

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.

Prosomion 1

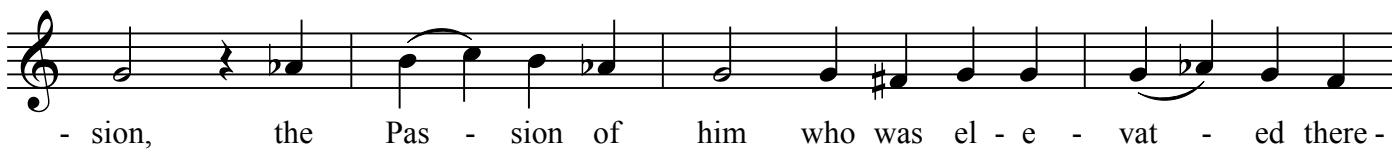
To the melody: *Having laid up all their hope*



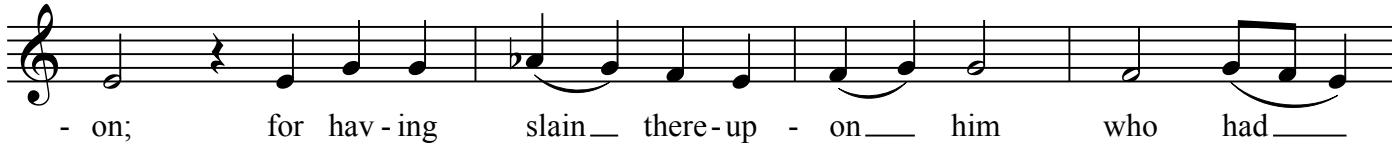
The Cross by its el - e - va - tion call - eth the



whole _____ cre - a - tion to praise the pure Pas -



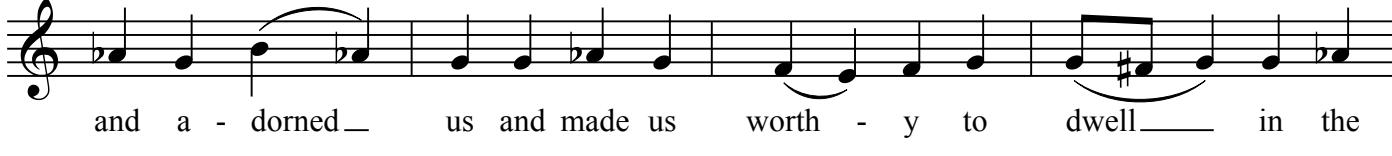
- sion, the Pas - sion of him who was el - e - vat - ed there -



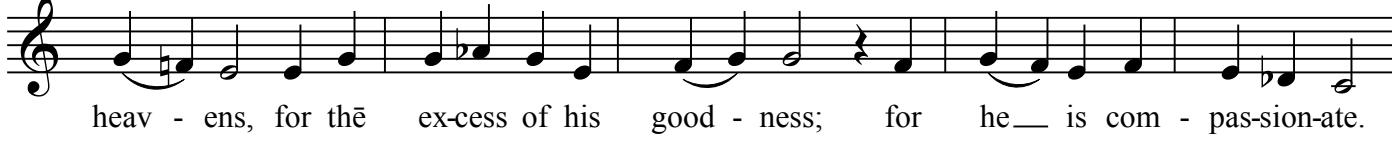
- on; for hav - ing slain there - up - on him who had



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 the ex-cess of his good - ness; for he is com - pas-sion-ate.

Where-up - on, with re - joic - - - - ing we ex - alt__ his__
Name and mag - ni - fy his in - fi - nite con - de-scen - sion__

Verse 2 - fast

Be - cause of thy name have I wait - ed for thee, O Lord;
my soul hath wait - ed up - on thy word,
Slow
my soul hath hoped__ in the Lord.

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

Verse 3 - fast

From the morn - ing watch un - til night,
from the morn - ing watch let Is - ra - el trust in the Lord

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 - stan - cy of striv - ers, the a - dor - - - - ment of the A -

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

- va - - tion of all the up - right. Where - fore, cre -

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

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.

Prosimion 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.

