymn ye the Word Who came down and transformed the fire into dew; and the all-holy Spirit, Who giveth life to all, exalt ye supremely forever!

At Ode IX we do not sing the Magnificat, even if it be Sunday. We chant before the irmos and each of the troparia of Canon I this refrain:

Deacon: Magnify, O my soul, the all-honoured Cross of the Lord!

Ode IX

Canon of the Feast, in Tone VIII

Irmos: O Theotokos, thou art a mystical paradise, which, untilled, put forth Christ. by Whom the life-bearing Tree of the Cross was planted; wherefore, worshipping it as it is now raised aloft, we magnify thee, O Theotokos.

Refrain: Magnify, O my soul, the all-honoured Cross of the Lord!

Let all the trees of the forests rejoice, for their nature hath been sanctified by Him Who planted them in the beginning: Christ Who was stretched out upon the Tree. Wherefore, bowing down before it as it is now raised aloft, we magnify thee, O Theotokos.

Refrain: Magnify, O my soul, the all-honoured Cross of the Lord!

A sacred horn hath been lifted up, the chief horn for all the divinely wise: the Cross, whereby all the horns of the sinful are noetically broken asunder. Wherefore, bowing down before it as it is now raised aloft, we magnify thee, O Theotokos.

Then the refrain of Canon II —

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Refrain: Magnify, O my soul, the exaltation of the life-creating Cross of the Lord!

Second Canon of the Feast, in Tone VIII

Irmos: Death, which came to upon our race through the eating of the tree, hath been abolished by the Cross today; for the curse of our first mother, which fell upon us all, hath been annulled through the Offspring of the pure Mother of God, whom all the hosts of heaven magnify.

Refrain: Magnify, O my soul, the exaltation of the life-creating Cross of the Lord!

Thou didst not permit the murderous bitterness of the tree still to remain, O Lord, for thou didst utterly destroy it by the Cross. Wherefore, by a tree Thou didst once sweeten the bitterness of the waters of Marah, prefiguring the activity of the Cross, which all the hosts of heaven magnify.

Refrain: Magnify, O my soul, the exaltation of the life-creating Cross of the Lord!

Those who are continually sunk in the darkness of our forefather, Thou hast raised up by the Cross today, O Lord; for though our nature was brought low through deceit and great lack of restraint, the light of Thy Cross hath again guided all of us aright, which we the faithful magnify.

Refrain: Magnify, O my soul, the exaltation of the life-creating Cross of the Lord!

That Thou mightest show forth to the world the image of the Cross venerated among all, O Lord, Thou didst trace its outline in the heavens, in that it is all-glorious, radiant with boundless light: an invincible weapon for the emperor. Wherefore, all the hosts of heaven magnify Thee.

Then, as katavasia, the ninth irmoi of both canons, with their refrains, after which we make a prostration.

Refrain: Magnify, O my soul, the all-honoured Cross of the Lord!

Katavasia, Tone 8: O Theotokos, thou art a mystical paradise, which, untilled, put forth Christ. by Whom the life-bearing Tree of the Cross was planted; wherefore, worshipping it as it is now raised aloft, we magnify thee, O Theotokos.

Refrain: Magnify, O my soul, the exaltation of the life-creating Cross of the Lord!

Second Katavasia, Tone 8: Death, which came to upon our race through the eating of the tree, hath been abolished by the Cross today; for the curse of our first

mother, which fell upon us all, hath been annulled through the Offspring of the pure Mother of God, whom all the hosts of heaven magnify.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For all the Hosts of Heaven praise Thee, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

EXAPOSTILARIA

Exapostilarion of the Cross, Special Melody: ‘When the disciples...’ —

The Cross is the guardian of the whole world! * The Cross is the beauty of the Church! * The Cross is the dominion of kings! * The Cross is the confirmation of the faithful! * The Cross is the glory of the angels * and the wounding of the demons! *Twice.*

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

Another exapostilarion of the Cross, Special Melody: ‘Hearken, ye women...’ —

Today is the Cross raised on high, and the world is sanctified; * for He that sitteth with the Father and the Holy Spirit * stretched out His arms thereon. * It hath brought the whole world to the knowledge of Thee, O Christ. * Therefore, to them that hope in Thee * do Thou vouchsafe divine glory.

