

*If the Feast of the Elevation of the Cross fall on a Monday, where Vespers is served on Sunday evening, the whole First Kathisma of the Psalms is chanted. Otherwise, after the Sunset Psalm, immediately on "O Lord, to thee have I cried," sing the VERSES & PROSOMIA in Tone 6 on the following pages 47 through 52 (top) in this book.*

*After completing the Verses and Prosomia, sing the "Glory ... Both now ..." in Tone 2 as on pages 52 (bottom) through 54.*

*Then, after the Daily Prokeimenon, the Prophecies of the Old Testament are read (see "Divine Prayers and Services" by Nassar, pages 295 - 297.*

*Then, after the usual petitions, sing the Aposticha in Tone 5 as on pages 55 through 59 (top) in this book.*

*Then sing the "Glory ... Both now ..." in Tone 8 as on pages 59 & 60. Following St. Simeon's Prayer and the Trisagion Prayers, sing the Troparion in Tone 1 three times as on page 61.*

Verse 1 - fast



If thou, O Lord, should'st mark in - iq - ui - ties, O Lord, who shall stand?

Slow



For with thee there is for - give - - ness.

Prosimion 1

To the melody: *Having laid up all their hope*



The Cross by its el - e - va - tion call - eth the



whole \_\_\_\_\_ cre - a - tion to praise the pure \_\_\_\_\_ Pas -



- sion, the Pas - sion of him who was el - e - vat - ed there -



- on; for hav - ing slain \_\_\_\_\_ there-up - on \_\_\_\_\_ him who had \_\_\_\_\_



slain \_\_\_\_\_ us, he brought \_\_\_\_\_ to life us who had been slain,



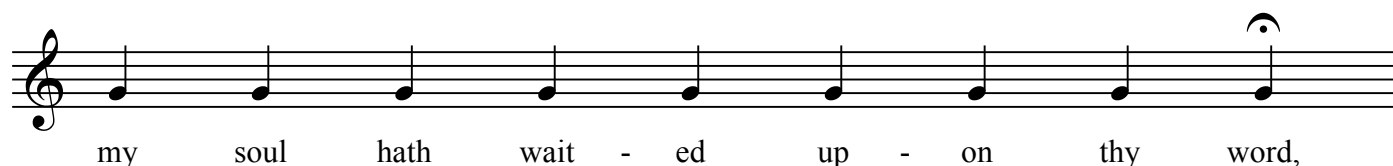
and a - dorned \_\_\_\_\_ us and made us worth - y to dwell \_\_\_\_\_ in the



heav - ens, for thē ex-cess of his good - ness; for he \_\_\_\_\_ is com - pas-sion-ate.



Verse 2 - fast

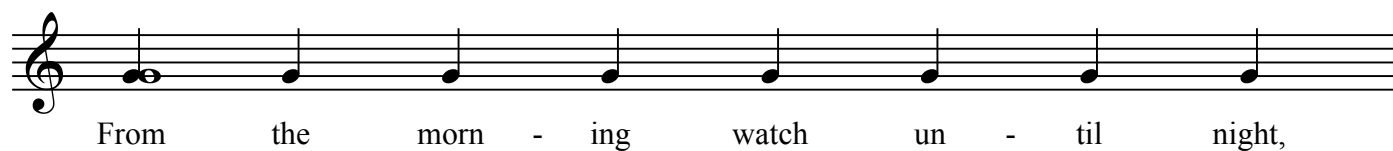


Slow



*After singing Verse 2, repeat Prosimion 1, "The Cross by its elevation..." on the previous page.  
Then sing Verse 3, and Prosimion 2.*

Verse 3 - fast



Tone 6  
Prosomion 2

Ver - i - ly, Mo - ses fore-shad-owed thee, \_\_\_\_\_ O

pre-cious Cross, when he lift - ed up his hands and con - quered the

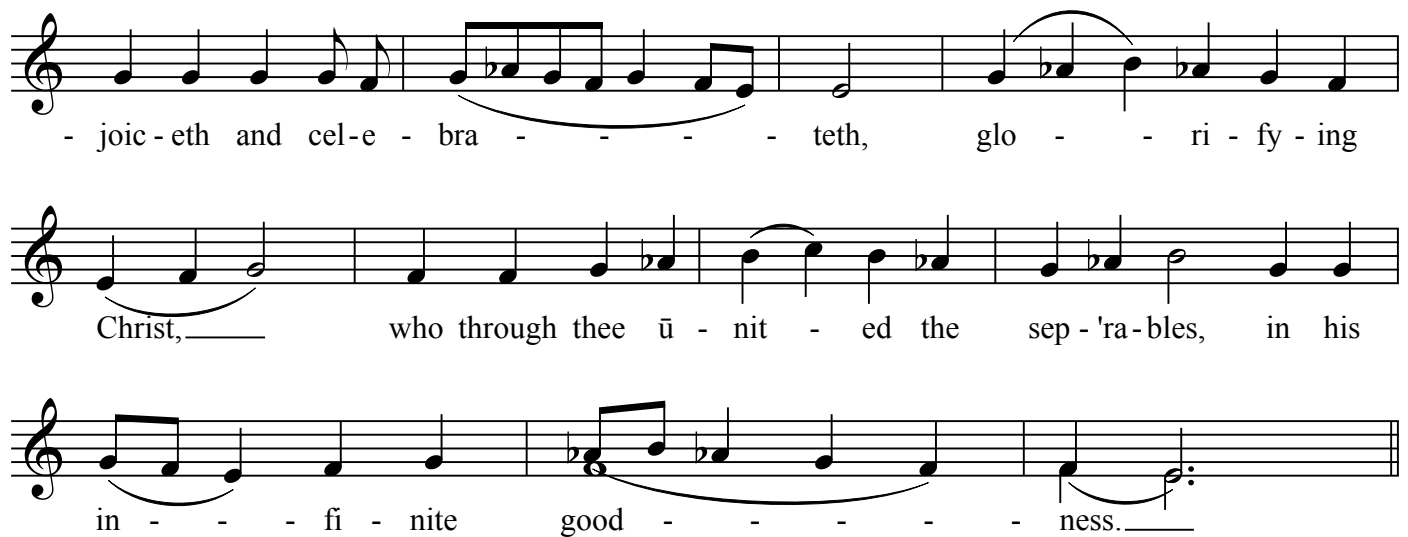
stub-born Am - a - lek, O pride of \_ be - liev - ers and

con-stant - cy of striv - ers, thē a - dorn - - - ment of thē A -

- pos - tles, the suc-cour of the right - eous, and the sal -

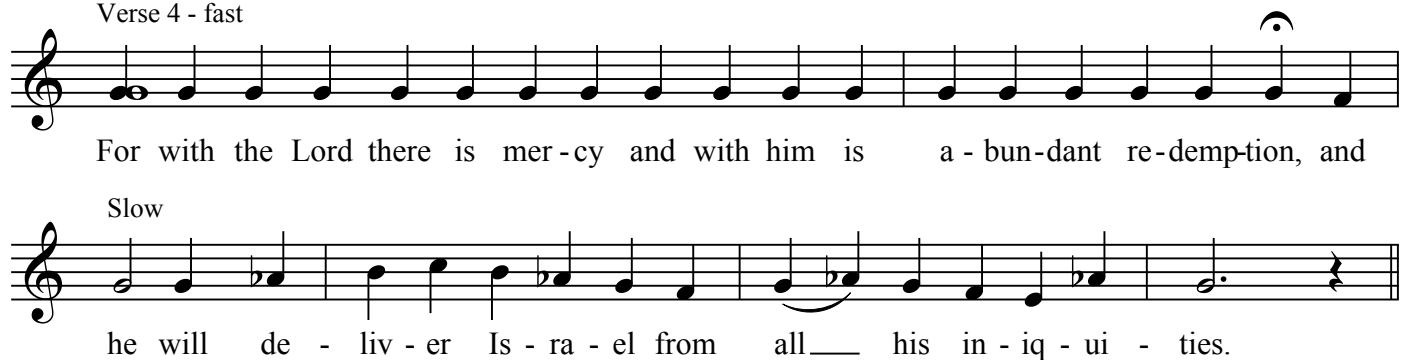
- va - tion of all \_\_\_\_\_ thē up - right. Where - fore, cre -

- a - tion, be - hold - ing thee \_\_\_\_\_ el - e - vat - ed re -



- joic - eth and cel - e - bra - - - teth, glo - - ri - fy - ing  
Christ, — who through thee ū - nit - ed the sep - 'ra - bles, in his  
in - - - fi - nite good - - - - - ness. —

Verse 4 - fast

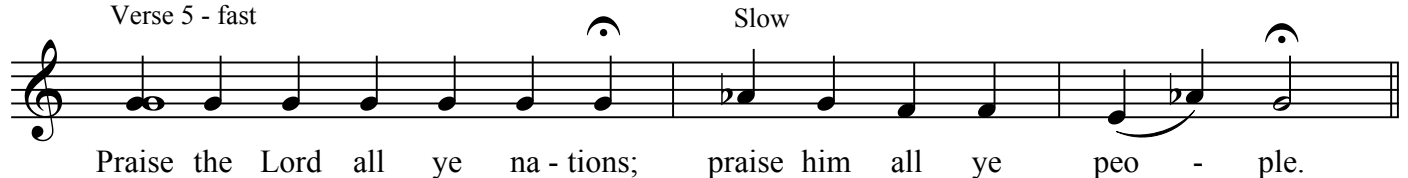


For with the Lord there is mer - cy and with him is a - bun - dant re - demp - tion, and  
Slow  
he will de - liv - er Is - ra - el from all — his in - iq - ui - ties.