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 the un - con-quer - a - ble

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

since thou art the glo - ry of the Mar - tyrs and right-eous ones, their a -

- dorn - - ment in truth, the ha - ven of sal - va - - tion, which

grant - - eth the world the Great Mer - - - - cy.

Stichos - fast Slow

Praise ye the Lord our God, and fall down to his foot - stool.

Prosomion 2

Re - joyce, O Cross of the Lord, by which the

hu-man race hath been ab - solved from the curse, which is the sign of

true joy, the van-quish - er of en - e - mies

through its el - e - va - - tion, thou most re - vered, our suc-cour and the

- 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-corp - 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

thou grant us the Great Mer - cy.

Glo - ry to the Fa - er 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, O Christ God, as we

sin - ners - venerate thy prec - ious Cross by

which Mo - ses, hav - ing fore - shad - owed the same in him -

self, did de -feat Am - a - lek, and

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 people 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 Exapostilarion of the Feast twice, as on page 73 of this book, followed by another Exapostilarion 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

Ison All the re - gions of thē earth have seen__ the sal -

- va - tion of our God.

Verse

Sing un - to the Lord a new song, for the Lord hath done won - drous things.

Third time

All the re - gions of thē earth have seen__ the sal -

- va - tion of our God.

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

Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.

O thou tri - par - tite Cross of Christ, thou art my se -

- cure_ pro - tec - - - tion. Sanc - ti - fy__ me, there - fore,

by thy might, that with faith and long - ing

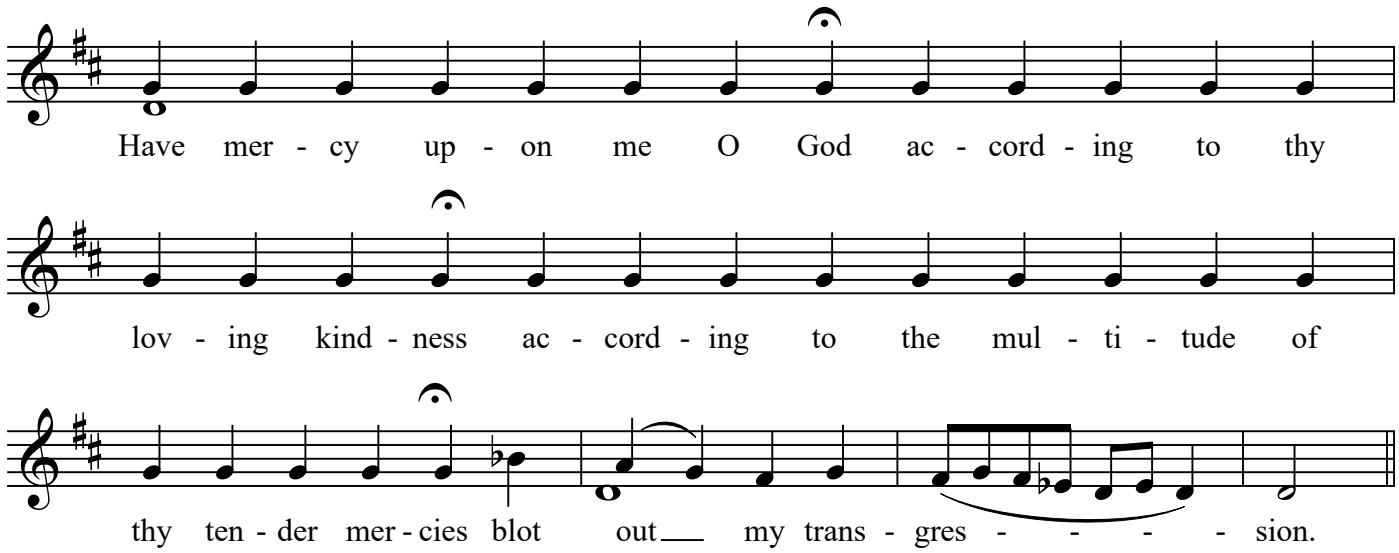


I may a - dore and glo - ri - fy thee.



