

# Feast of the Elevation of the Life-Creating Cross

{*"Lord, I Call" is sung in Tone 6, and then the following Stichera.*}

(Sept 14)

VERSE: Bring my soul out of prison,  
that I may give thanks to Your name.  
The righteous await me, for You will  
deal bountifully with me. Out of the  
depths I cry to You, O Lord! Lord, hear  
my voice. Let Your ears be attentive to  
the voice of my supplication.

By its elevation, the Cross calls all of creation

to praise the pure Pas - sion of the One who was elevated up - on it,

for having slain upon it the one who had slain us, those who had been slain He

brought to life, adorning us so that we might be worthy to dwell in hea - ven,

through His exceeding goodness and com - pas - sion. Therefore we exult His name

and magnify His con - de - cen - sion.

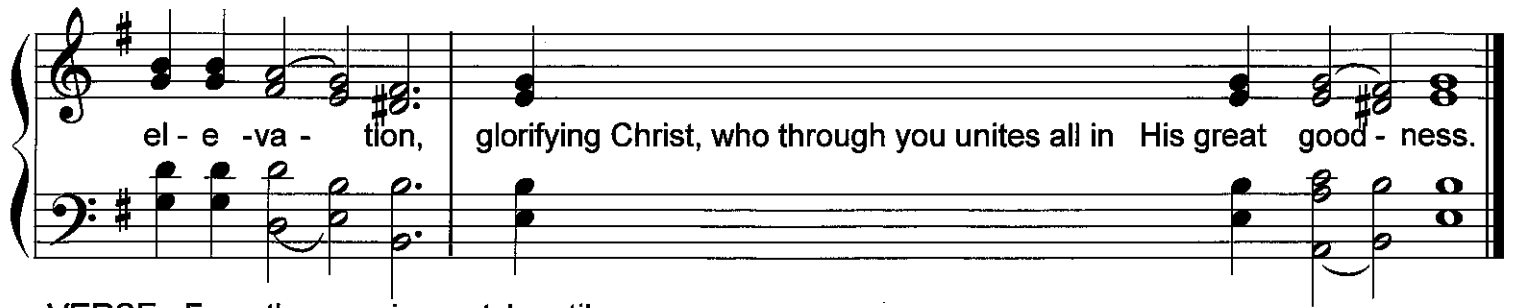
VERSE: If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You. For Your name's sake I wait for You, O Lord. My soul has waited for Your word, my soul has hoped on the Lord.

Moses foreshadowed you, O pre - cious Cross, when he lifted up his hands and

conquered stubborn Am - a - lek. You are the pride of believers and the hope of

those who strive, the adornment of the Apostles and comfort of the right - eous,

and the salvation of the up - right. Therefore creation rejoices and celebrates your



el - e - va - tion, glorifying Christ, who through you unites all in His great good - ness.

VERSE: From the morning watch until night, from the morning watch let Israel hope on the Lord. For with the Lord there is mercy, and with Him is plenteous redemption, and He will deliver Israel from all His iniquities. Praise the Lord, all nations! Praise Him, all peoples! For His mercy is confirmed on us, and the truth of the Lord endures forever!



Most ven - 'ra - ble Cross, joyously



surrounded by ranks of an - gels, by your elevation you raise up, by



this divine sign those have been cast a - side by the deceit of food they are carried



head - first in - to death. Therefore we greet you in faith with our hearts and lips,

receiving sanctification we cry out in faith, raise up Christ our God, Who is

abundant in good - ness, let us fall down in worship at His Divine foot - stool.

VERSE: Glory in the  
Second Tone - Glory to  
the Father, and to the  
Son, and to the Holy  
Spirit, now and ever,  
and unto ages of ages.  
Amen.