NOTE: During the praises, the priest puts on full sacerdotal vestments, just as he would for the Divine

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Liturgy.

THE LAUDS (THE PRAISES)

Canonarch: In the Eighth Tone, Let every breath praise the Lord.

Then immediately we chant Lauds (Psalms 148, 149, and 150) —

Psalm 148

Let every breath praise the Lord. * Praise the Lord from the heavens, * praise Him in the highest. * To Thee is due praise, O God.

Praise Him, all ye His angels; * praise Him, all ye His hosts. * To Thee is due praise, O God.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted.

Praise Him, O sun and moon; praise Him all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; for He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye abysses.

Fire, hail, snow, ice, blast of tempest, which perform His word.

The mountains and all the hills, fruitful trees, and all cedars.

The beasts and all the cattle, creeping things and wingéd birds.

Kings of the earth, and all peoples, princes and all the judges of the earth.

Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Psalm 149

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

To do vengeance among the heathen, punishments among the peoples.

To bind their kings with fetters, and their nobles with manacles of iron.

To do among them the judgement that is written This glory shall be to all His saints.

Psalm 150

Praise ye God in His saints, praise Him in the firmament of His power.

Stichera at the Praises

4 stichera of the feast, in Tone VIII —

Stichos: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

Automelon: O all-glorious wonder! The Life-bearing Tree, the all-holy Cross is revealed today, lifted up on high. All the ends of the earth glorify it, and the hordes of the demons are affrighted. O what a gift hath been given to mortals! Thereby, O Christ, save Thou our souls, in that Thou alone art compassionate.

Stichos: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

The foregoing sticheron is repeated.

Stichos: Praise Him with timbrel and dance, * praise Him with strings and flute.

In the same melody: O all-glorious wonder! The Cross which bore the Most High like a cluster of grapes full of life is seen today lifted up from the earth. Thereby have we all been drawn to God, and death hath been utterly slain. O the all-precious Tree whereby we have received the food of immortality in Eden, glorifying Christ!

Stichos: Praise Him with tuneful cymbals; praise Him with cymbals of jubilation. * Let every breath praise the Lord.

O all-glorious wonder! The length and height of the Cross is equal to heaven! For it sanctifieth all things with grace divine. In it are the barbarian nations vanquished. In it are the sceptres of kings made firm. O divine ladder, whereby we ascend to the heavens, exalting Christ the Lord in hymns!

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

The Doxasticon of the feast, in Tone VI —

Today the Cross of the Lord cometh forth; the faithful receive it with desire, and they derive healings of soul and body, and every pang. Let us venerate it with joy and fear: with fear, for we are unworthy because of our sins; and with joy, because of the salvation which is granted to the world by Christ God, Who hath great mercy, and Who was nailed thereto.

The Great Doxology is chanted quietly and melodically.

The priest, having put on full sacerdotal vestments during the Praises, entereth the holy sanctuary bearing the censer, the deacon preceding him with a lamp; and the priest censeth the holy table and the precious Cross during the chanting of the Great Doxology. The final repletion of 'Holy God' is sung to a slow and solemn melody. and the priest lifting the precious Cross with its tray to his head, he departeth the sanctuary through the northern door, proceeded by servers bearing two lamps and the censer, and cometh before the royal doors, where he standeth, awaiting the conclusion of the Trisagion.

The Great Doxology

Priest: Glory to Thee Who hast showed us the light.

And we chant the Great Doxology:

Chanters: Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and O Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world; have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name forever, yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed are Thou, O Lord, teach me Thy statutes. *Thrice.*

Lord, thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee.

O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God. For in Thee is the fountain of life, in Thy light shall we see light. O continue Thy mercy unto them that know Thee.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

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

Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

When the Trisagion cometh to an end, the priest intoneth, 'Wisdom! Stand aright!' And the singers chant the Troparion of the Exaltation of the Cross.