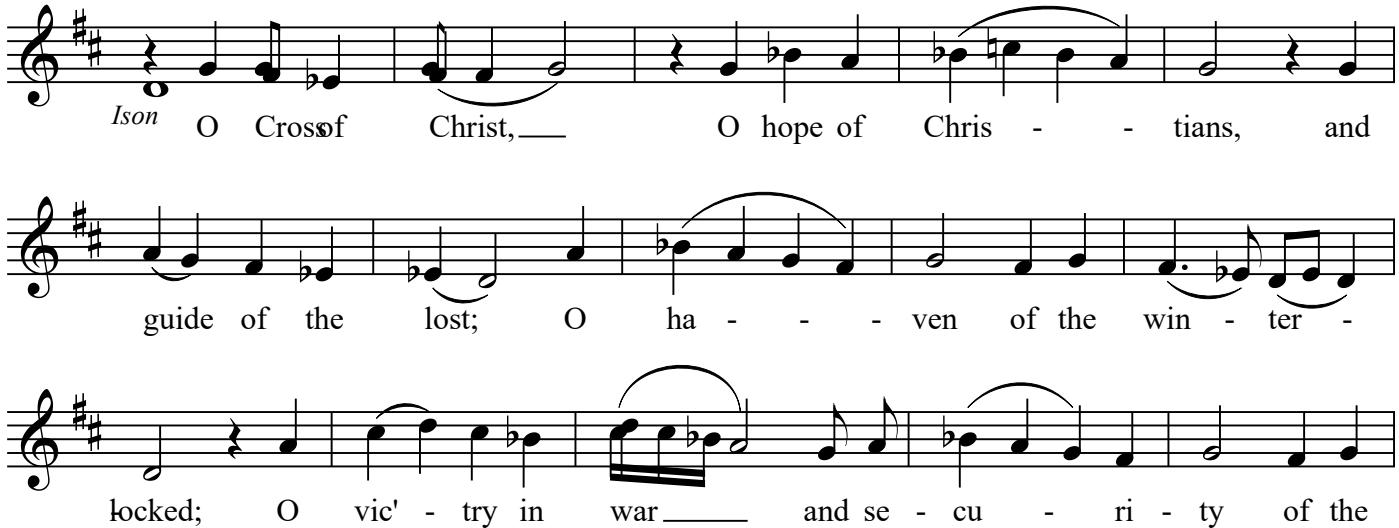
Both now and ev - er, and un - to a - ges of a - ges. A - men.

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



Have mer - cy up - on me O God ac - cord - ing to thy
lov - ing kind - ness ac - cord - ing to the mul - ti - tude of
thy ten - der mer - cies blot out my trans - gres - sion.

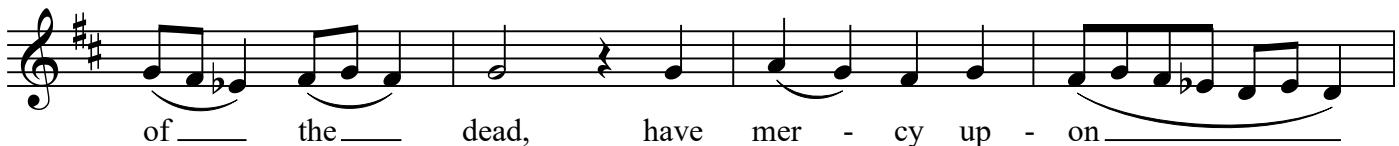
Idiomelon Tone 6



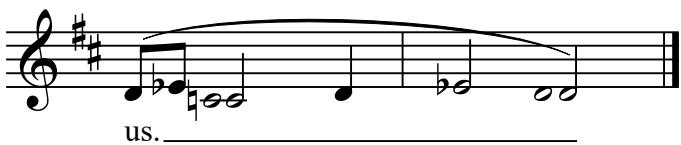
Ison O Cross of Christ, O hope of Christians, and
guide of the lost; O haven of the winter - locked;
O victory in war and se - cu - ri - ty of the



ū - ni - verse; O phy - si - cian of the sick and re-sur - rec - tion



of the dead, have mer - cy up - on

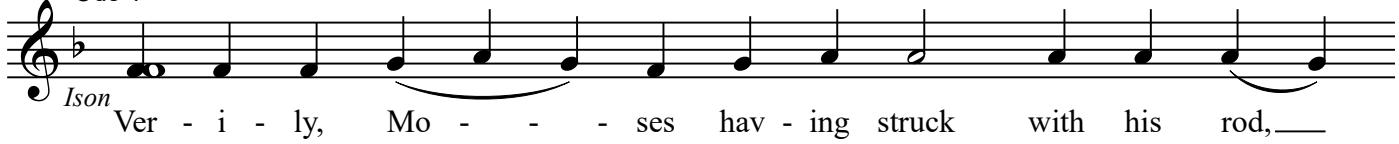


us.

