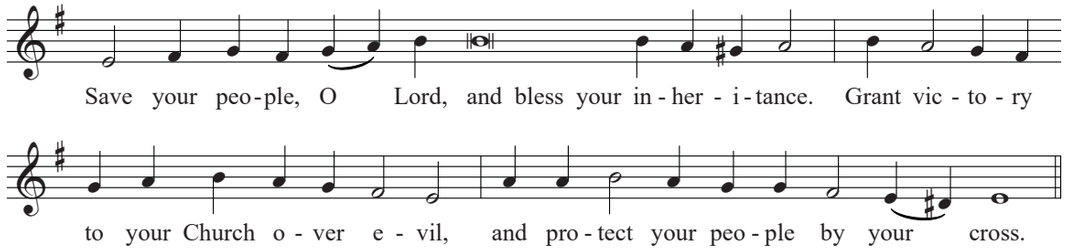
The service concludes with the Litany of Supplication (p. 45), Prayer over Bowed Heads, and the dismissal.

Matins Propers, September 14
THE EXALTATION OF THE PRECIOUS, HOLY, AND LIFE-CREATING CROSS

All page references are to ***The Order of Matins: Sundays and Feasts,*** *2006*

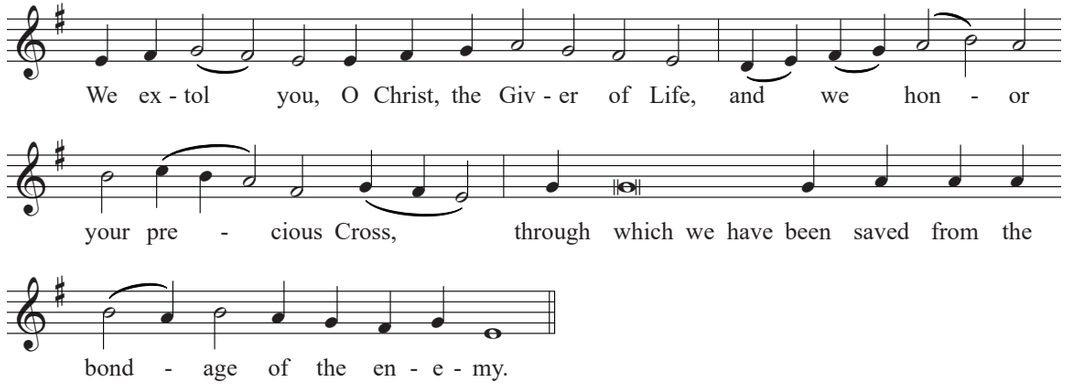
"The Lord is God" is sung in Tone 1, page 68.

Troparion - *Tone 1 (sung three times)*



The service continues with the Polyeleos, page 16.

Exaltation - *Ps. 34:1, 4:8, 97:3, 131:7, 73:12.*



The Exaltation is repeated after each verse.

Verse: O Lord, plead my cause against my foes; * fight those who fight me.

Verse: O Lord, let the light of your countenance shine upon us.

Verse: All the ends of the earth have seen * the salvation of our God.

Verse: Let us go to the place of his dwelling; * let us go to kneel at his footstool.

Verse: God is our king from all ages. * He has accomplished salvation in the middle of the earth.