Dismissal Troparion

Troparion of the Exaltation of the Cross, in Tone I —

O Lord, save Thy people * and bless Thine inheritance. * Grant Thou victory unto Orthodox Christians * over their adversaries, * and by the power of Thy Cross * do Thou preserve Thy commonwealth. *Thrice.*

Then the Priest leaveth his place before the royal doors, bearing the precious Cross on his head, and goeth to the analogion which hath been placed, adorned, in the center of the church, and sitteth the precious cross thereon. He maketh a prostration before the precious Cross thrice, chanting softly:

Before Thy Cross

Priest: Before Thy Cross * we bow down, O Master, * and Thy holy resurrection * do we glorify! *Thrice.*

And the choirs also chant this hymn aloud, thrice:

Chanters: Before Thy Cross * we bow down, O Master, * and Thy holy resurrection * do we glorify!

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Thrice.

Stichera at the Veneration of the Cross

Then all venerate the precious Cross, bowing down before it one by one, while the following stichera are chanted —

Tone II: Come, ye faithful, let us bow down before the life-creating Tree, whereon of His own will Christ, the King of glory, stretching forth His hands, hath raised us up to our former blessed state, of which the enemy of old deprived us through pleasure, causing us to be driven out of paradise by God! Come, ye faithful, let us bow down before that by which we have been vouchsafed to crush the heads of the invisible foe! Come, all ye peoples of our fatherland, let us honour the Cross of the Lord with hymns, crying: Rejoice, O Cross, thou perfect deliverance of fallen Adam; for in thee do most faithful rulers boast, for through thy power are the Moslem hordes mightily subdued! And with fear now venerating thee upon whom God was nailed, we Christians render glory, saying: O Lord Who wast nailed thereto, have mercy upon us, in that Thou art good and lovest mankind!

In Tone V: Come, ye people, and, beholding the all-glorious wonder, let us worship the power of the Cross; for a tree brought about death in paradise, but this tree hath caused life to blossom forth, for the sinless Lord was nailed to it. Receiving incorruption therefrom, O all ye nations, let us cry: O Thou Who hast abolished death by the Cross and freed us, glory to Thee!

The words of Thy prophets Isaiah and David are fulfilled, O God, which said: All nations will come, O Lord, and bow down before Thee. For behold, the people who have been filled with Thy grace are in Thy courts in Jerusalem, O Good One. O Thou Who didst endure the Cross for us and hast imparted life through Thy resurrection, preserve and save us!

The four corners of the world are sanctified today as the four parts of Thy Cross are elevated, O Christ our God; and the horn of all Orthodox hierarchs is exalted with it. Wherefore, we crush the horns of our enemies. Great art Thou, O Lord, and wondrous art Thou in Thy works! Glory be to Thee!

The voices of the prophets foretold the holy Tree whereby Adam was loosed from the ancient curse of death, and creation raiseth a cry to that which today is exalted, begging great mercy of God. O Master, Who alone art boundless in lovingkindness: Be Thou our cleansing and save our souls!

In Tone VIII: O God, the words of Moses Thy prophet have been fulfilled, who said: ‘Ye shall see your life hanging before your eyes!’ Today the Cross is exalted, and the world is freed from deception. Today the resurrection of Christ is renewed, and the ends of the earth rejoice, offering to Thee a hymn on cymbals, like David, and saying: ‘Thou hast wrought salvation in the midst of the earth, O God: the Cross and resurrection! For their sake Thou hast saved us, O Good One Who lovest mankind! O Almighty Lord, glory be to Thee!’

Today the Master of creation and Lord of glory is nailed to the Cross, and His side is pierced by a spear. Of gall and vinegar doth He partake, Who is the Sweetness of the Church. He is invested with a crown of thorns, and He Who covereth the sky with clouds is arrayed in garments of mockery. He is smitten with a hand of clay Who fashioned man with His own hands, and He is beaten about the shoulders Who arrayeth heaven with clouds. My Deliverer and God deigneth to be spat upon and wounded, mocked and buffeted, and endureth all things for the sake of me, who am condemned, that He might save the world from deception, in that He is compassionate.

