

DIVINE LITURGY VARIABLES ON SEPTEMBER 14 **ELEVATION (EXALTATION) OF THE HOLY CROSS**

REPOSE OF JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE; VENERABLE MARTYR MAKARIOS THE NEW OF THESSALONICA; VENERABLE MARTYR JOSEPH OF DIONYSIOU MONASTERY ON ATHOS

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

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

Choir: **Lord, have mercy.**

THE FIRST ANTIPHON

O God, my God, attend to me; why hast Thou forsaken me? Far from my salvation are the words of my transgressions.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

My God, I will cry by day, and wilt Thou not hearken? And by night, and it shall not be unto folly for me. But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel. (*Refrain*)

Glory... Both now... (*Refrain*)

THE SECOND ANTIPHON

O God, why hast Thou cast us off unto the end? Remember Thy congregation which Thou hast purchased from the beginning.

Refrain: Save us, O Son of God, Who wast crucified in the flesh; who sing to Thee. Alleluia.

This is Mount Zion wherein Thou hast dwelt. (*Refrain*)

God is our King before the ages. He hath wrought salvation in the midst of the earth. (*Refrain*)

Glory... Both now... O, only begotten Son and Word of God...

THE THIRD ANTIPHON

The Lord reigneth, let the people rage; He sitteth upon the cherubim, let the earth be shaken. The Lord is great in Zion; and He is high above all peoples. Let them confess Thy great Name, for it is terrible and holy.

- During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Holy Cross. Then, the following:

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

Exalt ye the Lord our God, and worship at His footstool; for He is holy. Save us, O Son of God, Who wast crucified in the flesh; who sing to Thee. Alleluia.

- After the Little Entrance, sing these apolytikia in the following order.

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

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

- *Do NOT sing the apolytikion of the patron saint or feast of the temple.*

KONTAKION OF THE ELEVATION OF THE HOLY CROSS IN TONE FOUR
(**Thou Who wast raised up**) (CHANT) (CHORAL)

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

THE ANTI-TRISAGION HYMN (CHANT) (CHORAL)

Before Thy Cross we bow down in worship, 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 ages of ages. Amen.

And we glorify Thy Holy Resurrection.

Dynamis!

Before Thy Cross we bow down in worship, Master, and we glorify Thy Holy Resurrection.

THE EPISTLE

Exalt ye the Lord our God. The Lord reigneth; let the people tremble.

The Reading from the First Epistle of St. Paul to the Corinthians. (1:18-24)

Brethren, the word of the Cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, “I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart.” Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

THE GOSPEL

**The Reading from the Holy Gospel according to St. John.
(19:6-11, 13-20, 25-28, 30-35)**

At that time, the chief priests and the elders of the people took counsel against Jesus to put Him to death. And they came to Pontius Pilate saying, “Crucify Him, crucify Him!” Pilate said to them, “Take Him yourselves and crucify Him, for I find no crime in Him.” The Jews answered him, “We have a law, and by that law He ought to die, because He has made Himself the Son of God.” When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, “Where art Thou from?” But Jesus gave no answer. Pilate therefore said to Him,

“Wilt Thou not speak to me? Knowest Thou not that I have power to release Thee, and power to crucify Thee?” Jesus answered him, “You would have no power over Me unless it had been given you from above.

When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called “The Pavement”, and in Hebrew, “Gabbatha.” Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, “Behold your King!” They cried out, “Away with Him, away with Him, crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” Then he handed Him over to them to be crucified.

So they took Jesus and led him away, and He went out, bearing His own Cross, to the place called the place of a skull, which is called in Hebrew “Golgotha.” There they crucified Him, and with Him two others, one on either side, with Jesus between them. Pilate also wrote a title and put it on the Cross; it read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

Now standing by the Cross of Jesus were His mother, and his mother’s sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus saw His mother, and the Disciple whom He loved standing near, He said to His mother, “Woman, behold, your son!” Then He said to the Disciple, “Behold, your mother!” And from that hour the Disciple took her to his own home. After this, Jesus, knowing that all was now fulfilled, said, “It is finished”; and He bowed His head and gave up the spirit.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true.

MEGALYNARION OF THE FEAST IN TONE EIGHT (CHANT) (CHORAL)

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

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

KOINONIKON (COMMUNION HYMN) OF THE FEAST IN TONE EIGHT

The light of Thy countenance, O Lord, hath been signed upon us. Alleluia.

- Instead of singing “We have seen the true light”, sing the Apolytikion of the Holy Cross.

PROCESSION OF THE HOLY CROSS

AS DONE ON THE FEAST OF THE ELEVATION

(See the separate file, which is based on the Liturgikon, P. 428-32)

- If the procession is begun as the Great Doxology concludes in Orthros, the final “Holy God, Holy Mighty” is slowly chanted (traditionally, if possible, in the “Agia” style of Tone Four).

- If the procession follows “Blessed be the Name of the Lord” in Divine Liturgy, it starts with “Holy God, Holy Mighty” and is chanted in the same style as above, if possible.

THE DISMISSAL

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

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

Choir: Amen.

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Save us, O Son of God, who wast crucified in the flesh, as we sing to thee: Al - le - lu - ia.

Sing twice, then "Glory", and sing a third time; then "Both now", and continue with "Only begotten Son and Word of God ..."

Entrance Hymn

Ex - alt ye the Lord our God, wor - ship at his

foot - stool for he is ho - ly. Save us, O Son of God,

who wast cru - ci - fied in the flesh, as we

sing to thee: Al - le - lu - ia.

Original Melody

The musical notation consists of five staves of music for a single voice. The first staff begins with a treble clef and a common time signature. The lyrics for this section are: "Do thou, who of thine own good will wast el - e-vat - ed up - on the Cross," followed by a repeat sign. The second staff continues with the lyrics: "be - stow thy boun - ties up - on the new peo - ple which is". The third staff begins with a repeat sign and the lyrics: "called by thy Name, O Christ our God; make glad with thy might". The fourth staff begins with a repeat sign and the lyrics: "those who law - ful - ly gov-ern, grant-ing them vic - to - ry o - ver their". The fifth staff begins with a repeat sign and the lyrics: "ad - ver - sar - ies. May thine aid be a pan - o - ply of peace, a tro - phy in - vin - ci - ble."

The Irmos of the Ninth Ode is sung in Tone 8, instead of "It is truly meet..."

The musical notation consists of seven staves of Gregorian chant in common time, treble clef, and a key signature of one sharp (F#). The lyrics are as follows:

Thou art the mys - ti - cal par - - a - dise, O

The o - - to - - - kos; for that thou, be'ng un -

- tilled, didst bud ____ forth ____ Christ, by whom was plant - - -

- ed on ____ earth the life - giv - ing tree of ____

the _____ Cross. Where - fore, as we a - dore _____

it be - ing el - e - vat - ed, we _____

mag - - ni - fy ____ thee. _____

Kazan/Holwey

The light of thy coun - te -
- nance hath been im - pressed,
- pressed on us, O Lord.

Verses:

- (1) Thou hast given gladness to my heart. (Psalm 4:7)
- (2) From the fruit of their wheat, wine and oil are they multiplied. (Psalm 4:8)
- (3) In peace in the same place I shall lay me down and sleep. (Psalm 4:9)

Last time only Kazan

The light of thy coun - te - nance hath
been im - pressed, hath been im - pressed
on us, O Lord. Al - le - lu - ia. Al - le - lu -
- ia. Al - le - lu - i - a.