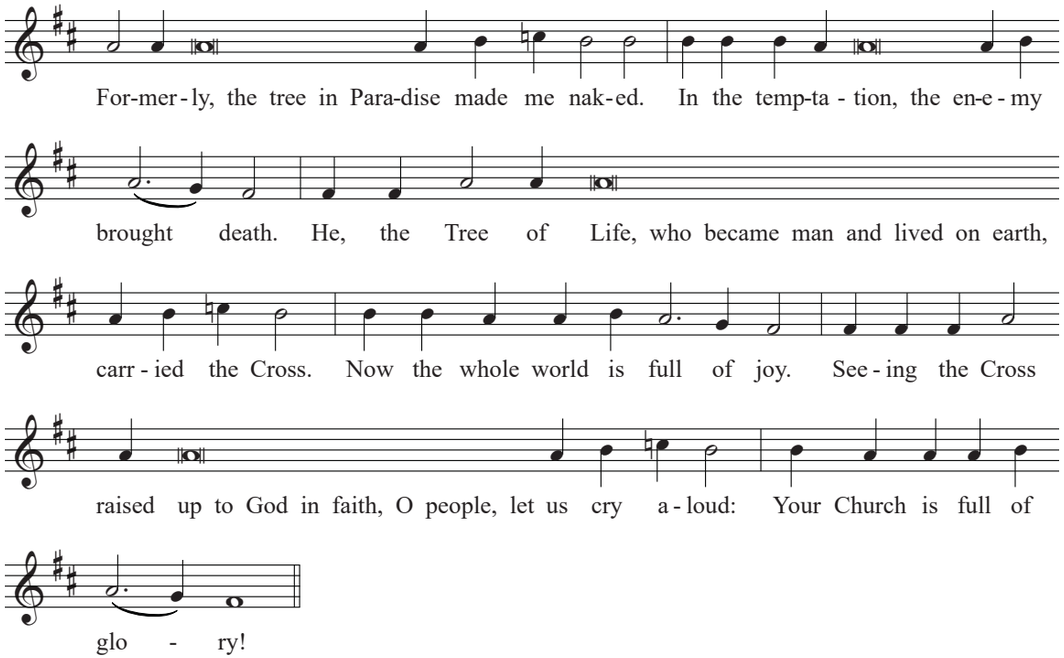
Revised 5/25/26

Verse: Glory…now and ever... *and the Exaltation is repeated.*

Three times:



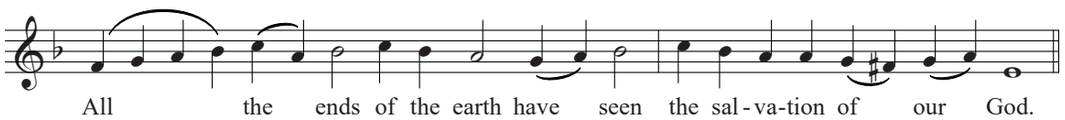
Sessional Hymn - *Tone 8 Kontakion*



Cantor: Glory…now and ever…

The Sessional Hymn is repeated.

Prokeimenon - *Tone 4* (Ps. 97:3,1)



Verse: Sing a new song to the Lord, for he has worked wonders.



Cantor: *(Tone 8)* Glory…now and ever…

Doxastikon - *Tone 8 samohlasen*



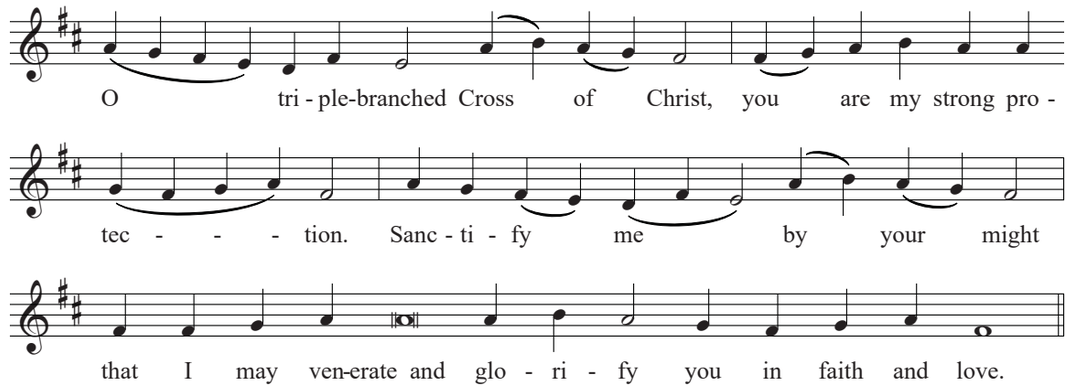


"Let everything that lives" is sung in Tone 4, found on page 171. The service continues