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

The Doxasticon of the feast, in the same tone —

Today He Who is intangible in essence becometh tangible to me and undergoeth suffering, freeing me from the passions. He Who granteth light to the blind is spat upon by the mouths of the iniquitous, and giveth His shoulders over to stripes for those who have been made captive. And the pure Virgin Mother, seeing Him upon the Cross, cried aloud in pain: ‘Woe is me, O my Child! What is this that Thou hast done? Thou Who art comely in beauty beyond all men dost show Thyself to be bereft of breath and sight, lacking in appearance and beauty. Woe is me, O my Light! I cannot look upon Thee asleep. I am wounded within, and a cruel sword passeth through my heart! I hymn Thy sufferings, I worship Thy loving-kindness. O Long-suffering One, glory to Thee!’

The Augmented Ectenia

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

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Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery: this holy monastery*): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery: this holy monastery*).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: To Thee, O Lord.

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

The Litany of Supplication

Deacon: Let us complete our morning prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For Thou art a God of mercy, compassion, and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

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The priest saith this prayer secretly:

O holy Lord, Who dwellest on high and lookest down on things that are lowly, and with Thine all-seeing eye lookest down on all creation: unto Thee have we bowed the neck of our heart and body, and we pray Thee: Stretch forth Thine invisible hand from Thy holy dwelling-place and bless us all. And if in aught we have sinned, either voluntarily or involuntarily, do Thou as a good God and the Lover of mankind pardon us, granting us Thine earthly and spiritual good things

He exclaimeth:

Priest: For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

The Dismissal

Deacon: Wisdom!

Chanters: Father bless!

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Chanters: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians unto the ages of ages.

Priest: O most holy Theotokos, save us.

Chanters: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

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

Lord have mercy. *Thrice*

Father, bless.

Priest: May Christ our true God, through the intercessions of His most pure Mother; through the power of the precious and life-giving Cross, through the intercessions of the holy and glorious apostles; and Saint(s) N.(N.) (*to whom the church is dedicated*); and Saint(s) N.(N.) (*of the day*); of the holy and righteous ancestors of God, Joachim and Anna; and of all the

saints: have mercy on us and save us, for He is good and loveth mankind.

Chanters: Amen.

Our great lord and father, His Holiness *N.* * the Patriarch of Moscow and All Russia; * our lord the Very Most Reverend *N.*; * Metropolitan of Eastern America and New York, First Hierarch of the Russian Church Abroad, * and our lord the Most Reverend Archbishop (*or* Bishop) *N.*; * the brotherhood of this holy temple, and all Orthodox Christians: * preserve, O Lord, for many years.

Here endeth Matins

Then the reader immediately begins the First Hour

THE FIRST HOUR

Reader: O come, let us worship God our King.

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

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

Psalm 5

Unto my words give ear, O Lord, hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto Thee will I pray, O Lord.

In the morning shalt Thou hear my voice. In the morning shall I stand before Thee, and Thou shalt look upon me; for not a God that wildest iniquity art Thou.

He that worketh evil shall not dwell near Thee nor shall transgressors abide before Thine eyes.

Thou hast hated all them that work iniquity; Thou shalt destroy all them that speak a lie.

A man that is bloody and deceitful shall the Lord abhor.

But as for me, in the multitude of Thy mercy shall I go into Thy house; I shall worship toward Thy holy temple in fear of Thee.

O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee,

For in their mouth there is no truth; their heart is vain.

Their throat is an open sepulchre, with their tongues have they spoken deceitfully; judge them, O God.

Let them fall down on account of their own devisings; according to the multitude of their

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ungodliness, cast them out, for they have embittered Thee, O Lord.

And let all them be glad that hope in Thee; they shall rejoice, and Thou shalt dwell among them.

And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous.

O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

Psalm 89

Lord, Thou hast been our refuge in generation and generation.

Before the mountains came to be and the earth was formed and the world, even from everlasting to everlasting Thou art.