*After singing Verse 4, repeat Prosomion 2, "Verily, Moses foreshadowed thee,..."  
on the previous page. Then sing Verse 5 and Prosomion 3.*

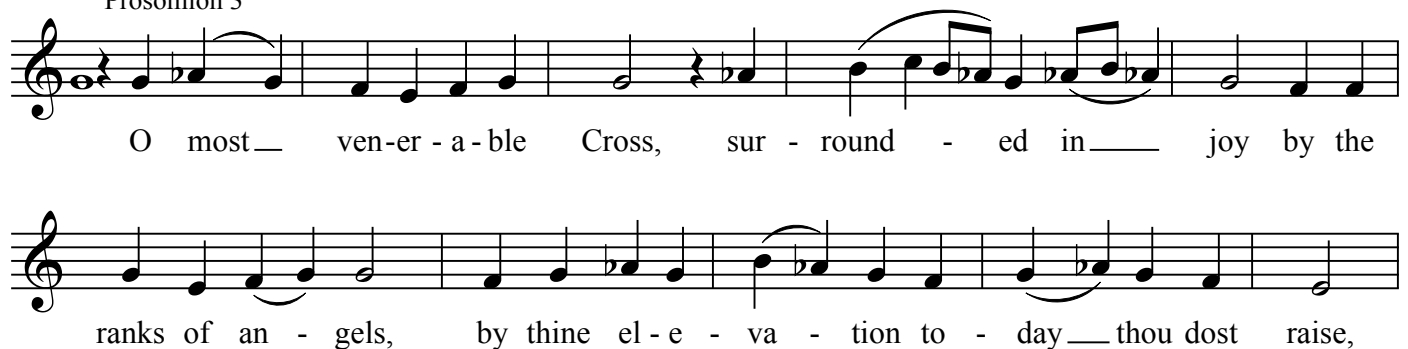
Verse 5 - fast

Slow



Praise the Lord all ye na - tions; praise him all ye peo - ple.

Prosomion 3

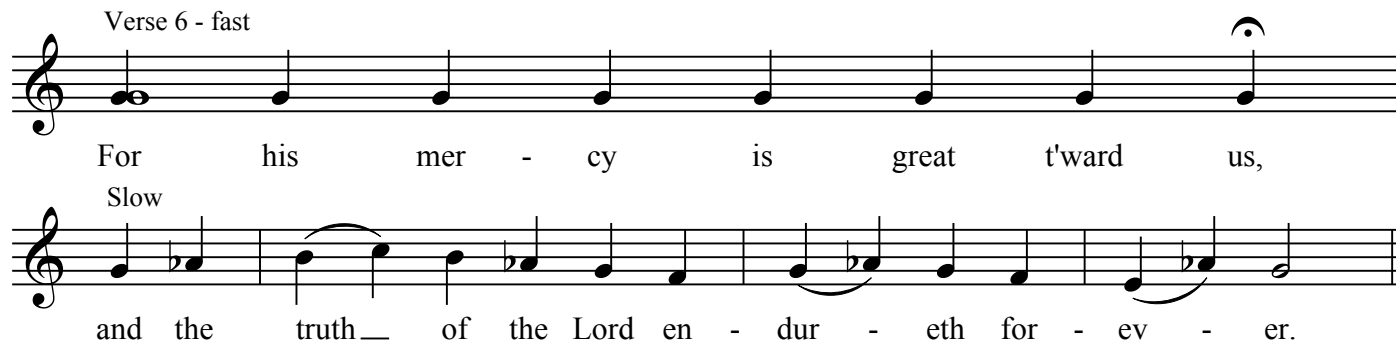


O most — ven - er - a - ble Cross, sur - round - ed in — joy by the  
ranks of an - gels, by thine el - e - va - tion to - day — thou dost raise,



by a di - vine sign, those who have been cast a - way  
by the de - ceit of food and car - ried  
head - long to death. Where - fore, we greet thee in  
faith with heart and lips, we re - ceive sanc - ti - fi -  
- ca - - - - tion, cry - ing: Raise ye up Christ  
God, ex - ceed - - - - ing in good - ness, and fall  
down to his di - vine foot - - - stool.

Verse 6 - fast



For his mer - cy is great t'ward us,  
Slow  
and the truth of the Lord en - dur - eth for - ev - er.

*After singing Verse 6, repeat Prosomion 3, "O most venerable Cross, ..." on the previous page.  
Then sing the "Glory ... Both now ... in Tone 2, on the following page.*

Glo - - - ry to the Fa - ther and to the \_\_\_\_\_

Son and to the Ho - - ly Spir - - - it.

Both \_\_\_\_\_ now \_\_\_\_\_ and ev - - - er, and un - to a - ges of

a - - - - ges. A - - - men.

Come, all ye na - tions, let us a - dore \_\_\_\_\_ the bless - ed

Tree, through which \_\_\_\_\_ ev - er - last - ing jus - tice hath come to \_\_\_\_\_

pass; for he who by the tree did de - ceive the first \_\_\_\_\_

Ad - am hath him - self been de - ceived by \_\_\_\_\_ the \_\_\_\_\_ Cross; \_\_\_\_\_ and

he — who — like a rob - ber con - fined the king - ly cre -

- a - tion, hath been cast down head - long with an a -

- maz - - - ing — fall. And by the blood of

God the ven - om of the ser - pent was

washed a - - - way; and the curse — was un -

- done by the right - eous sen - - - tence when the

just — One was con - demned — un - just - - - ly;

for it is meet that the tree by the Tree — be — healed,



and that by the Pas - sion of the Pas - sion - less the

pas - sion of him who had been con - demned by the

tree should fall a - - - way. But

glo - ry to thy fear - ful dis - pen - sa - tion t'ward us, O

Christ, where - with thou hast saved all, since

thou art good and the Lov - - -

- er of man - - - kind.

Prosomion 1

To the melody: *Rejoice*

Re - joice, O life - bear-ing Cross, in - vin - ci - ble

tri - umph of true wor - ship; O gate of

par - a - dise, con - stan - cy of be - liev - ers, and wall of the

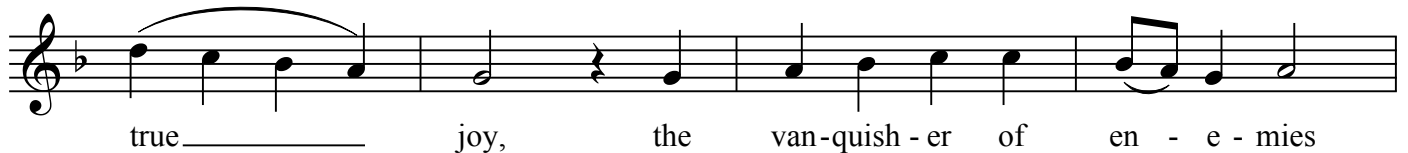
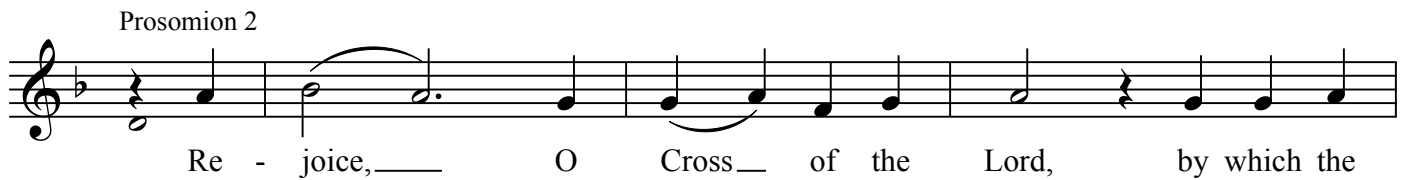
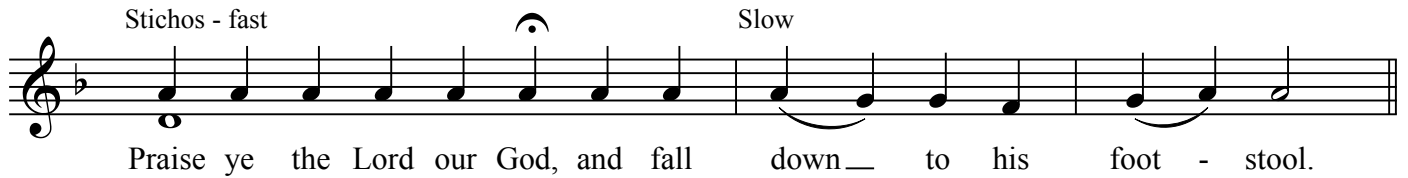
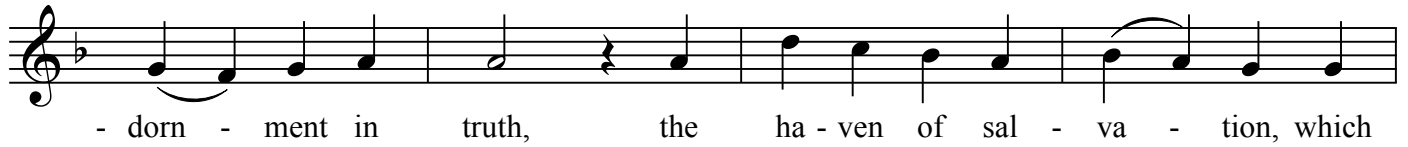
Church, through which cor - rup - tion hath van - ished and

been a - bol - ished, and the pow - er of death hath been

swal - lowed, and we have as - cend - ed from

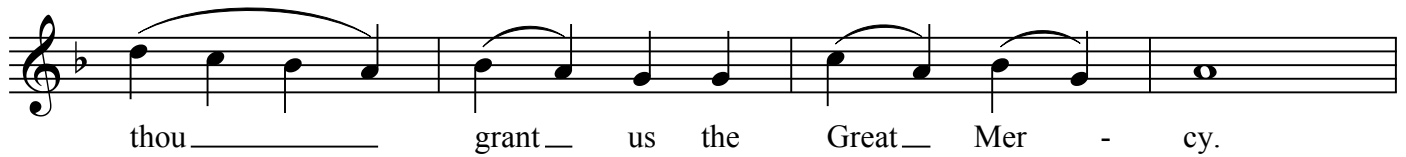
earth to heav - en. Thou art thē un - con - quer - a - ble