Stichera after Psalm 50

Cantor: *(Tone 2)* Glory…

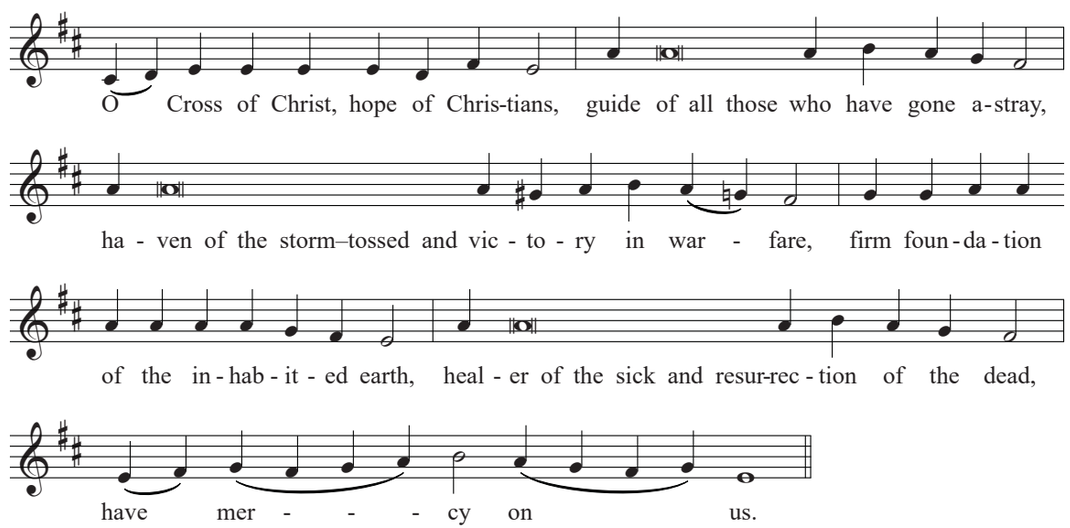
Tone 2 Bolhar



Cantor: Now and ever and forever. Amen. *Repeat "O triple-branched Cross…"*

Cantor: *(Tone 6)* Have mercy on me, God, in your kindness.
In your compassion blot out my offense.