Turn not man away unto lowliness; yea, Thou hast said: Turn back ye sons of men.

For a thousand years in Thine eyes, O Lord, are but as yesterday that is past, and as a watch in the night.

Things of no account shall their years be; in the morning like grass shall man pass away.

In the morning shall he bloom and pass away. In the evening shall he fall and grow withered and dry.

For we have fainted away in Thy wrath, and in Thine anger have we been troubled.

Thou hast set our iniquities before Thee; our lifespan is in the light of Thy countenance.

For all our days are faded away, and in Thy wrath are we fainted away; our years have, like a spider, spun out their tale.

As for the days of our years, in their span, they be threescore years and ten.

And if we be in strength, mayhap fourscore years; and what is more than these is toil and travail.

For mildness is come upon us, and we shall be chastened.

Who knoweth the might of Thy wrath? And out of fear of Thee, who can recount Thine anger?

So make Thy right hand known to me, and to them that in their heart are instructed in wisdom.

Return, O Lord; how long? And be Thou entreated concerning Thy servants.

We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad.

In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils.

And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the works of our hands do Thou guide aright.

Psalm 100

Of mercy and judgement will I sing to Thee, O Lord; I will chant and have understanding in a blameless path. When wilt Thou come unto me?

I have walked in the innocence of my heart in the midst of my house.

I have no unlawful thing before mine eyes; the workers of transgressions I have hated.

A crooked heart hath not cleaved unto me; as for the wicked man who turned from me, I knew him not.

Him that privily talked against his neighbor did I drive away from me.

With him whose eye was proud and his heart insatiate, I did not eat.

Mine eyes were upon the faithful of the land, that they might sit with me; the man that walked in the blameless path, he ministered unto me.

The proud doer dwelt not in the midst of my house; the speaker of unjust things prospered not before mine eyes.

In the morning I slew all the sinners of the land, utterly to destroy out of the city of the Lord all them that work iniquity.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*

Lord, have mercy. *Thrice.*

Troparia

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

He readeth the Troparion of the Exaltation of the Holy Cross —

O Lord, save Thy people and bless Thine inheritance. Grant Thou victory unto Orthodox Christians over their adversaries, and by the power of Thy Cross do Thou preserve Thy commonwealth.

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

Theotokion: What shall we call thee, O thou that art full of grace? Heaven: for thou hast dawned forth the Sun of Righteousness. Paradise: for thou hast blossomed forth the Flower of Immortality. Virgin: for thou hast remained incorrupt. Pure Mother: for thou hast held in thy holy embrace the Son, the God of all. Do thou entreat Him to save our souls.

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My Steps Do Thou Direct

My steps do Thou direct according to thy saying, and let no iniquity have dominion over me. Deliver me from the false accusations of men, and I will keep Thy commandments. Make Thy face to shine upon Thy servant, and teach me Thy statutes. Let my mouth be filled with Thy praise, that I may hymn Thy glory and Thy majesty all the day long.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

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

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages

Reader: Amen.

Kontakion

He readeth the Kontakion of the Exaltation of the Holy Cross —

O Thou Who wast lifted up willingly on the Cross, * bestow Thy compassions upon the new community named for Thee, O Christ God; * gladden by Thy power Orthodox Christians, * granting them victory over all adversaries. * May they have as an ally the invincible trophy, Thy weapon of peace.

Then:

Lord, have mercy. *Forty times.*

Prayer of the Hours

Reader: Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners; Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory: For blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

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

More honourable than the cherubim and beyond compare more glorious than the seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father bless.

Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen.

Prayer of the First Hour

Then the priest reads the Prayer of the First Hour in front of the holy doors:

Priest: O Christ, the True Light, Who enlightenest and sanctifiest every man that cometh into the world: Let the Light of Thy countenance be signed upon us, that in it we may see the Unapproachable Light, and guide our steps in the doing of Thy commandments, through the intercessions of Thy most pure Mother, and of all Thy saints. Amen.

To Thee, the Champion Leader

Chanters: To Thee, the Champion Leader, we Thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos: but as Thou art one with might which is invincible, from all dangers that can be do Thou deliver us, that we may cry to Thee: Rejoice, Thou Bride Unwedded!