weap - on, thē ad - ver - sar - y of Sa - tan,

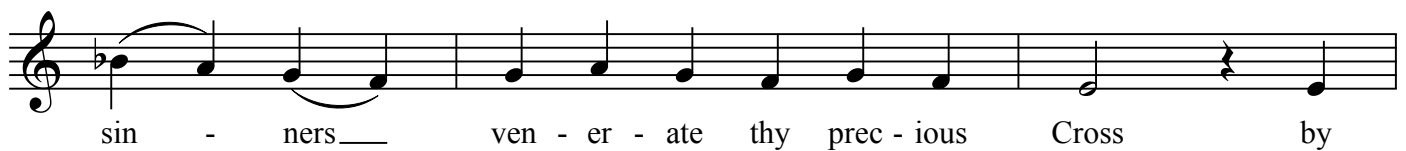
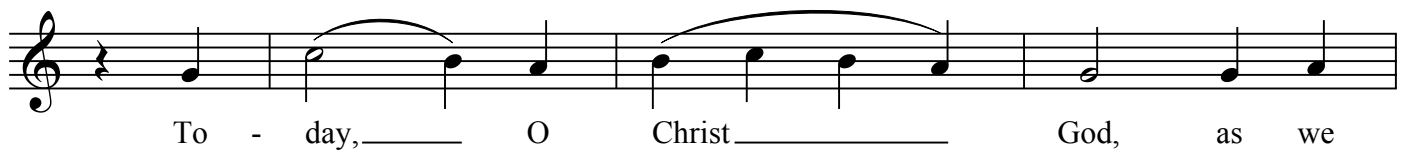
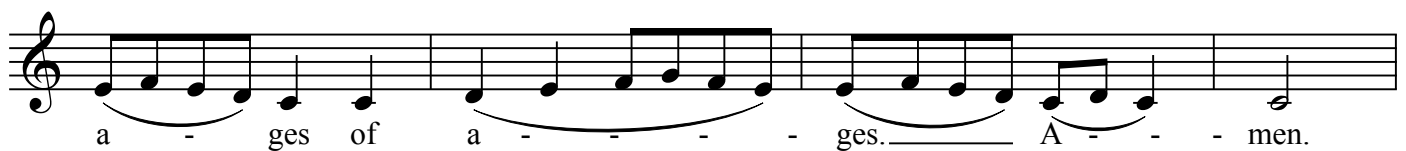
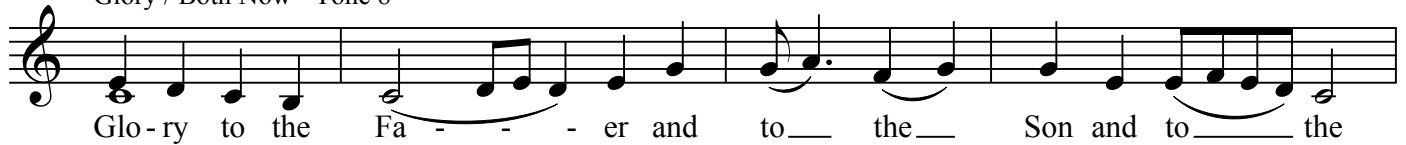


maj - es - ty of kings, the pow - er of the right - eous and the  
splen - dour of Priests, the sign\_\_\_\_\_ of which de -  
- liv - er - eth from trib - u - la - tion, O staff\_\_\_\_\_ of \_\_\_\_\_  
pow'r by which we are\_\_\_\_\_ shep - herds, weap - on of  
safe - ty sur - round - ed by an - gels in fear and glo - ry\_\_\_\_\_ of  
Christ who grant - eth the world\_\_\_\_\_ the Great\_\_\_\_\_ Mer - cy.  
Stichos - fast Slow  
As for God, he is our King be - fore thē a - ges.  
Re - joice,\_\_\_\_\_ O Cross, thou guide\_\_\_\_\_ of the blind and phy -

- si - cian of the sick and res - ur - rec - tion of all the dead, which  
did raise us who had fal - - - len in cor - rup - tion,  
by which cor - rup - tion hath been a - bol - ished and in-cor-  
rup-tion made to flour - ish, and we men have been de - i - fied, but  
Sa - tan was com - plete - - - ly crushed. Where - fore, to -  
day as we be - hold thee el - e - vat - ed in the hands of the  
High Priests, we ex - alt him who was el - e - vat - ed up -  
on thee, and thee we a - dore, seek - ing that



Glory / Both Now - Tone 8



Da - vid the sing - er, hav - ing shout - - - ed, com -  
- mand - ed ad - o - ra - tion to thy  
foot - - - stool, we praise - - - thee  
who - - - didst con - sent to be - - - nailed there - on, cry - ing  
un - - - to - - - thee with un - wor - - - - thy  
lips, - - - O Lord, make - - - us  
wor - - - - - thy, with - - - the - - - thief, of  
thy - - - king - - - - dom. - - -

Troparion - sing 3 times

Traditional Antiochian version

*Ison* O Lord, save thy peo - ple and bless thine in -  
- her - i - tance, grant - ing to thy peo - ple vic - t'ry o - ver  
all their en - e - mies, and by the pow'r of thy  
Cross pre - serv - ing thy com - mon - wealth.

*Final Ending*

Cross pre - serv - ing thy com - mon - wealth.



Sing the Matins Service, from the Matins Byzantine Project by Kazan, as usual up to "God is the Lord...". Then sing the Troparion, "O Lord, save thy people...", in Tone 1 as on page 61 of this book.

Now read the Kathismata as on page 298 and 299 of "Divine Prayers & Services" by Nassar.

Then sing the Anabathmoi as on page 63 of the Matins Byzantine Project, "From my youth up...", followed by the Prokeimenon in Tone 4 on the top of page 63 of this book: "All the regions of the earth ...".

Continue with pages 65-66 of the Matins Byzantine Project, and after Psalm 50, sing the "Glory..." on the bottom of page 63 of this book, and "O thou tripartite Cross of Christ..." Then sing "Both now..." and repeat "O thou tripartite Cross of Christ...". Continue on page 64 of this book with "Have mercy upon me, O God...", and then sing the Idiomelon in Tone 6 as on the bottom of page 64.

Sing the Katabasiae of the Cross through the Ninth Ode as on pages 65 to 72 of this book.

Sing the first Exaposteilarion of the Feast twice, as on page 73 of this book, followed by another Exaposteilarion on pages 73 & 74 of this book.

Then sing the Praises in Tone 8 from page 75 of this book through the top of page 78, followed by the "Glory ... Both Now..." in Tone 6 as on page 78, then "Today arriveth the Cross..." as on page 79.

Then sing the Great Doxology in Tone 6, and follow the Nassar Book on pages 304 and 305 for the Procession of the Cross. The music for the Procession and the Divine Liturgy is as follows:

#### PROCESSION OF THE CROSS

Pages 80 to 82

#### THE DIVINE LITURGY

##### SECOND ANTIPHON

Page 83

##### ENTRANCE HYMN

Page 83

##### KONTAKION

Page 83 to 84

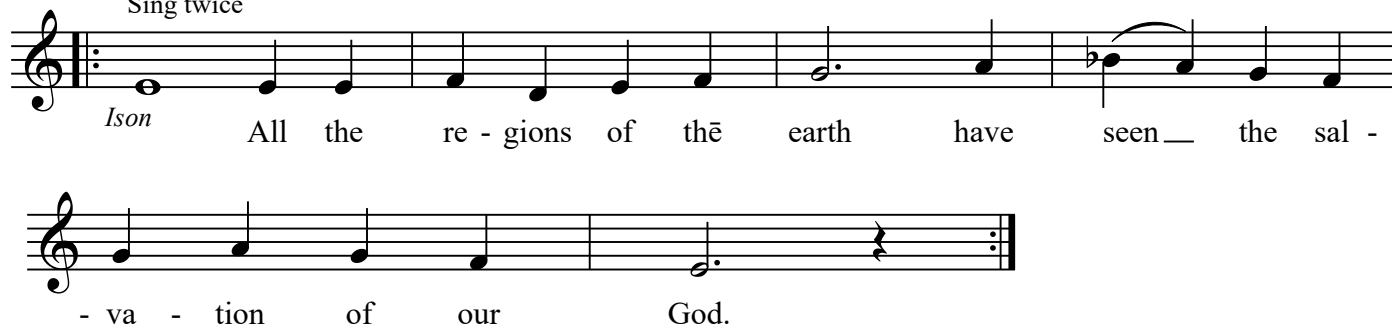
##### EIRMOS OF THE NINTH ODE

Page 84 to 85

##### KOINONIKON TONE 8

Page 85 to 86

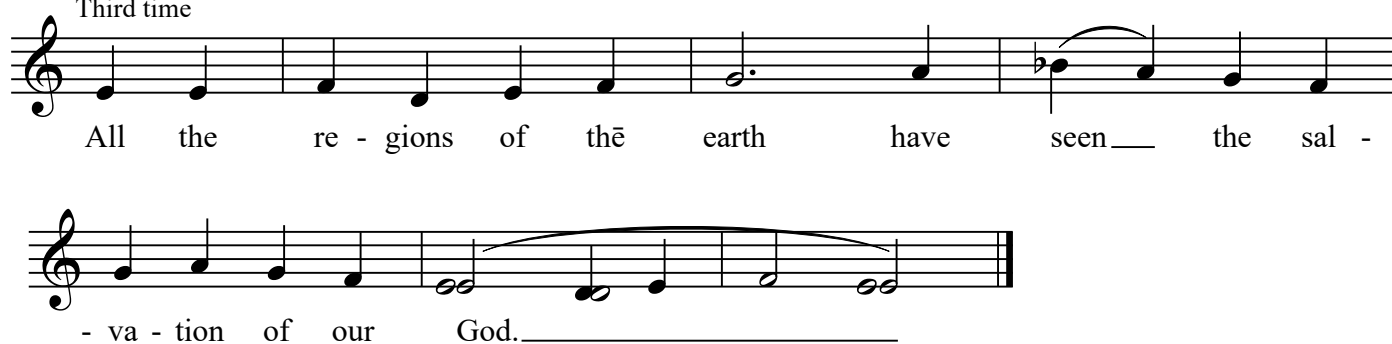
Sing twice



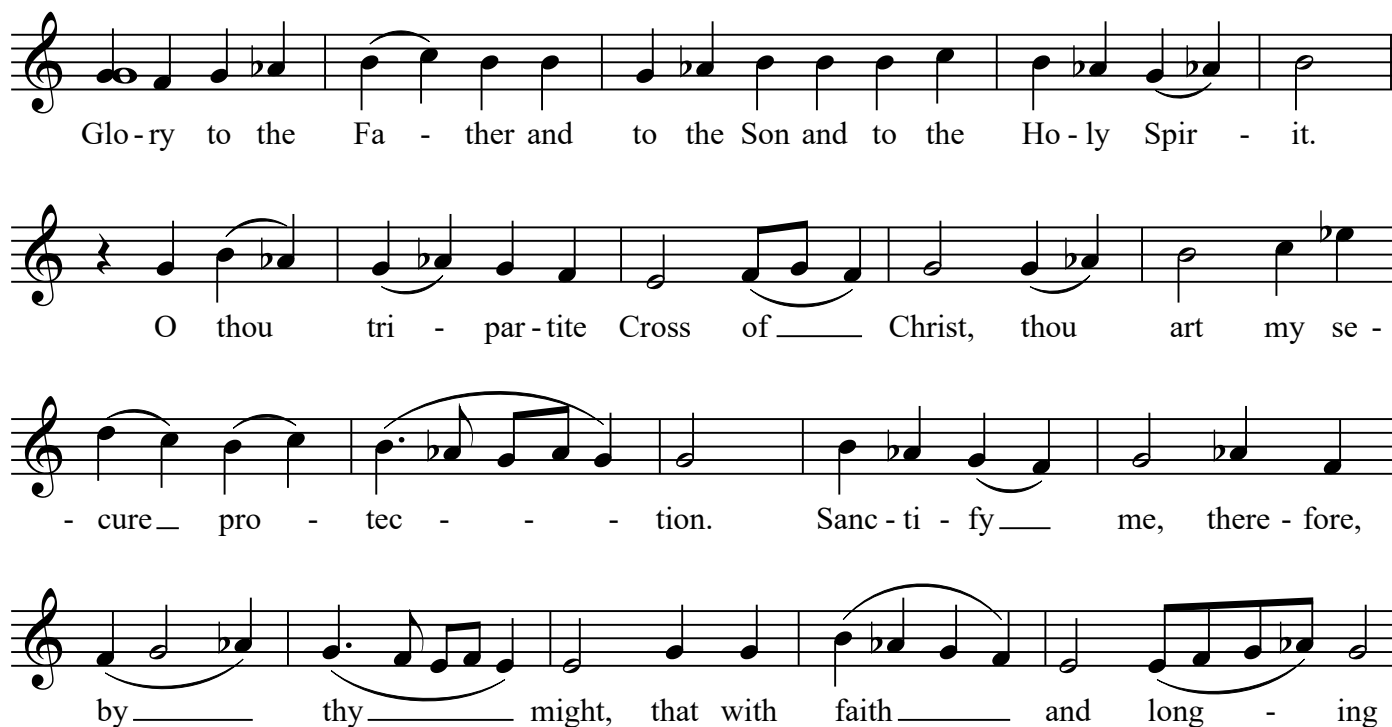
Verse



Third time

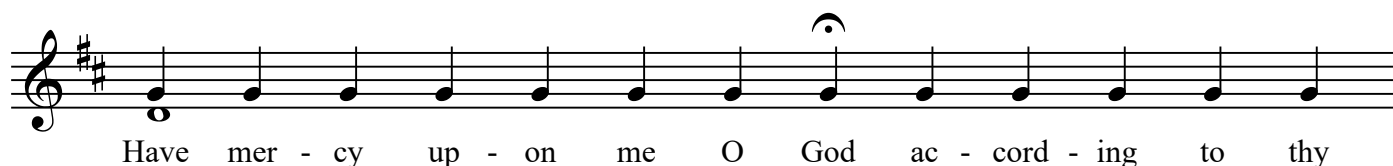


*After the reading of Psalm 50, sing the following in Tone 2.*

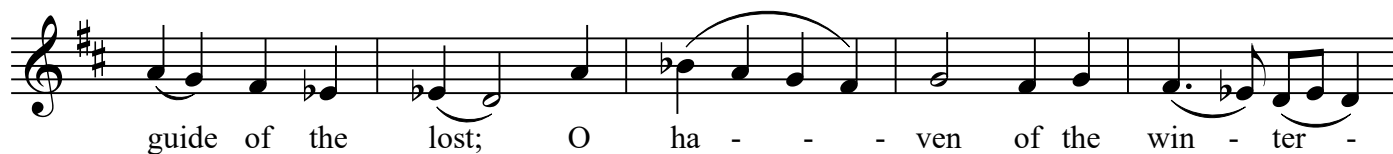
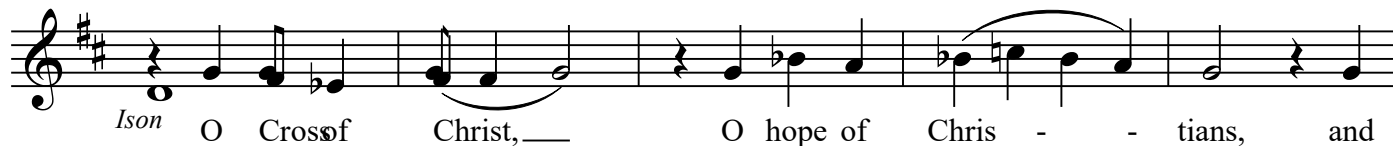


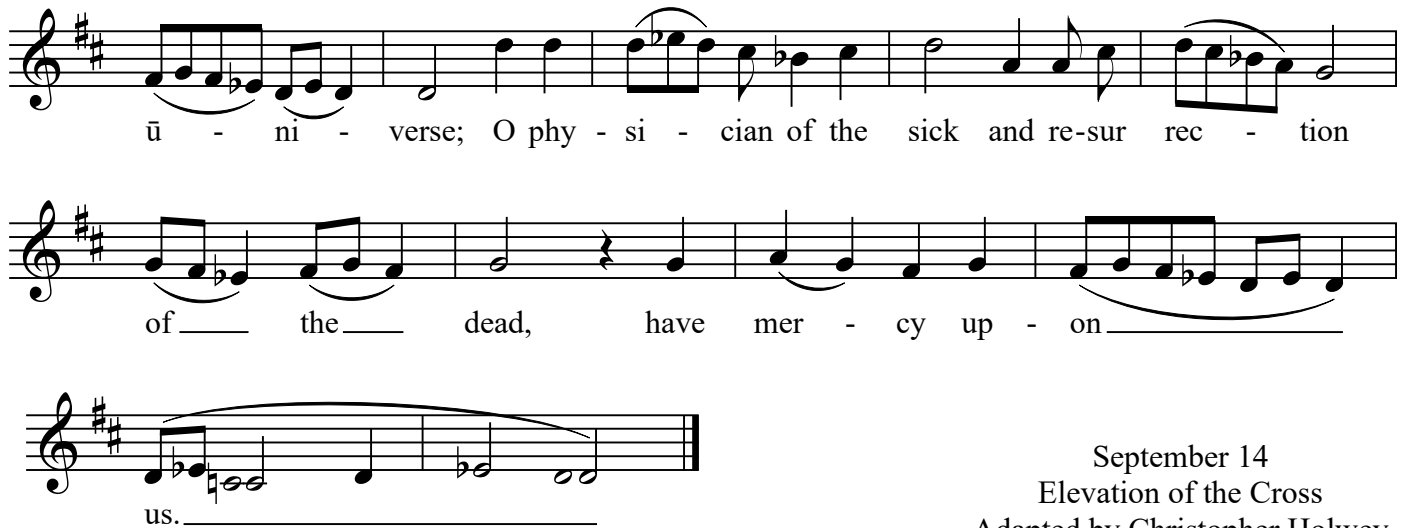


*Now repeat "O thou tripartite Cross of Christ...", then "Have mercy..." as below.*



Idiomelon Tone 6





ū - ni - verse; O phy - si - cian of the sick and re-sur rec - tion  
of \_\_\_\_ the \_\_\_\_ dead, have mer - cy up - on \_\_\_\_  
us. \_\_\_\_

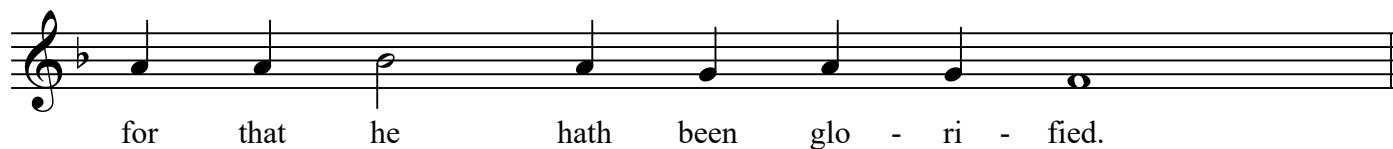
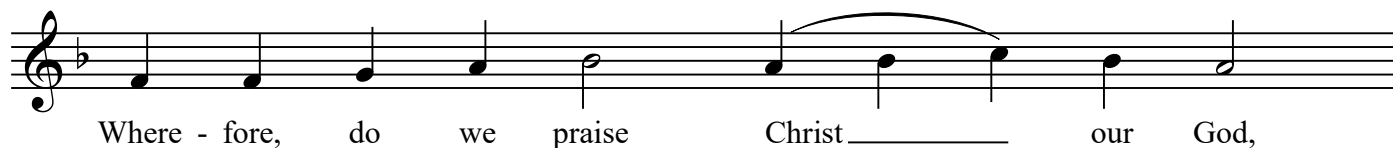
September 14  
Elevation of the Cross  
Adapted by Christopher Holwey  
from the music of Basil Kazan