Tone 6 samohlasen

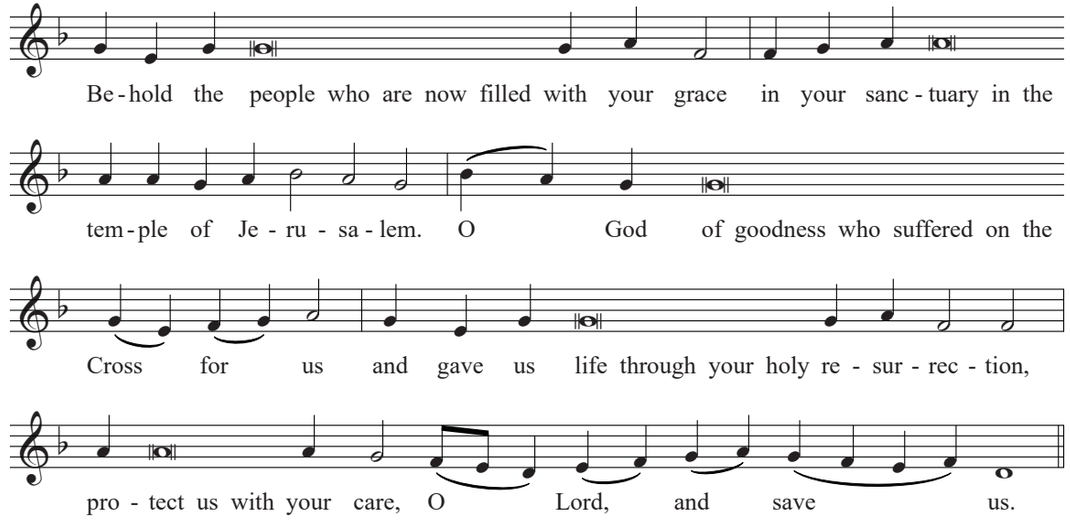


Canon

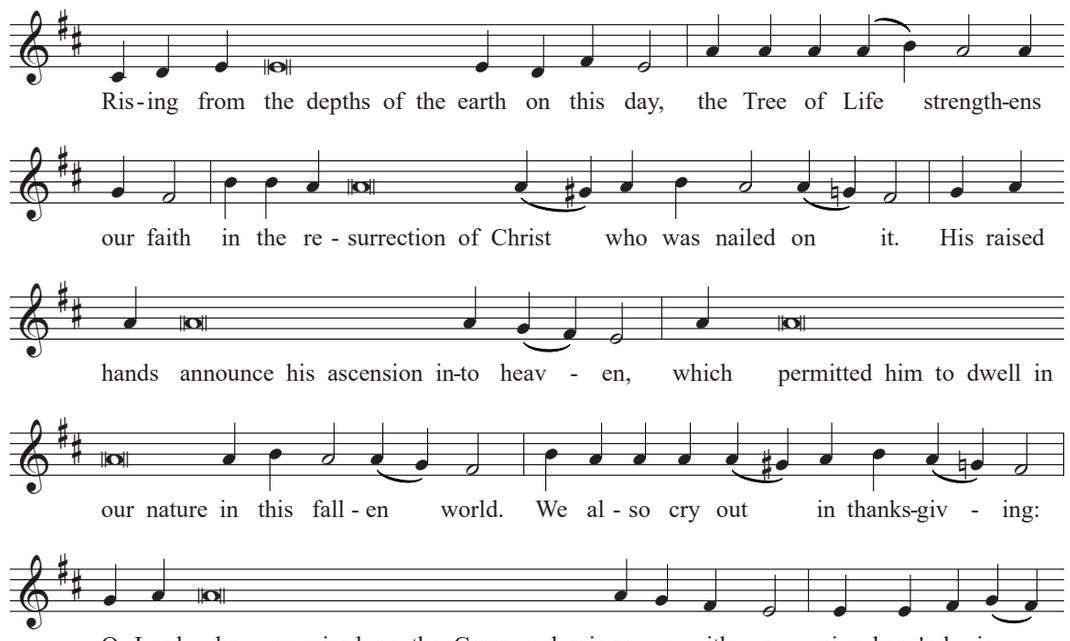
Ode 1

Irmos *Tone 8 samopodoben*



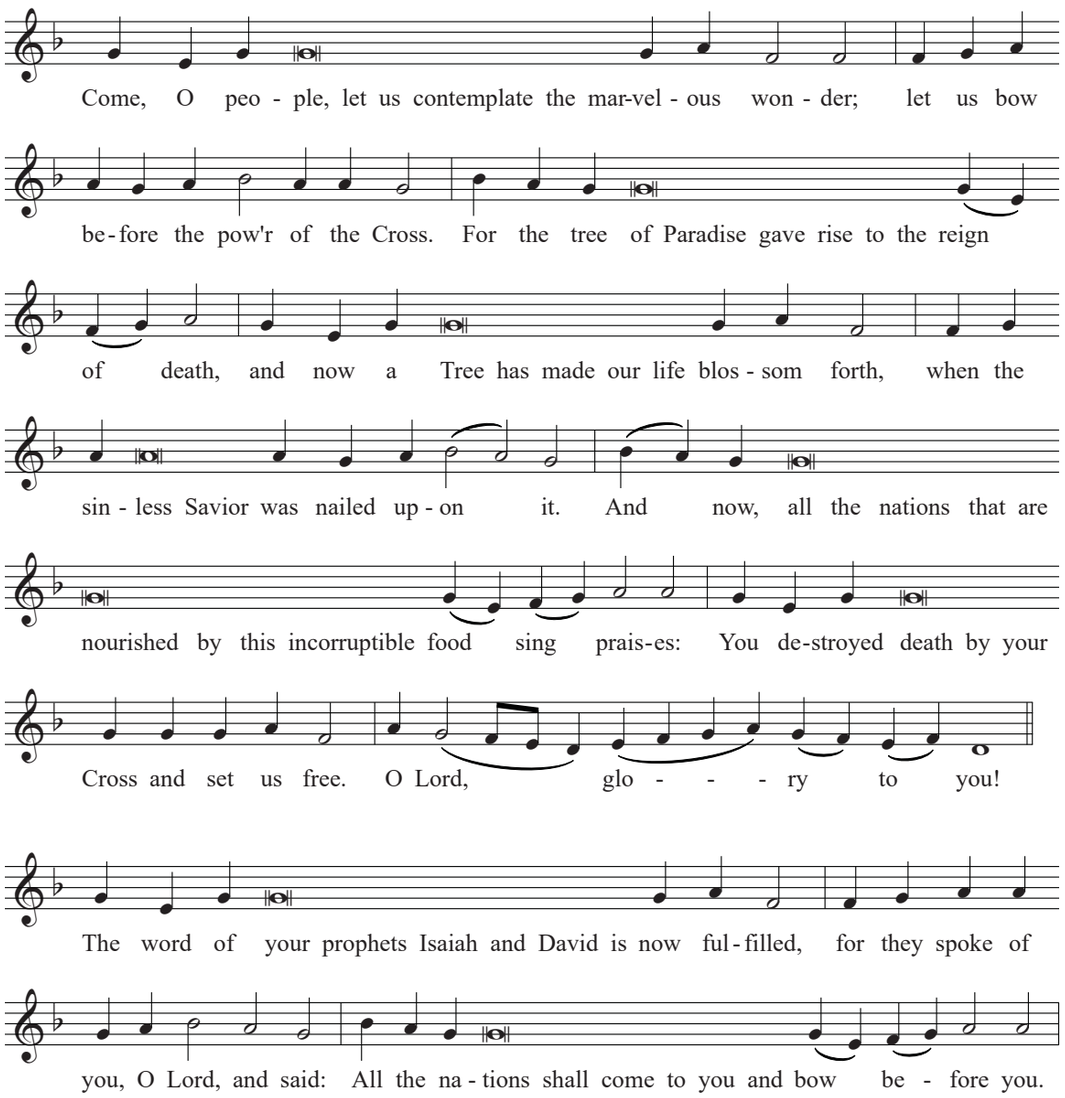


Tone 6 samohlasen





Tone 5 samohlasen

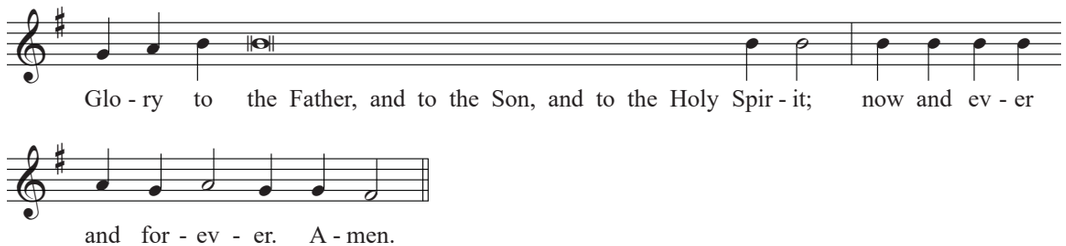


Refrain



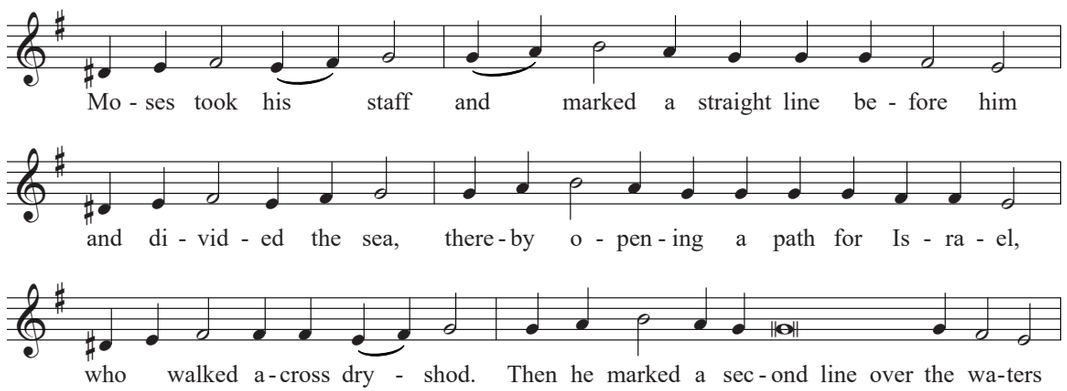
When the Israelites battled against Amalek, Moses stood between the two men of God, thereby prefiguring in his person the undefiled Passion. He raised a standard of victory by forming a cross with his outstretched hands; through this sign the power of Amalek was overthrown. Therefore, let us praise Christ our God, for he has been glorified. *Refrain*