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The Dismissal

Priest: Glory to Thee, O Christ our God and our hope, glory to Thee.

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

Lord, have mercy. *Thrice.*

Father, bless.

Priest: May Christ our true God, through the intercessions of His most pure Mother; through the power of the precious and life-giving Cross, through the intercessions of our holy and God-bearing fathers; and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen.

Here endeth the First Hour

AT THE HOURS

Troparion of the Cross (Tone 1)

O Lord, save Thy people and bless Thine inheritance. Grant Thou victory unto Orthodox Christians over their adversaries, and by the power of Thy Cross do Thou preserve Thy commonwealth.

Kontakion of the Cross (Tone 4)

O Thou Who wast lifted up willingly on the Cross, bestow Thy compassions upon the new community named for Thee, O Christ God; gladden by Thy power Orthodox Christians, granting them victory over all adversaries. May they have as an ally the invincible trophy, the weapon of peace.

AT THE DIVINE LITURGY

The First Antiphon, Psalm 21, Second Tone:

Stichos 1: O God, my God, attend to me; * why hast Thou forsaken me? (*Psalm 21:1*)

Refrain: Through the prayers of the Theotokos, O Saviour, save us.

Stichos 2: Far from my salvation * are the words of my transgressions. (*Psalm 21:1*) *Refrain.*

Stichos 3: My God, I will cry by day, and wilt Thou not hearken? * and by night, and it shall not be unto folly for me. (*Psalm 21:2*) *Refrain.*

Stichos 4: But as for Thee, Thou dwellest in the sanctuary, * O Praise of Israel. (*Psalm 21:3*) *Refrain.*

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

The Second Antiphon, Psalm 73, Second Tone:

Stichos 1: O God, why hast Thou * cast us off unto the end? (*Psalm 73:1*)

Refrain: O Son of God Who wast crucified in the flesh, save us who chant unto Thee: Alleluia.

Stichos 2: Remember Thy congregation * which Thou hast purchased from the beginning. (*Psalm 73:2*) *Refrain.*

Stichos 3: This is Mount Sion, * wherein Thou hast dwelt. (*Psalm 73:3*) *Refrain.*

Stichos 4: But God is our king before the ages, * He hath wrought salvation in the midst of the earth. (*Psalm 73:13*) *Refrain.*

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

Only-begotten Son and Word of God...

The Third Antiphon, Psalm 98, First Tone:

Stichos 1 (Reader): The Lord is king, let the peoples rage; He sitteth on the cherubim, let the earth be shaken. (*Psalm 98:1*)

Troparion, Tone 1 (Choir): O Lord, save Thy people * and bless Thine inheritance. * Grant Thou victory unto Orthodox Christians * over their adversaries, * and by the power of Thy Cross * do Thou preserve Thy commonwealth.

Stichos 2: The Lord is great in Sion, and He is high above all peoples. (*Psalm 98:2*) *Troparion.*

Stichos 3: Worship the Lord in His holy court. (*Psalm 98:3*) *Troparion.*

Entrance Verse: (*Deacon or Priest*) Exalt ye the Lord our God, and worship the footstool of His feet, for It is holy (*Psalm 98:5*).

And immediately, the choir sings the Troparion and Kontakion of the feast:

Troparion of the Exaltation of the Cross (Tone 1)

O Lord, save Thy people * and bless Thine inheritance. * Grant Thou victory unto Orthodox Christians * over their adversaries, * and by the power of Thy Cross * do Thou preserve Thy commonwealth.

Glory... Both now...

Kontakion of the Exaltation of the Cross (Tone 4)

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O Thou Who wast lifted up willingly on the Cross, * bestow Thy compassions upon the new community named for Thee, O Christ God; * gladden by Thy power Orthodox Christians, * granting them victory over all adversaries. * May they have as an ally the invincible trophy, the weapon of peace.

Instead of the Trisagion: Before Thy Cross we bow down, O Master, and Thy holy Resurrection do we glorify! *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. And Thy holy Resurrection do we glorify!