TONE 2

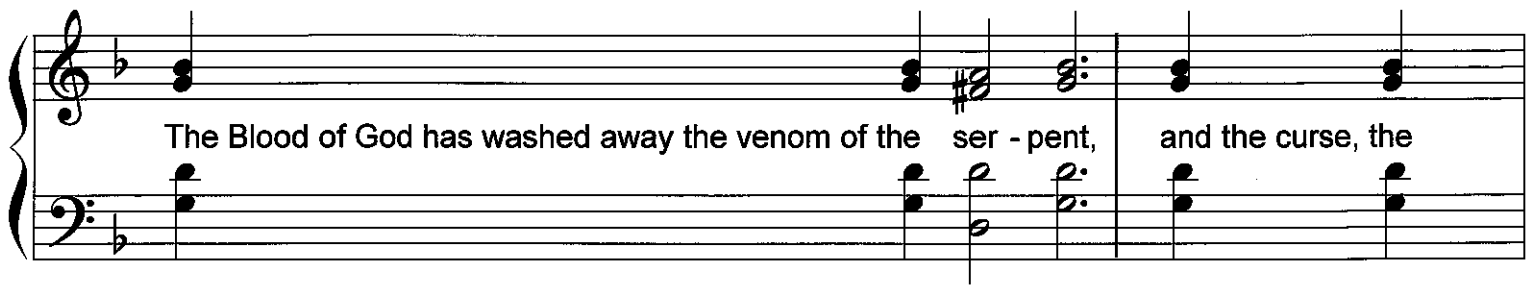
Come, all na - tions, let us adore the bles - sed Tree,

by which eternal justice has come to pass, for the one who deceived the first Adam

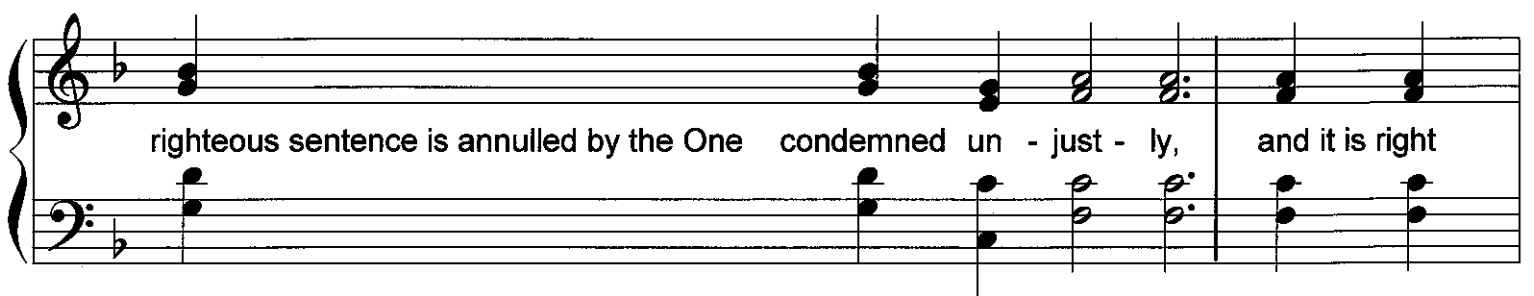
by a tree has now been deceived by the wood of the Cross. He who by deceit



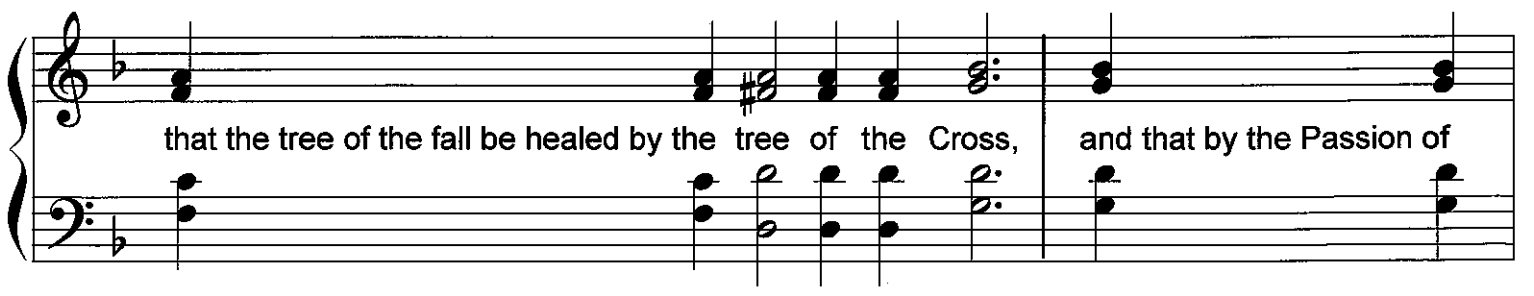
confined the cre - a - tion has been cast down in a great fall by the Cre - a - tor.