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

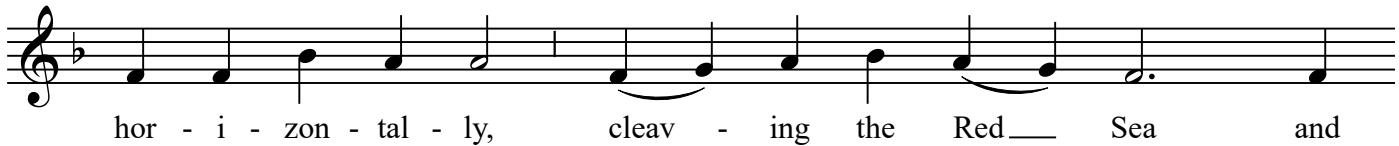
Katabasiae Tone 8

Ode 1

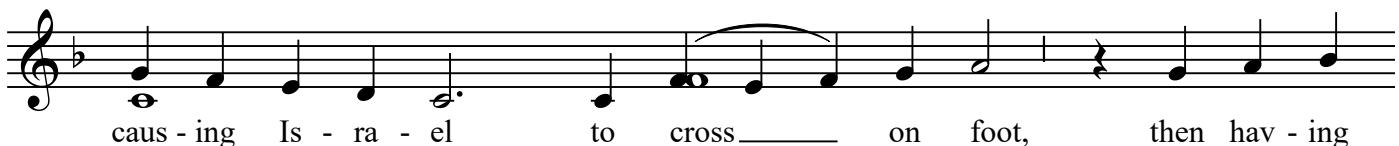


Ison

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

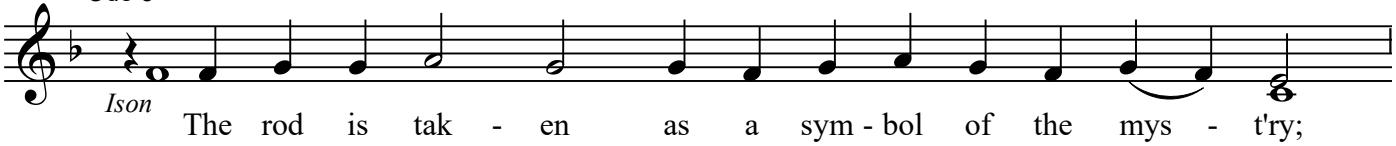


sym - bol - iz - ing that in - vin - ci - ble weap - on.

Where - fore, do we praise Christ _____ our God,

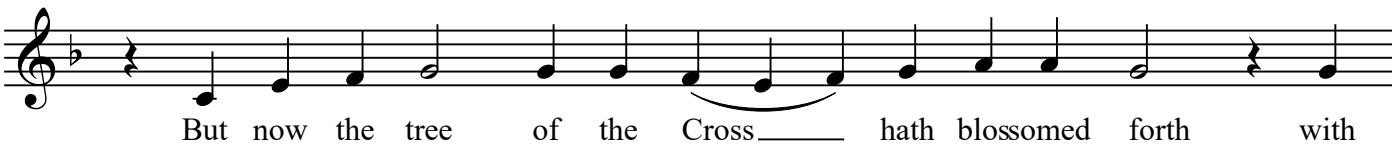
for that he hath been glo - ri - fied.