Katabasiae Tone 8

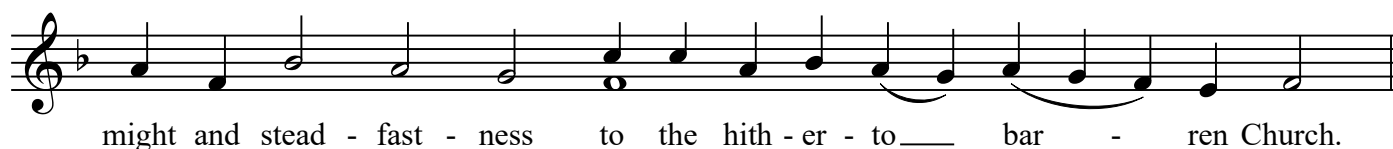
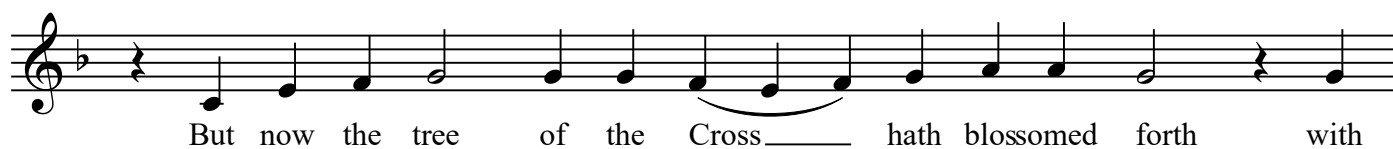
Ode 1



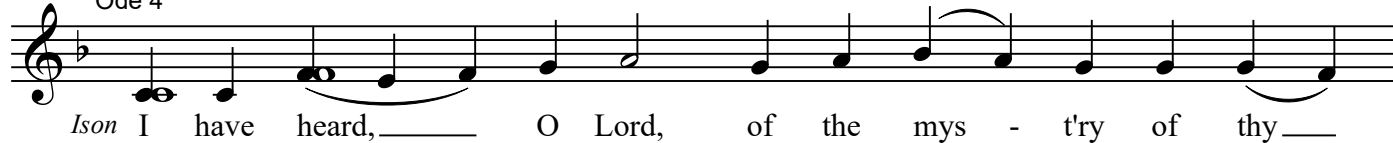
*Ison*  
Ver - i - ly, Mo - - - ses hav - ing struck with his rod, \_\_\_\_  
hor - i - zon - tal - ly, cleav - ing the Red \_\_\_\_ Sea and  
caus - ing Is - ra - el to cross \_\_\_\_ on foot, then hav - ing  
struck it trans-verse - ly bring - ing it to - geth - er o - ver  
Phar - aoh and his char - i - ots, did trace the Cross, \_\_\_\_ thus  
sym - bol - iz - ing that in - vin - ci - ble weap - on.



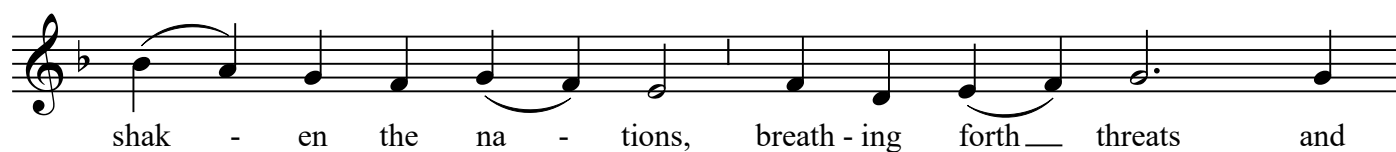
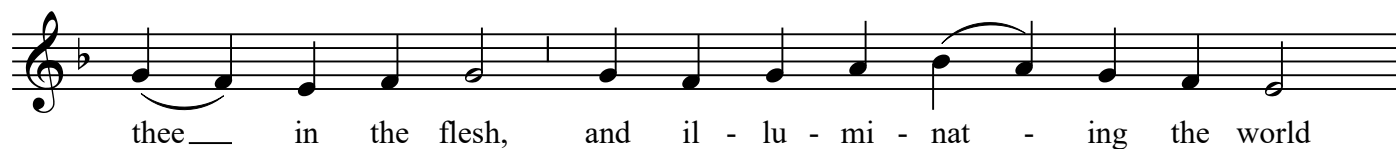
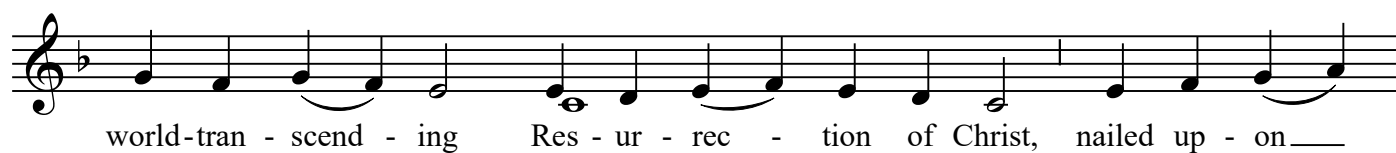
Ode 3

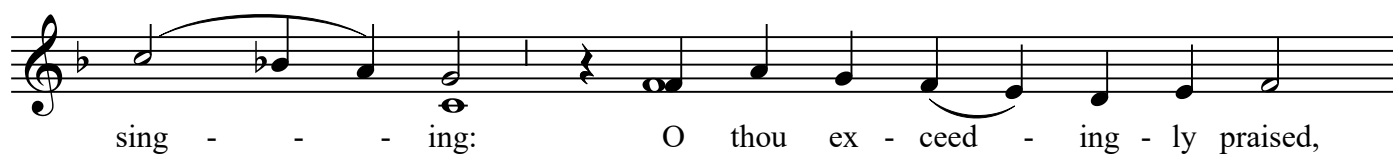


Ode 4

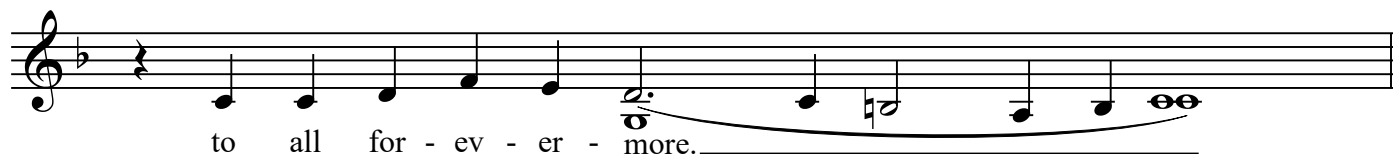
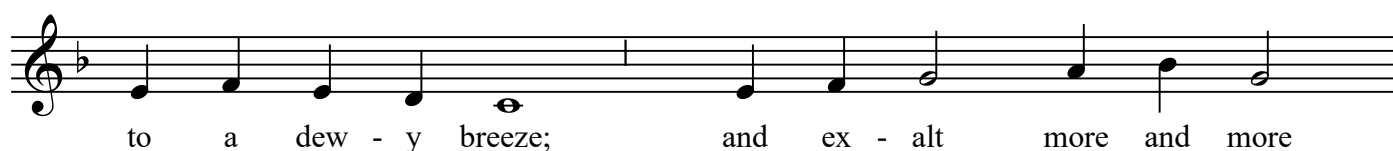
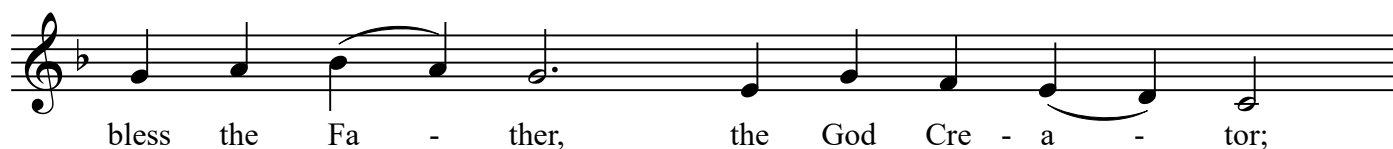
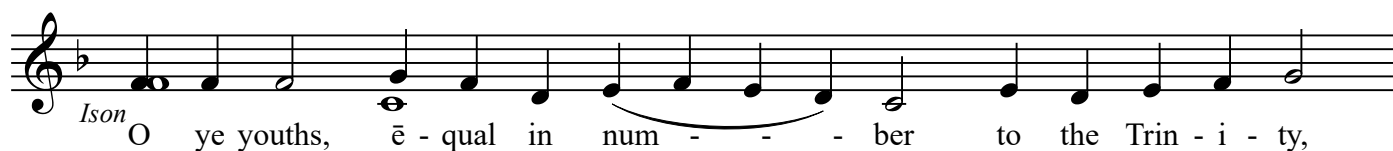