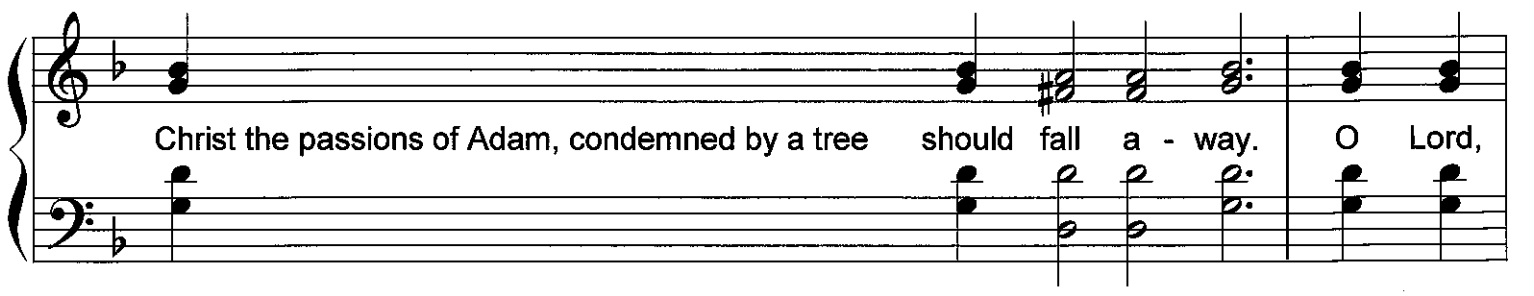
The Blood of God has washed away the venom of the ser - pent, and the curse, the



righteous sentence is annulled by the One condemned un - just - ly, and it is right



that the tree of the fall be healed by the tree of the Cross, and that by the Passion of



Christ the passions of Adam, condemned by a tree should fall a - way. O Lord,

we glorify Your fearful dis - pen - sa - tion to us, by which You have saved all,

since You are Good and the Lov - er of man - kind.

## Old Testament Readings - September 14<sup>th</sup>, Elevation of the Cross

*{After the Little Entrance, the Choir sings 'Gladsome Light'. This is followed by the Vesperal Prokiemenon for the day of the week. After the Prokeimenon, the following Old Testament readings are prescribed.}*

**DEACON:** *Wisdom.*

**READER:** *The first reading is from the Book of Exodus.*

**DEACON:** *Let us attend.*

**READER:** **(Exo 15:22-16:1)** *Then Moses led Israel onward from the Red Sea, and they went into the wilderness and found no water. When they came to Marah, they could not drink the water of Marah because it was bitter; therefore it was named Marah. And the people murmured against Moses, saying, "What shall we drink?" And he cried to the Lord; and the Lord showed him a tree, and he threw it into the water, and the water became sweet. There the Lord made for them a statute and an ordinance and there He proved them, saying, "If you will diligently hearken to the voice of the Lord you God, and do that which is right in His eyes, and give heed to His commandments and keep all His statutes, I will put none of the diseases upon you which I put upon the Egyptians; for I am the Lord, your healer." Then they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the water. They set out from Elim, and all the congregation of the people of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt.*

**DEACON:** *Wisdom!*

**READER:** *The second reading is from the Proverbs of Solomon.*

**DEACON:** *Let us attend.*

**READER:** **(Pro 3:11-18)** *My son, do not despise the Lord's discipline or be weary of His reproof, for the Lord reproves him whom He loves, as a father the son in whom he delights. Happy is the man who finds wisdom, and the man who gets understanding, for the gain from it is better than gain from silver and its profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who lay hold of her; those who hold her fast are called happy.*