Ode 3



Ison The rod is tak - en as a sym - bol of the mys - t'ry;

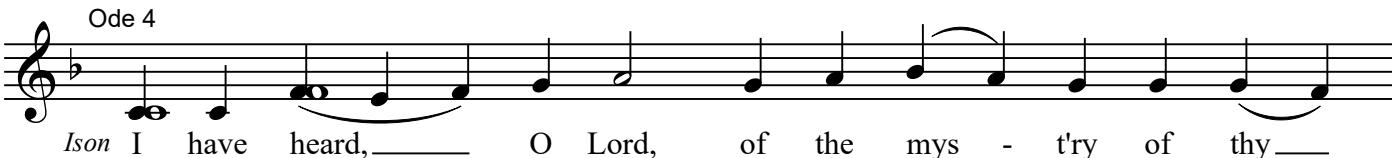
for by its bud - ding, it des - ig - nat - eth the Priest.



But now the tree of the Cross _____ hath blossomed forth with

might and stead - fast - ness to the hith - er - to bar - ren Church.

Ode 4



Ison I have heard, O Lord, of the mys - t'ry of thy ____

dis - pen - sa - tion, and have con - tem - plat - ed thy works.

Where-fore, have I glo - ri - fied thy ____ God - head.

Ode 5

Ison O thou thrice - bless - ed Tree, on which the Lord Christ the
King was stretched, and through which he who was be - guiled
by the tree fell, hav - ing been be - guiled by thee, by the
God that was nailed up - on thee in the flesh, who
grant - - - eth safe - - ty to our souls.

Ode 6

Ison When Jo - nah in the bel - - - ly of the whale did
stretch forth his hands in the form of a cross,
he did fore - shad - ow clear - ly the pas - - sion of sal - va - tion;
and when he came out on the third day, he did sym - bol - ize the

world - tran - scand - ing Res - ur - rec - tion of Christ, nailed up - on

thee in the flesh, and il - lu - mi - nat - ing the world

by his third day Res - ur - rec - tion.

Ode 7

Ison The mad com - mand of the in - fi - del ty - rant hath

shak - en the na - tions, breath - ing forth threats and

blas - phe - mies loathed of God. But the three youths were not

ter - ri - fied by the bes - - - tial ter - ror, nor

the con - sum - ing fire; for be - ing to - geth - er a - midst the

fire blown forth by a dew - y breeze, they were

Music for the first line: sing - - - ing: O thou ex - ceed - - ing - ly praised,

Music for the second line: bless - ed art thou, God of our fa - - thers.

Ode 8

Music for the third line: We praise, we bless, and we wor - ship the Lord.

Music for the fourth line: Ison O ye youths, ē - qual in num - - - ber to the Trin - i - ty,

Music for the fifth line: bless the Fa - - ther, the God Cre - a - - tor;

Music for the sixth line: praise the Word which did con - de - scend and turn the fire

Music for the seventh line: to a dew - y breeze; and ex - alt more and more

Music for the eighth line: thē all - ho - ly Spir - it, who give - - - eth life

Music for the ninth line: to all for - ev - er - more.

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

Mag - ni - fy, O my soul, the most_ pre- cious Cross of the Lord.

Ode 9

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

O The - o - to - - - - kos; for that thou,

be - - ing 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.

Mag - ni - fy, O my soul, the most_ pre- cious Cross of the Lord.

Let all the trees_ of the wood, plant - ed from the be - gin -

-ning of time, re - joice; for their na - - ture hath been_ sanc - ti - fied

by the stretch - ing of Christ on the Tree. Where-fore, now,

we wor-ship him, lift - ed up, and mag - ni - fy him.

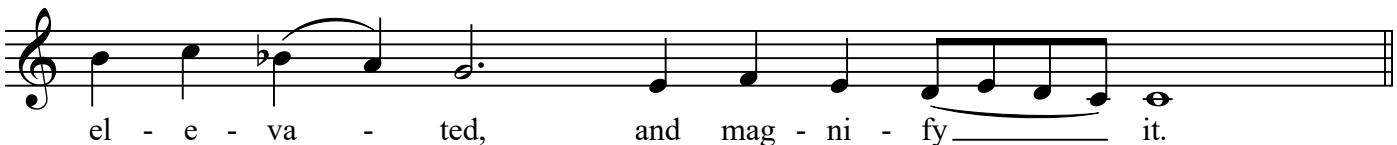
Mag - ni - fy, O my soul, the most_ pre-cious Cross of the Lord.