Before Thy Cross we bow down, O Master, and Thy holy Resurrection do we glorify!

The Prokeimenon in the Seventh Tone: Exalt ye the Lord our God, and worship the footstool of His feet for It is holy. (*Psalms 98:5*)

Stichos: The Lord is king, let the peoples rage. (*Psalms 98:1*)

The Reading from the First

Epistle of the Holy Apostle Paul to the Corinthians, §125 [1:18-24]

Brethren: The preaching of the Cross is to those who perish foolishness; but unto us who are saved, it is the power of God. For it is written: 'I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.' Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For since, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save those who believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto those who are called, both Jews and Greeks, Christ the Power of God and the Wisdom of God.

Alleluia in the First Tone:

Stichos: Remember Thy congregation which Thou hast purchased from the beginning. (*Psalms 73:2*)

Stichos: God is our king before the ages, He hath wrought salvation in the midst of the earth. (*Psalms 73:13*)

The Reading from the Holy Gospel according to John, § 60 [19:6-11, 13-20, 25-28, 30-35]

At that time, the high priests and elders took council against Jesus to put Him to death. And they delivered Him to Pilate saying, 'Away with him, away with him! Crucify him!' Pilate saith unto them, 'Take ye him and crucify him, for I find no fault in him.' The Jews answered him, 'We have a law, and by our law he ought to die, because he made himself the Son of God.' When Pilate therefore heard that saying, he was the more afraid. And he went again into the judgement hall and saith unto Jesus, 'From whence art thou?' But Jesus gave him no answer. Then saith Pilate unto Him, 'Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?' Jesus answered, 'Thou couldest have no power at all against me, except it were given thee from above.' [...] When Pilate therefore heard that saying, he brought Jesus forth and sat down in the judgement seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the Preparation of the Passover and about the sixth hour. And he saith unto the Jews, 'Behold your King!' But they cried out, 'Away with him, away with him! Crucify him!' Pilate saith unto them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but Caesar!' Then delivered he Him therefore unto them to be crucified. And they took Jesus and led Him away. And He bearing His Cross went forth into a place called the Place of a Skull (which is called in the Hebrew, Golgotha) where they crucified Him and two other with Him, on either side one and Jesus in the midst. And Pilate wrote a title and put it on the Cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew and Greek and Latin. [...] Now there stood by the Cross of Jesus His Mother, and His Mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His Mother and the disciple standing by whom He loved, He saith unto His Mother, 'Woman, behold thy son!' Then saith He to the disciple, 'Behold thy Mother!' And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, [...] bowed His head and gave up the ghost. The Jews therefore, because it was the Preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs might be broken and that they might be taken away. Then came the soldiers and brake the legs of the first and of the other which was crucified with Him. But when they came to Jesus and saw that He was dead already, they brake not His legs, but one of the soldiers

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with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true.

Instead of ‘It is truly meet . . .’ we chant the Irmos of the 9th Ode of the first canon, Eighth Tone:

Refrain: Magnify, O my soul, the all-honoured Cross of the Lord!

Irmos: O Theotokos, thou art a mystical garden of Paradise, which, untilled, didst put forth Christ, by Whom the life-bearing Tree of the Cross was planted. Wherefore, worshipping it now as it is raised aloft, we magnify thee.

Communion Verse: The light of Thy countenance, O Lord, hath been signed upon us. (*Psalm 4:7*)
Alleluia! Alleluia! Alleluia!

Jordanville translation:

Troparion of the Cross (Tone 1)

Save, O Lord, Thy people * and bless Thine inheritance; * grant Thou victory unto Orthodox Christians * over enemies; * and by the power of Thy Cross * do Thou preserve Thy commonwealth.

Kontakion of the Cross (Tone 4)

O Thou Who wast lifted up willingly on the Cross, * bestow Thy mercies upon the new community named after Thee, O Christ God; * gladden with Thy power the Orthodox Christians, * granting them victory over enemies; * may they have as Thy help the weapon of peace, the invincible trophy.