**DEACON:** *Wisdom!*

**READER:** *The third reading is from the Prophecy of Isaiah.*

**DEACON:** *Let us attend.*

**READER:** *(Isa 60:11-16) Your gates shall be open continually; day and night they shall not be shut; that men may bring to you the wealth of the nations, with their kings led in procession. For the nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste. The glory of Lebanon shall come to you, the cypress, the plane, and the pine, to beautify the place of My sanctuary; and I will make the place of My feet glorious. The sons of those who oppressed you shall come bending low to you; and all who despised you shall bow down at your feet; they shall call you the City of the Lord, the Zion of the Holy One of Israel. Whereas you have been forsaken and hated, with no one passing through, I will make you majestic for ever, a joy from age to age. You shall suck the milk of nations, you shall suck the breast of kings; and you shall know that I, the Lord, am your Savior and your Redeemer, the Mighty One of Jacob.*

**PRIEST:** *Peace be to you, reader!*

*{Then is sung the Troparion and Kontakion of the Feast, followed by the Trisagion, "Before Thy Cross".}*



## Feast of the Elevation of the Life-Creating Cross

### Aposticha

#### Tone 5

Rejoice, O Life-bearing Cross,  
the invincible trophy of godliness,  
door to Paradise, firm support of the faithful,  
a wall that encompasses the Church!  
Through you corruption has been destroyed and abolished.  
The power of death has been swallowed up, and we are raised from earth to Heaven.  
You are a weapon that cannot be vanquished,  
the adversary of demons,  
the glory of the martyrs, the true adornment of saints, //  
and the haven of salvation, //  
which grant the world great mercy.

**READER:** Extol the Lord our God! Worship at His footstool for it is holy! (Ps 98/99:5)

Rejoice, O Cross of the Lord,  
through which mankind has been delivered from the curse!  
You are a sign of true joy,  
you that shatter our enemies by your Elevation.  
O Cross, worthy of all honor,  
you are our help, You are the strength of kings.  
You are the power of the righteous.  
You are the majesty of priests.  
All who sign themselves with you are freed from danger.  
O rod of strength, under which we like sheep are tended,  
you are a weapon of peace around which the Angels stand in fear.  
You are the divine glory of Christ, //  
Who grants the world great mercy.

**READER:** God is our King before the ages. He has worked salvation in the midst of the earth! (Ps 73/74:12)

Rejoice, O guide of the blind,  
physician of the sick and resurrection of all the dead;  
you have raised us up when we were fallen into mortality, O precious Cross!  
Through you corruption has been destroyed,  
and incorruption has blossomed forth.

We mortals have been deified, and the Devil is completely overthrown.  
Today, as we see you exalted by the hands of bishops,  
we exalt Him Who was lifted up upon you,  
and we fall down in worship before you, //  
drawing rich streams of great mercy.

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

### **Tone 8**

Your precious Cross, O Christ God,  
which Moses of old prefigured in his own person  
when he overthrew Amalek and put him to flight;  
which David commanded to be worshipped,  
calling it your footstool.  
This Cross we sinners worship today with unworthy lips,  
and praise You, Who deigned to be nailed upon it,  
and we cry to You: //  
"With the thief, make us worthy of Your Kingdom, O Lord!"

# Feast of the Elevation of the Life-Creating Cross

(Sept 14)

## First Antiphon

God, my God at - tend to me! Why have You for - sak - en me?

## Refrain

Through the prayers of the The - o - to - kos O Sav - ior, save us.

Why are You so far from help - ing me, from the words of my groan - ing.

O my God, I cry by day, but You do not an - swer; and by night but find no rest.

You dwell in the sanc - tu - a - ry, the praise of Is - ra - el.

Glo-ry to the Father, and to the Son, and to the Ho-ly Spi-rit, now and ever and unto

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

REFRAIN

Second Antiphon

Refrain

O God, why do You cast us off for- ev- er? O Son of God

cru- ci- fied in the flesh, save us who sing to You Al- le- lu- ia.