A no - ble horn hath been raised to those of di - vine_ mind,

the Cross_ which is head of all, by which all the su - per - sen - su - ous



horns of sin - ners are crushed. Where-fore now, we a - dore_ it_



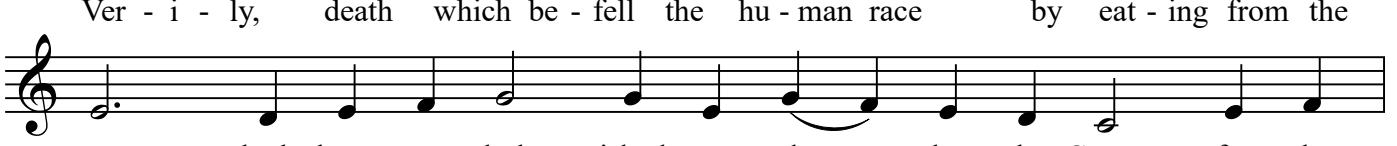
el - e - va - - ted, and mag - ni - fy_ it_

Mag - ni - fy, O my soul, the El - e - va-tion of the life - giv-ing Cross of the Lord.

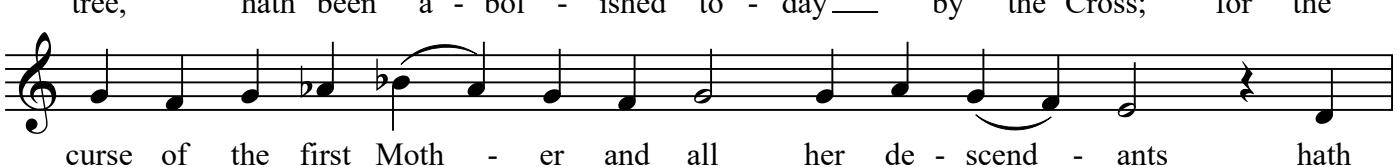
Another Heirmos



Ver - i - ly, death which be - fell the hu - man race by eat - ing from the



tree, hath been a - bol - ished to - day_ by the Cross; for the



curse of the first Moth - er and all her de - scend - ants hath

been un - done by him who was born of the un - de - filed

The - o - to - kos, who all the pow'rs of heav - en

First time only

Last time only

do mag - ni - fy.

Mag - ni - fy, O my soul, the El - e - va - tion of the life - giv - ing Cross of the Lord.

Holwey

O Lord, that thou might - est not leave the bit - ter - ness of the tree a - bol - ished, thou didst re - move it com - plete - ly by the Cross.

Where - fore, in an - cient times the tree made the wa - ters of Mar - ah sweet,

an - tic - i - pat - ing the act of the Cross, whom all the pow - ers of heav - en do mag - ni - fy.

Holwey

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

O Lord, to - day by the Cross thou hast lift - ed up us who are im - mersed con - tin - ual - ly in the dark - ness of our

first par - ent; for as na - ture fell a - fore - time in - to
er - ror per - verse - ly, the light of thy Cross did lead a - right
all us who be - lieve, and we mag - ni - fy it.

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

Holwey

O Lord, that thou might - est make plain to the world the
sign of thy Cross, a - dored since it is glo - ri - fied
of all, thou didst trace it in the sky, spar - kling with shin - ing light,
an in - vin - ci - ble and per - fect weap - on to the king. Where - fore, all the
pow - ers of the heav - - - ens do mag - ni - fy it.

*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 Exapostiliarion - Tone 2 - Sing Twice
To the Melody: *While thy disciples looked on thee*

Kazan

Ison The Cross is the pre - serv - er of all the ū - ni - verse.
The Cross is the come - li - ness of the ho - ly Church.

The Cross is the might of believ-ing kings.
The Cross is the steadfastness of believ-ing ers. The Cross is the
glo-ry of the an-gels and the sting of Sa-tan.

Second Exapostilarion
To the Melody: *Harken ye women*

To-day the Cross is ele-vat-ed and the world is sanc-ti-fied;
for thou who sit-teth with the Fa-ther and the Ho-ly Spir-it,
when thou didst stretch thy hands there-on, didst draw the whole
world to thy knowl-edge. Make wor-thy, there-fore, of
thy di-vine glo-ry those who re-ly up-on thee.

