

PROCESSION OF THE HOLY CROSS AS DONE ON THE FEAST OF THE ELEVATION

- *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 the Divine Liturgy, it starts with "Holy God, Holy Mighty" and chanted, if possible, in the same style as above.*
- *The and altar servers process from the sanctuary and around the interior of the church, while the choir sings as many times as necessary:*

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

- *Once the procession concludes in the center of the church, the deacon says:*

Wisdom. Stand upright.

- *Then, the clergy sings the apolytikion of the Holy Cross once, followed by the choir twice.*

APOLYTIKION FOR 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.

- *After the third chanting of the apolytikion, the priest stands before the table, facing east, makes three metanias and then lifts the cross, together with sprigs of basil, from the tray. Holding the cross and basil aloft, the priest intones the first petition:*

Priest: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.

Choir: Lord, have mercy. (**one hundred times**)

- *While the choir chants, the priest elevates the cross above his head and slowly makes with it the sign of the cross thrice. Still holding the cross aloft, he bows his head and slowly kneels. When the choir completes its chanting, he stands and moves to the south side of the table; and facing north, he intones the second petition:*

Priest: Again we pray for all pious and Orthodox Christians.

Choir: Lord, have mercy. (one hundred times)

- *The priest again elevates the cross, blesses with it thrice and kneels as above. When the choir completes its chanting, he stands and moves to the east side of the table; and, facing west, he intones the third petition:*

Deacon: Again we pray for our father and Metropolitan N., (and for our Archbishop N. or Bishop N.) and all our brotherhood in Christ.

Choir: Lord, have mercy. (one hundred times)

- *The priest again elevates the cross, blesses with it thrice and kneels as above. When the choir completes its chanting, he stands and moves to the north side of the table; and, facing south, he intones the fourth petition:*

Priest: Again we pray for mercy, life, peace, health, salvation, visitation and pardon and forgiveness of sins for the servants of God, the parishioners, members of the parish council and organizations, donors and benefactors of this holy temple.

Choir: Lord, have mercy. (one hundred times)

- *The priest again elevates the cross, blesses with it thrice and kneels as above. When the choir completes its chanting, he stands and moves to the west side of the table; and, facing east, he intones the fifth petition:*

Priest: Again we pray for the souls of all Orthodox Christians, their health, salvation and forgiveness of their sins.

- *But if a bishop is present, he says, from his throne, the following as the fifth petition:*

Bishop: Again we pray for those who serve this holy Church of Christ and the souls of all Orthodox Christians, their health, salvation and forgiveness of their sins.

Choir: Lord, have mercy. (one hundred times)

- *The priest again elevates the cross, blesses with it thrice and kneels as above. When the choir completes its chanting, he stands. Then the priest or bishop, who descends from his throne at this time, stands before the table, facing east, and holds the cross above his head, as he chants:*

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 priest then turns west and blesses the people. (For a bishop, the choir chants “Many years, master,” as he blesses.) The priest then again faces the east and places the cross upon the tray.*
- *Then, the clergy sings “Before Thy Cross” once, followed by the choir twice, with prostrations at each singing.*

“BEFORE THY CROSS” (**CHANT**) (**CHORAL**)

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

- *Then, the clergy and altar servers return to the sanctuary as the chanters offer this hymn in Tone Two:*

Come, O ye faithful, let us worship the life-creating Wood, whereon Christ, the King of Glory, stretching out His hands of His own will, lifted up to the ancient blessedness us whom the enemy had aforetime despoiled through pleasure, making us exiles from God. Come, O ye faithful, let us worship that Wood whereby we have been deemed worthy to crush the heads of our invisible enemies. Come, all ye kindreds of the nations, with hymns let us honor the Cross of the Lord. Rejoice, O Cross, thou perfect redemption of fallen Adam. In thee do our most faithful sovereigns boast, since by thy power they have mightily subjected to themselves the Ishmaelite peoples. As we Christians now venerate thee with fear, we glorify God, Who was affixed to thee, and we say: O Lord, Who wast nailed to the Cross, have mercy on us, since Thou art good and the Lover of mankind.

- *In Orthros, the apolytikion of the Holy Cross is then chanted, and the Divine Liturgy begins.*
- *In the Divine Liturgy, the priest gives the dismissal.*
- *The priest distributes the flowers and basil leaves after the Divine Liturgy.*

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- cien t en - e - my hav-ing led cap-tive by de - desire drove a - way from God.

Come, ye be - liev - ers, let us a - dore the

Tree — through which we were — made wor - - thy to crush the

heads of in - vis - i - ble en - e - - - mies.

Come, all ye — na - tions of — the — earth, let us hon - - or with

songs of praise the Cross — of the Lord, cry - - - ing,

Peace be up - on — thee, — O Cross, O per - - fec - tion of the re -

-demp - tion of fal - len Ad - - - am; for in thee do our kings of

stead - fast faith — glo - - ry, 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.