Re- mem- ber Your con- gre- ga- tion, which You have got- ten of old.

REFRAIN

Re - mem - ber Mount Zi - on, where You have dwelt. **REFRAIN** God is our

King be - fore the a - ges; He has worked salvation in the midst of the earth. **REFRAIN**

Glo - ry to the Father, and to the Son, and to the Ho - ly Spi - rit, now and ever and unto

a - ges of a - ges. A - men. **Kievan** On - ly be - got - ten Son and Im - mor - tal

Word of God. Who for our salvation willed to be in - car - nate of the Ho - ly

Theotokos and ever Vir - gin Ma - ry. Who without change became man and was

cru - ci - fied, Who is One of the Ho - ly Tri - ni - ty, glorified with the Father and

the Ho - ly Spi - rit: O Christ our God, trampling down death by death,

save us.

## Third Antiphon/Troparion

Verse: The Lord reigns; let the peoples tremble!

O Lord, save Your peo - ple, and bless Your in - her - i - tance. Grant

victories to the Orth - o - dox Chris - tians ov - er their ad - ver - sa - ries; and by

the vir - tue of Your Cross, preserve Your hab - i - ta - tion.

Verse #2: He sits enthroned upon the Cherubim; let the earth quake!  
(repeat Troparion)

Verse #3: The Lord is great in Zion; He is exalted over all the peoples!  
(repeat Troparion)

Verse #4: Bow down in worship to the Lord in His Holy court.  
(repeat Troparion)

Introit of the Entrance (priest reads): Extol the Lord our God; worship at His footstool, for it is holy!  
(repeat Troparion)

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

## Kontakion

Tone 4

As You were voluntarily crucified for our sake, grant mercy to those who are called

by Your name; make all Orthodox Christians glad by Your power, grant-ing them

victories over their adversaries, by bestowing on them the invincible trophy, Your

wea - pon of peace.



# Before Thy Cross

(3x)

Lord, have mer - cy. A - men. Be - fore Your Cross, we bow down

This system contains the first three measures of the piece. It features a treble and bass clef with a key signature of one sharp (F#). The lyrics are: "Lord, have mer - cy. A - men. Be - fore Your Cross, we bow down". The first measure is followed by a double bar line and a repeat sign. The second measure is marked with "(3x)".

in wor - ship, O Mas - ter, and Your ho - ly Re - sur - rec tion

This system contains the next four measures. The lyrics are: "in wor - ship, O Mas - ter, and Your ho - ly Re - sur - rec tion". The music continues with a treble and bass clef and a key signature of one sharp.

(1x)

we glo - ri - fy! Glory to the Father, and to the Son, and to the Ho - ly Spi - rit,

This system contains the next four measures. It begins with a repeat sign and is marked with "(1x)". The lyrics are: "we glo - ri - fy! Glory to the Father, and to the Son, and to the Ho - ly Spi - rit,".

now and ever, and unto ages of a - ges. A - men. and Your ho - ly Re - sur -

This system contains the next four measures. The lyrics are: "now and ever, and unto ages of a - ges. A - men. and Your ho - ly Re - sur -".

rec - tion we glo - ri - fy!

This system contains the final four measures of the piece. The lyrics are: "rec - tion we glo - ri - fy!". The piece concludes with a double bar line and a key signature change to one flat (F).

## *Epistle Reading - September 14<sup>th</sup>, Elevation of the Cross*

**DEACON:** *Let us attend.*

**PRIEST:** *Peace be unto all.*

**READER:** *And with your spirit.*

**DEACON:** *Wisdom!*

**READER:** *The Prokeimenon in the Seventh Tone:*

*Extol the Lord our God. Worship at His footstool, for it is holy!*

**CHOIR:** *(repeats prokeimenon)*

**READER:** *The Lord reigns; let the peoples tremble!*

**CHOIR:** *(repeats prokeimenon)*

**READER:** *Extol the Lord our God.*

**CHOIR:** *Worship at His footstool, for it is holy!*

**DEACON:** *Wisdom!*

**READER:** *The reading is from the First Epistle of the Holy Apostle Paul to the Corinthians.*

**DEACON:** *Let us attend!*

**READER:** *(1Cor 1:18-24) Brethren: For 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 foolishness 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.*