Verse 1



Ison This glo - ry shall be to all his saints.

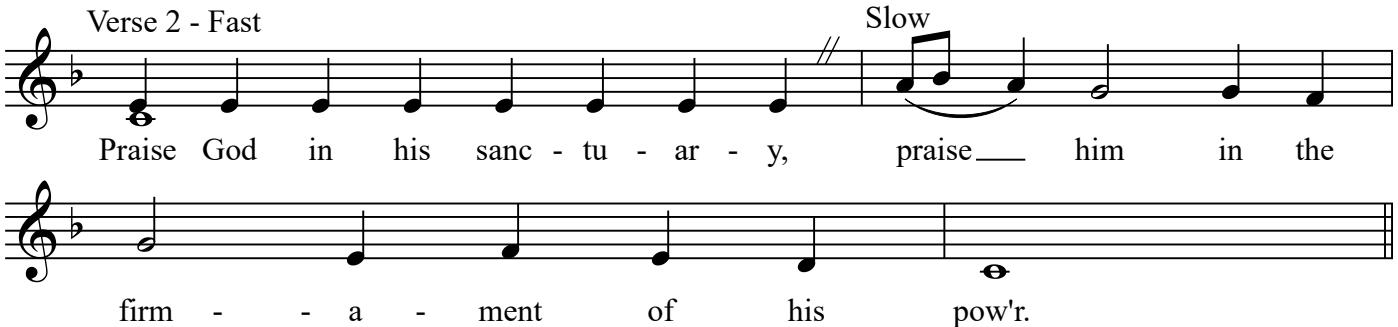
Prosomion 1

To the melody: *O strange wonder*



How strange - - - ly won - der - ful that the life - bear - ing plant, the all - ho - ly and pre - cious Cross, ap - -pear - eth to - day lift - ed on high; and all quar - ters glo - ri - -fy it, and all e - vil spir - its trem - - ble there - at. O what a boon grant - ed man - kind! Where - fore, O___ Christ God, save, pro - tect and keep our souls for thou a - lone art com - pas - sion - ate.

Verse 2 - Fast

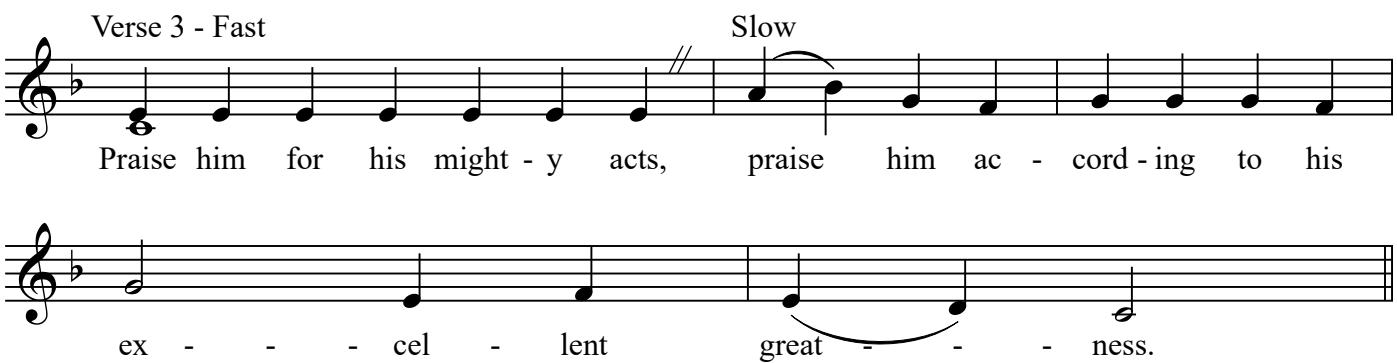


Praise God in his sanc - tu - ar - y, praise___ him in the firm - - - a - - ment of his pow'r.

Then repeat the above Prosomion 1.

Verse 3 - Fast

Slow



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

Prosomion 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 the earth,
through which we were all drawn to God, and death was swal - -
lowed un - to the 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

Praise him with the sound of the trum - - pet,

Slow
praise him with the psal - ter - y and harp.