Ode 8

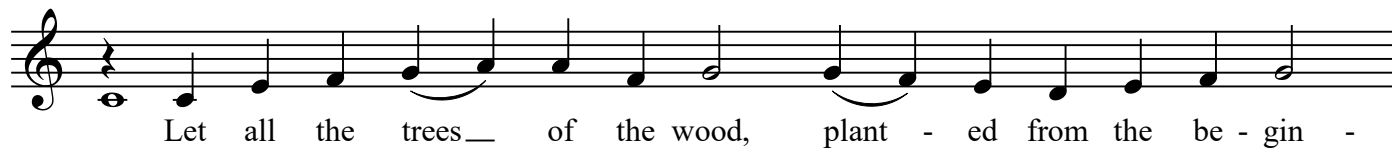
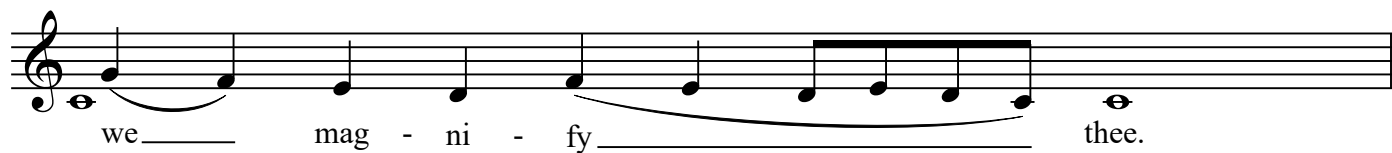
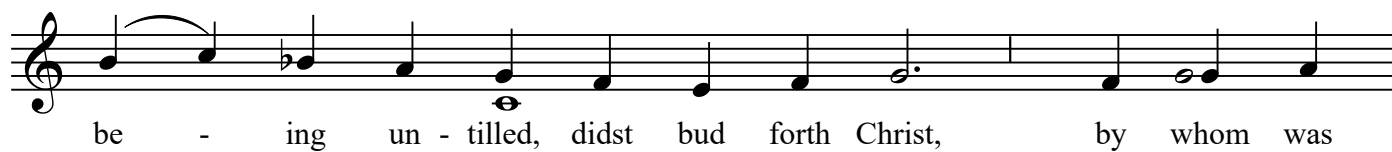
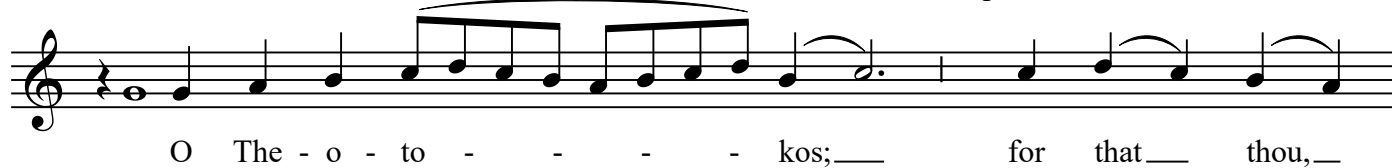


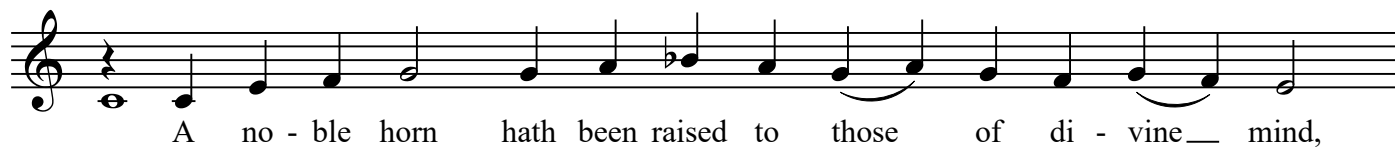
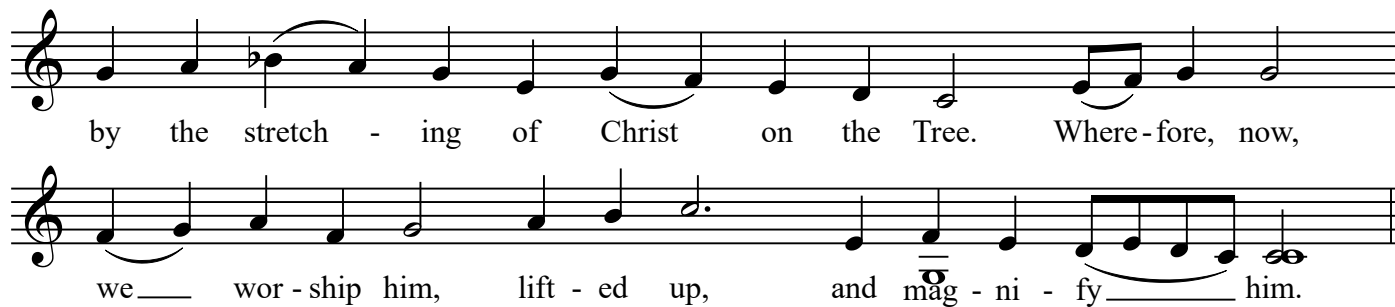


PRIEST: The Theotokos and Mother of the Light let us honor and magnify in song.

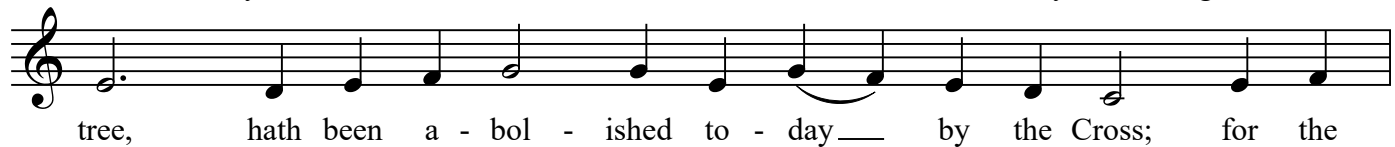


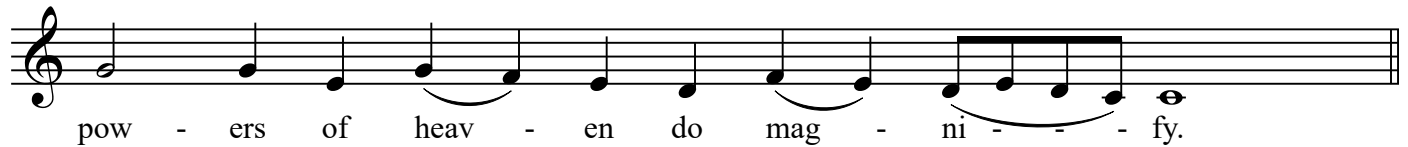
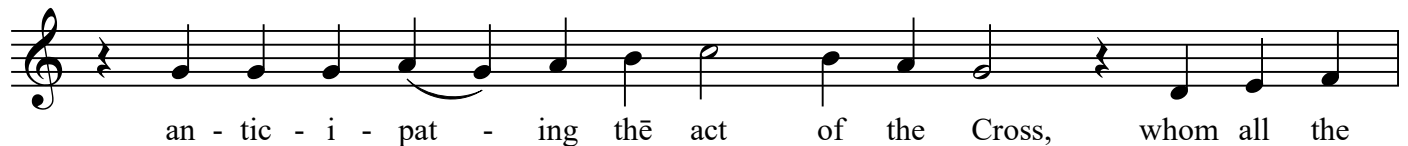
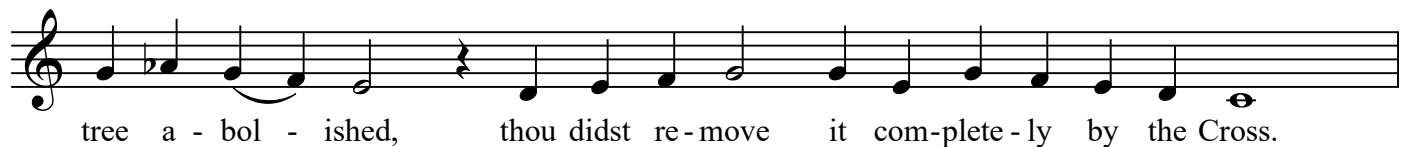
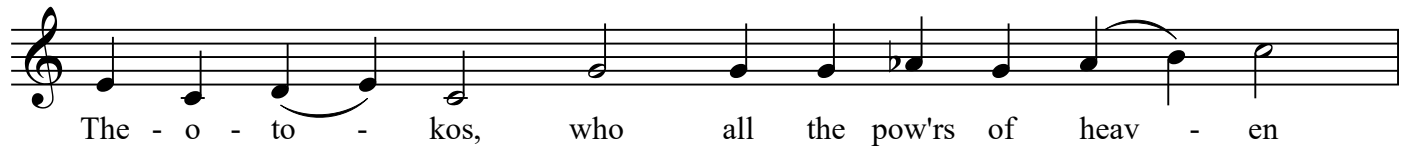
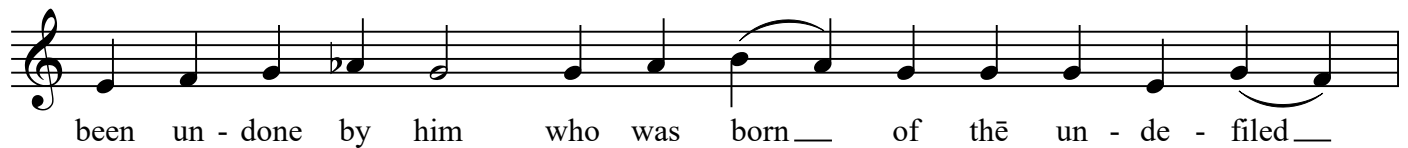
Ode 9