**PRIEST:** *Peace be to you, reader.*

**READER:** *And to your spirit. Alleluia, Alleluia, Alleluia.*

**CHOIR:** *(sings Alleluia)*

**READER:** *Remember Your congregation, which You have gotten of old.*

**CHOIR:** *(sings Alleluia)*

**READER:** *God is our King before the ages; He has worked salvation in the midst of the earth.*

**CHOIR:** *(sings Alleluia)*

**{GOSPEL: John 19:6-11, 13-20, 25-35}**

# Prokeimenon

Tone 7

Ex - tol the Lord our God. Wor-ship at His foot-stool for it is Ho - ly.

Verse: The Lord reigns; let the peoples tremble!

# Alleluia - Tone 1

Verse #1: Remember Your congregation, which You have gotten of old.

Verse #2: God is our King before the ages; He has worked salvation in the midst of the earth.

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

## ***Gospel Reading - September 14<sup>th</sup>, Elevation of the Cross***

***{John 19:6-11, 13-20, 25-35}***

**6** Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!" Pilate said to them, "You take Him and crucify Him, for I find no fault in Him." **7** The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God." **8** Therefore, when Pilate heard that saying, he was the more afraid, **9** and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him no answer. **10** Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?" **11** Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin."

**13** When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha. **14** Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" **15** But 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!"

**16** Then he delivered Him to them to be crucified. So they took Jesus and led Him away. **17** And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, **18** where they crucified Him, and two others with Him, one on either side, and Jesus in the center.

**19** Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. **20** Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin.

**25** Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. **26** When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" **27** Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home. **28** After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" **29** Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. **30** So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.

**31** Therefore, because it was the Preparation Day, that the bodies should not remain 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. **32** Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. **33** But when they came to Jesus and saw that He was already dead, they did not break His legs. **34** But one of the soldiers pierced His side with a spear, and immediately blood and water came out. **35** And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.

# Hymn to the Theotokos

(Sept 14)

Mag - ni - fy, O my soul, the most pre - cious cross of the Lord.

The first system of music features a treble and bass clef with a key signature of one flat. The melody is primarily composed of chords, with some eighth-note movement in the treble line. The lyrics are placed below the notes.

You are the mystical Paradise, O The - o - to - kos, in which Christ blos - somed;

The second system continues the hymn. It includes a double bar line and repeat signs. The lyrics are: "You are the mystical Paradise, O The - o - to - kos, in which Christ blos - somed;".

through Him the life-bearing Wood of the Cross was plan - ted on earth. Now at its

The third system continues the hymn. It includes a double bar line and repeat signs. The lyrics are: "through Him the life-bearing Wood of the Cross was plan - ted on earth. Now at its".

El - e - va - tion, as we bow in wor - ship be - fore it,

The fourth system continues the hymn. It includes a double bar line and repeat signs. The lyrics are: "El - e - va - tion, as we bow in wor - ship be - fore it,".

we mag - ni - fy you.

The fifth system concludes the hymn. It includes a double bar line and repeat signs. The lyrics are: "we mag - ni - fy you.".

# Communion Hymn

(From Psalm 4)

The light of Your coun - ten - ance has shown on us, O Lord.

The first system of musical notation features a treble and bass clef with a key signature of one flat. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are placed below the treble staff.

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

The second system of musical notation continues the melody and accompaniment from the first system. It concludes with a double bar line. The lyrics are placed below the treble staff.

## Verses:

- 1 Be gracious to me, and hear my prayer.
- 2 Know that the Lord has set apart the godly for himself.
- 3 The Lord hears when I call to Him.
- 4 Offer right sacrifices, and put your trust in the Lord.
- 5 There are many who say, "O, that we might see some good!"
- 6 You have put more joy in my heart than they have when their grain and wine abound.
- 7 In peace I will lie down and sleep, for You alone, O Lord, make me to dwell in safety.