Prosomion 4

How strange - - ly won-der - ful that the Cross did ap - pear

e - qual - ing heav - en in length and breadth, sanc - ti - - fy - ing all

things with di - - vine grace, through which bar - bar - i - an

na - - tions were con - quered, and the scep - - ters of kings were es -

- tab - - lished! What a di - - vine__ lad - - der o - ver

which we as - - cend__ to the heav - - ens, rais - - ing with

prais - - es the Sav - iour Christ the Lord.

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- cien - 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

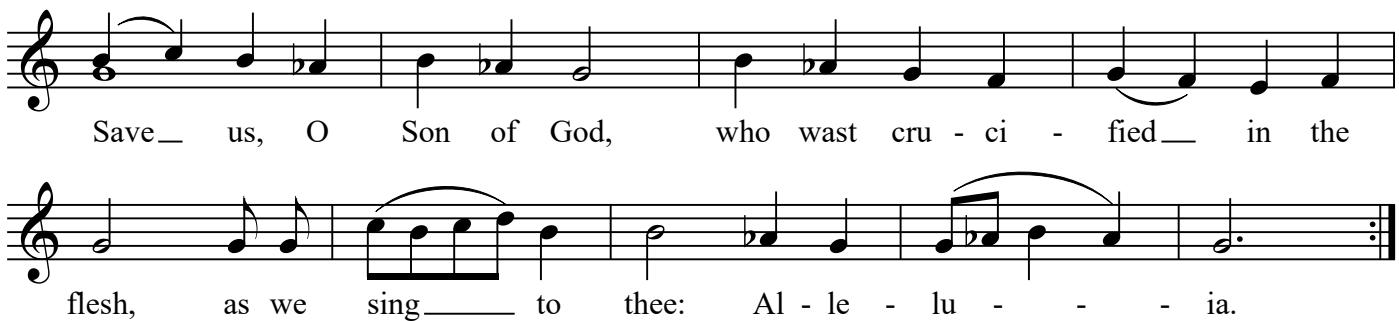
glo - ri - fy _____ God __ nailed up - on __ thee, say - ing,

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. _____

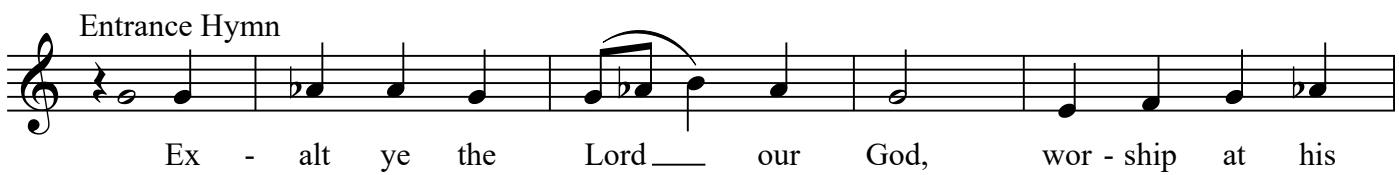
At the conclusion of the Idiomelon, sing the Troparion of the Feast as on page 61 of this book.



Save us, O Son of God, who wast crucified in the flesh, as we sing to thee: Alleluia.

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

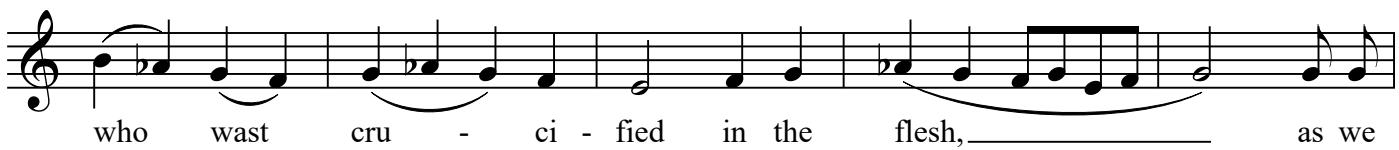
Entrance Hymn



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 crucified in the flesh, as we



sing to thee: Alleluia.

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 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.