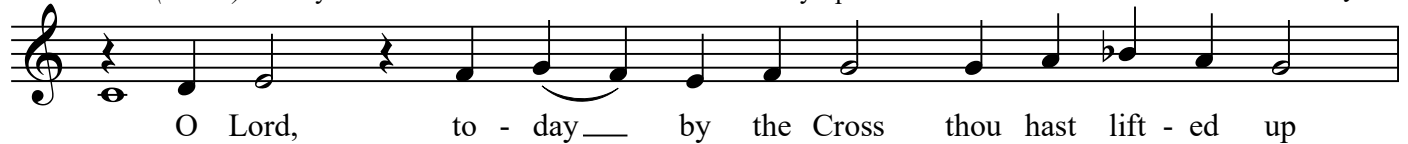
Another Heirmos

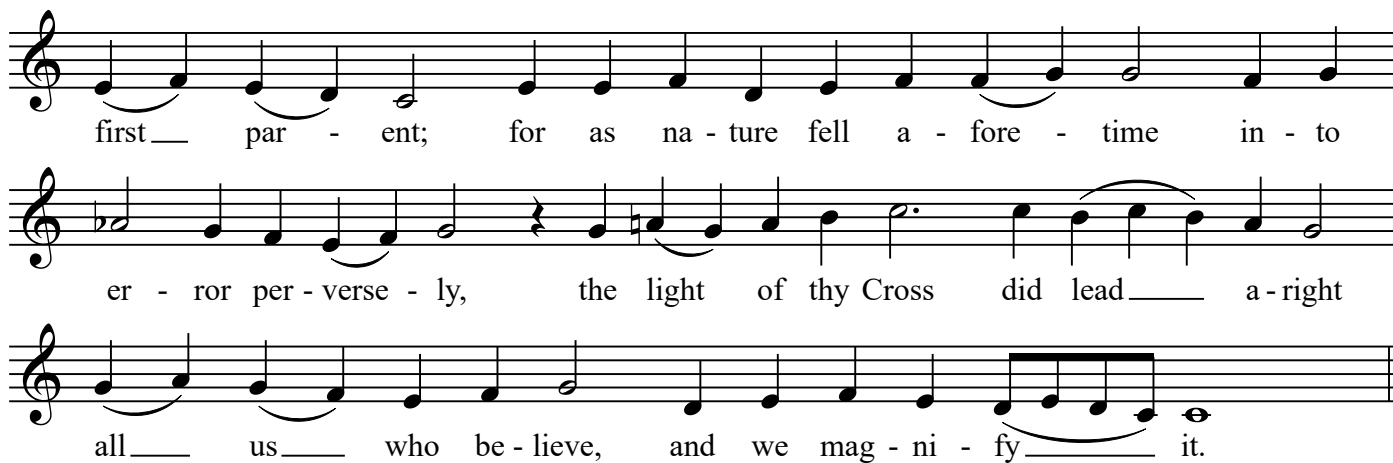




Chanter (*Intone*): Glory to the Father and to the Son and to the Holy Spirit.

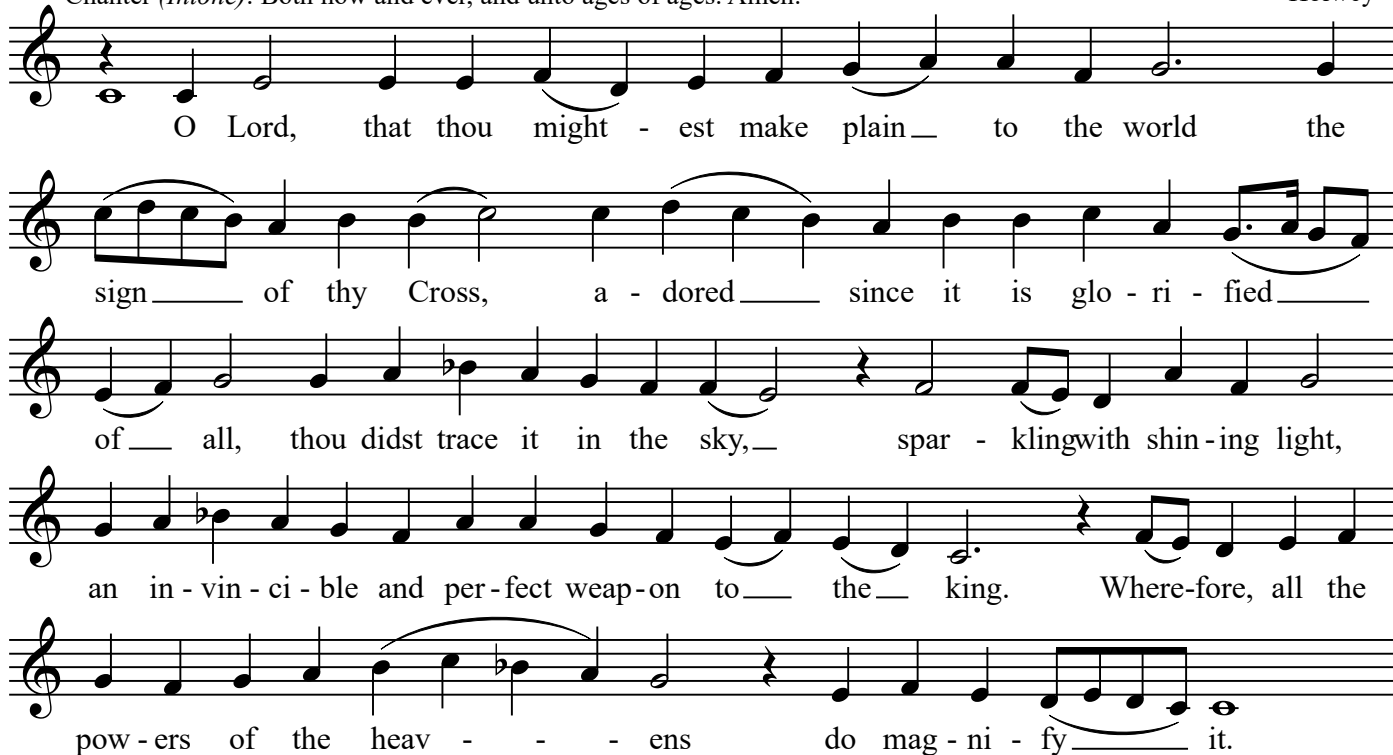
Holwey





Chanter (*Intone*): Both now and ever, and unto ages of ages. Amen.

Holwey

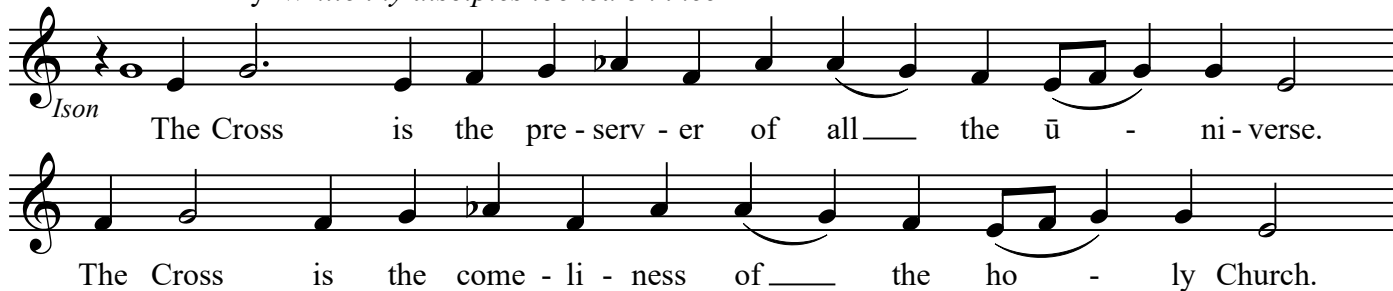


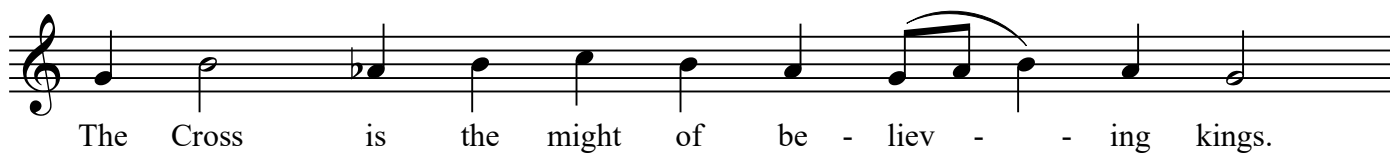
*Then conclude with "Thou art the mystical paradise" (p. 70, top) and  
"Verily, death which befell the human race" (p. 71, bottom, using second ending).*

First Exaposteilarion - Tone 2 - Sing Twice

Kazan

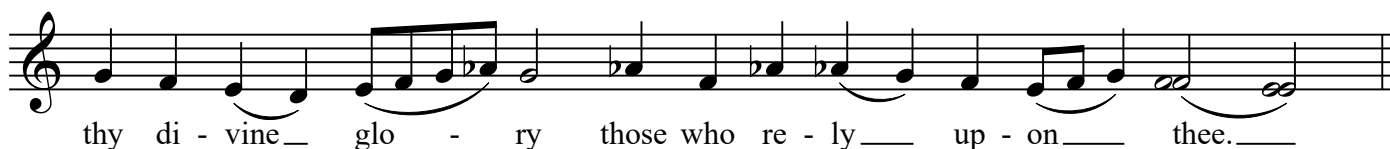
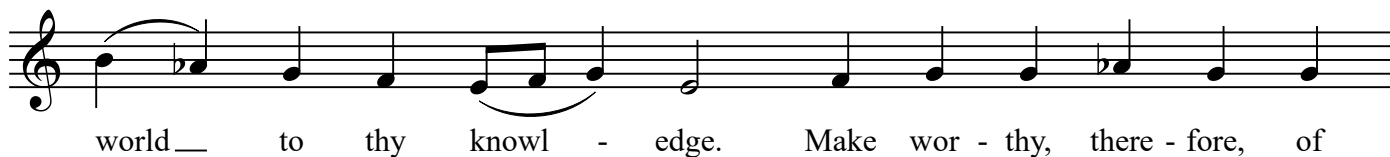
To the Melody: *While thy disciples looked on thee*





Second Exaposteilarion

To the Melody: *Hearken ye women*



*Antiochian Orthodox Christian Archdiocese, 8/29/17, Rev 7, DA, CAH*

Verse 3 - Fast

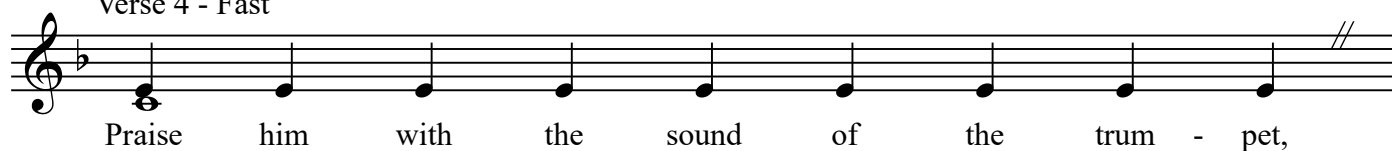
Slow

Praise him for his might - y acts, praise him ac - cord - ing to his  
ex - - - cel - lent great - - - ness.