Instead of the Trisagion: Before Thy Cross we bow down, O Master, and Thy holy Resurrection we glorify. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. And Thy holy Resurrection we glorify.

Before Thy Cross we bow down, O Master, and Thy holy Resurrection we glorify.

Instead of ‘It is truly meet . . .’ we chant the Irmos of the 9th Ode of the first canon, Eighth Tone:

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

Irmos: O Theotokos, thou art a mystical Paradise, which being untilled brought forth Christ, by Whom the life-bringing Tree of the Cross was planted in the

earth: In worshipping Him now through its exaltation, thee do we magnify.

Lambertsen translation:

Troparion of the Cross (Tone 1)

O Lord, save Thy people * and bless Thine inheritance. * Grant victory unto Orthodox Christians * over their adversaries, * preserving Thy community * by Thy Cross.

The Festal Menaion translation:

Stichera at ‘Lord I have cried...’

8 stichera of the feast, idiomela, of the feast, in Tone VI, Special Melody: ‘Having set aside...’ —

The Cross is raised on high, and urges all the creation to sing the praises of the undefiled Passion of Him Who was lifted high upon it. For there it was that He killed our slayer, and brought the dead to life again: and in His exceeding goodness and compassion, He made us beautiful and counted us worthy to be citizens of heaven. Therefore with rejoicing, let us exalt His name, and magnify His surpassing condescension. *Thrice.*

Moses prefigured thee, O precious Cross, when he stretched out his hands on high, and put Amalek the tyrant to flight. Thou art the boast of the faithful and succour of the persecuted, the glory of the apostles, the champion of the righteous, and the preserver of all the saints. Therefore beholding thee raised on high, creation rejoices and keeps feast, glorifying Christ, who in His surpassing goodness through thee has joined together that which was divided. *Thrice.*

O most venerable Cross, attended by ranks of rejoicing angels, thou art exalted today, and by divine command thou dost lift up again all those who, through the stealing of the fruit, had been made outcast and were sunk in death. Therefore, embracing thee in faith with heart and lips, from thee we draw sanctification and we cry aloud: exalt ye Christ, the God most good, and venerate His divine footstool. *Twice.*

THE APOSTICHA

These stichera of the feast, in Tone V —

Automelon: Rejoice! Life-giving Cross, unconquerable trophy of godliness, door to Paradise, succour of the faithful, rampart set about the Church. Through thee corruption is utterly destroyed, the power of death is swallowed up, and we are raised from earth

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to heaven: invincible weapon, adversary of devils, glory of martyrs, true ornament of saints, haven of salvation bestowing on the world great mercy.

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, * for it is holy.

In the same melody: Rejoice! Cross of the Lord: through thee mankind has been delivered from the curse. Shattering the enemy by thine Exaltation, O Cross all-venerable, thou art a sign of true joy. Thou art our help, Thou art the strength of kings, the power of righteous men, the majesty of priests. All who sign themselves with thee are freed from peril. Thou rod of strength under which we like sheep are tended, Thou art a weapon of peace round which the angels stand in fear. Thou art the divine glory of Christ, Who grants the world great mercy.

Stichos: God is our King before the ages; * He hath wrought salvation in the midst of the earth.

In the same melody: Rejoice! guide of the blind, physician of the sick and resurrection of all the dead. O precious Cross, thou has lifted us up when we were fallen into mortality. Through thee corruption has been destroyed, and incorruption has flowered forth; we mortal men are made divine and the devil is utterly cast down. Seeing thee exalted by the hands of bishops on this day, we exalt Him Who was lifted high upon Thee, and we venerate thee, plenteously drawing from thee great mercy.

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

The Doxasticon of the feast, the composition of John the Monk, in Tone VIII —

That which Moses prefigured with his body of old cast down and vanquished Amalek, and David the psalmist, crying out, hath commanded us to bow down before Thy footstool, Thy precious Cross, O Christ God. Today we sinners also do homage with our unworthy lips to Thee Whose will it was to be nailed thereto: and chanting, we pray: O Lord, vouchsafe that with the thief we may receive Thy kingdom!

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