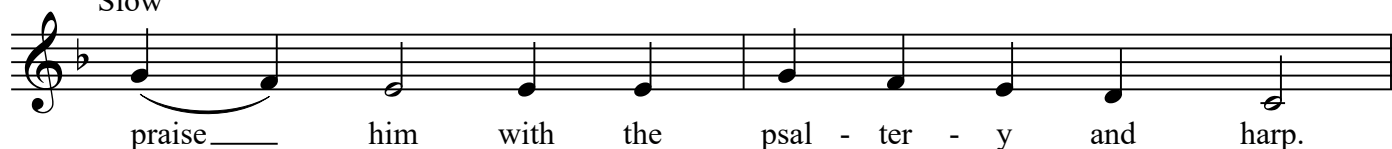
Prosimion 3

How strange - - - ly won - der - ful that the  
Cross which bore the high One as a clus - ter of grapes full of  
life, ap - pear - eth to - day el - e - vat - ed from thē earth,  
through which we were all drawn to God, and death was swal -  
lowed un - to thē end. O what a pure Tree through  
which we have re - ceived the non - mort - i - fy - ing food of E -  
- den, glo - ri - fy - - - ing Christ.

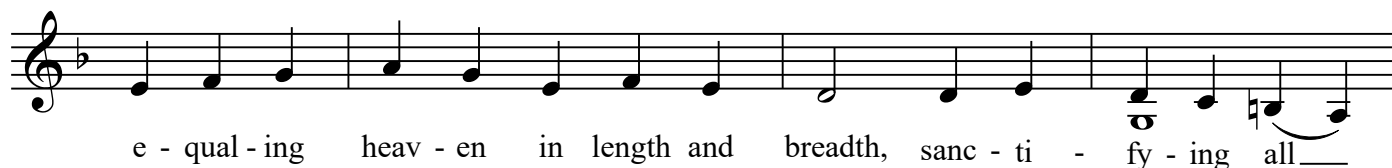
Verse 4 - Fast



Slow



Prosimion 4





Slow

Glo - - - ry to the Fa - ther and to the Son and to the Ho - ly Spir - - - it. Both now and ev - er, and un - to a - ges of a - - - ges. A - - - men. To - day ar - riv - eth the Cross of the Lord, and be - - liev - ers re - ceive it ea - ger - ly, ac - quir - ing there - from heal - ing of soul and bod - y and ev' - - ry sick - - - ness. Let us, there - fore, wel - come it with joy and

fear: with fear be - cause of sin, be-ing un - wor - - - -

- thy; with joy be - cause of the sal - va - - tion which

Christ, who was nailed there - on and who pos - ses - eth the

Great Mer - cy, grant - ed to the world.

*Then, sing the Great Doxology in Tone 6, and follow the rubrics and instructions  
in The Divine Prayers & Services by Nassar, pages 304-305.*

*After the procession of the Cross, the Priest places the Cross on the Table. He then sings "Before Thy Cross, ..." once. The Choir or Chanter then sings it twice, as they all bow before the Cross each time.*

Antiochian Village version

Be - fore thy cross, we bow down in wor - ship,  
Mas - - - - ter, and we glo - - - ri - fy thy  
Ho - - - - ly Res - ur - rec - - - tion.

*After the Priest distributes the twigs of blossoms or flowers to all the people, the Chanter or Choir will sing the following Idiomelon in Tone 2.*

Kazan

Come, ye be - liev - ers, let us a - dore the life - giv-ing  
Tree, where - on when Christ the King of glo - ry stretched his  
hands, he lift-ed us to the first bliss, us whom the an-cient en - e -  
my hav-ing led cap-tive by de - sire drove a - way from God.  
Come, ye be - liev - ers, let us a - dore the

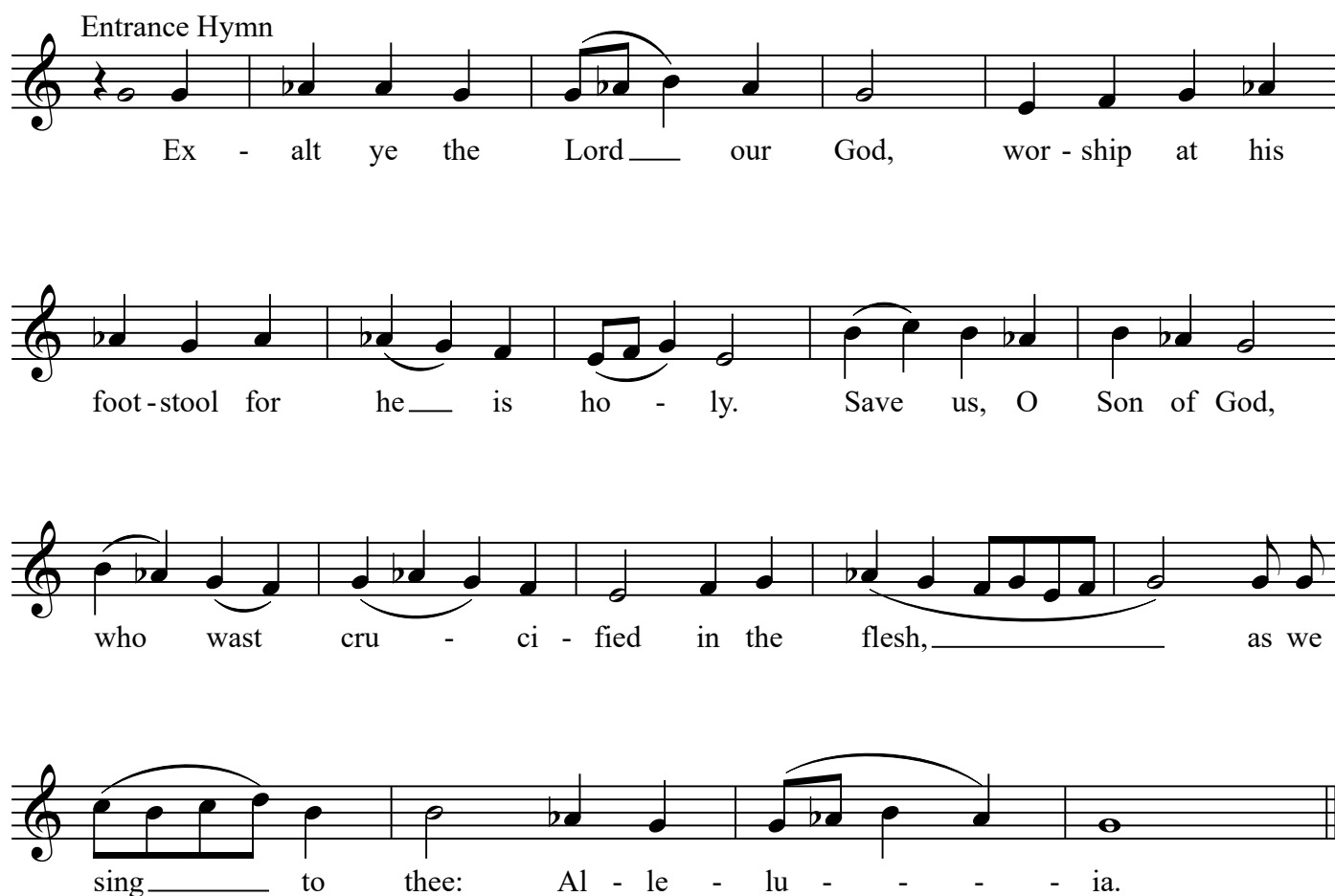
Tree through which we were made worthy to crush the  
heads of invisible enemies.  
Come, all ye nations of the earth, let us honor with  
songs of praise the Cross of the Lord, crying,  
Peace be upon thee, O Cross, O perfection of the re -  
-demp - tion of fal - len Ad - - am; for in thee do our kings of  
stead - fast faith glory, since by thy might, they sub - ju -  
- gate the bar - bar - i - an peo - ple might - i - ly.

Where - fore, as we Chris - tians greet thee in fear, we  
glo - ri - fy God nailed up - on thee, say - ing,  
O Lord who wast cru - ci - fied there - on, have  
mer - cy up - on us, since thou art  
good and the Lov - - - er of man - kind.

*At the conclusion of the Idiomelon, sing the Troparion of the Feast as on page 61 of this book.*



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



Original Melody



Do thou, who of thine\_ own good will wast el - e - vat - ed up - on the Cross,



be - stow\_ thy\_ boun - ties up - on the\_ new peo - ple which is



called by thy Name, O Christ\_ our God; make glad with thy\_ might



those who law - ful - ly gov - ern, grant - ing them vic - to - ry o - ver their



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..."*

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 countenance hath been impressed, hath been impressed 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 countenance hath been impressed, hath been impressed on us, O Lord. Al-le-lu-ia. Al-le-lu-ia. Al-le-lu-ia.