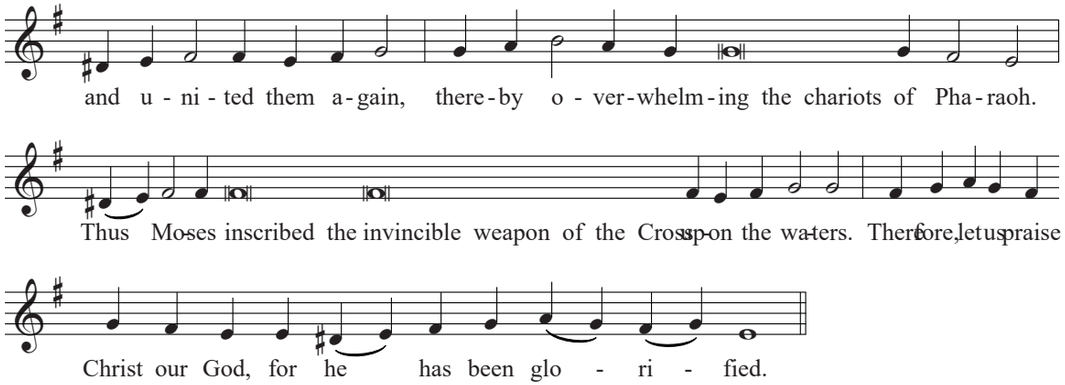
After raising up a staff as a cure against the deadly and poisonous bite of the serpents, Moses placed upon it crosswise, as a symbol of the Cross, a serpent. In this manner he triumphed over calamity. Therefore, let us praise Christ our God, for he has been glorified.



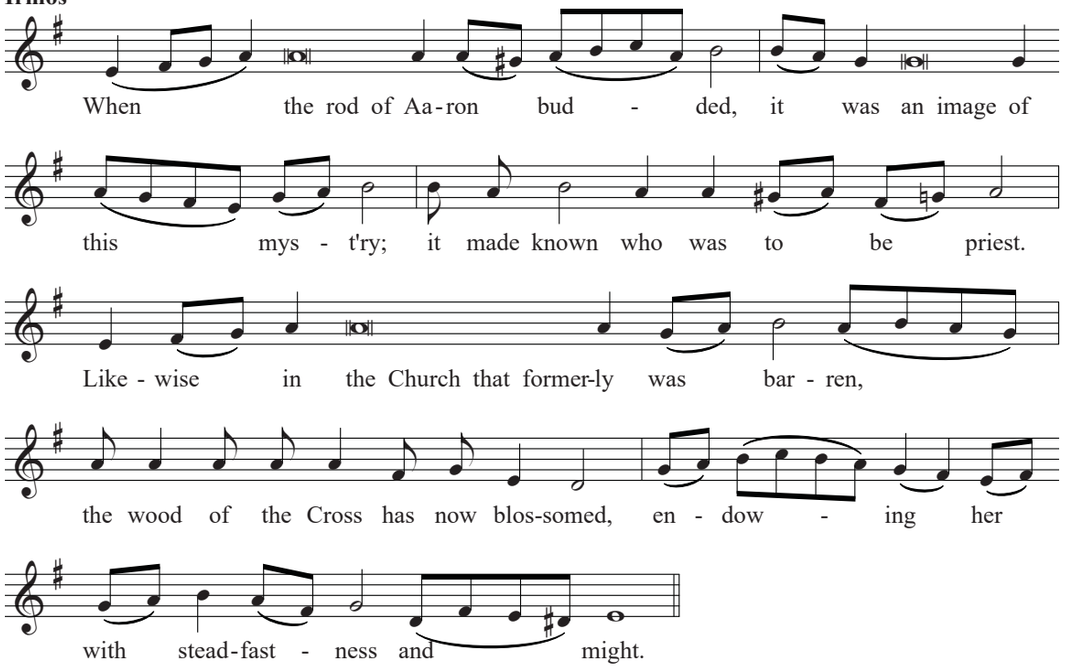
The Cross was revealed in the heavens as a sign of victory to Constantine, the holy king and defender of the faith. Through this sign the proud contempt of his enemies was conquered, deceit was overthrown, and the divine faith was spread to the ends of the earth. Therefore, let us praise Christ our God, for he has been glorified.

Katavasia *Tone 6 simple*





Ode 3
Irmos

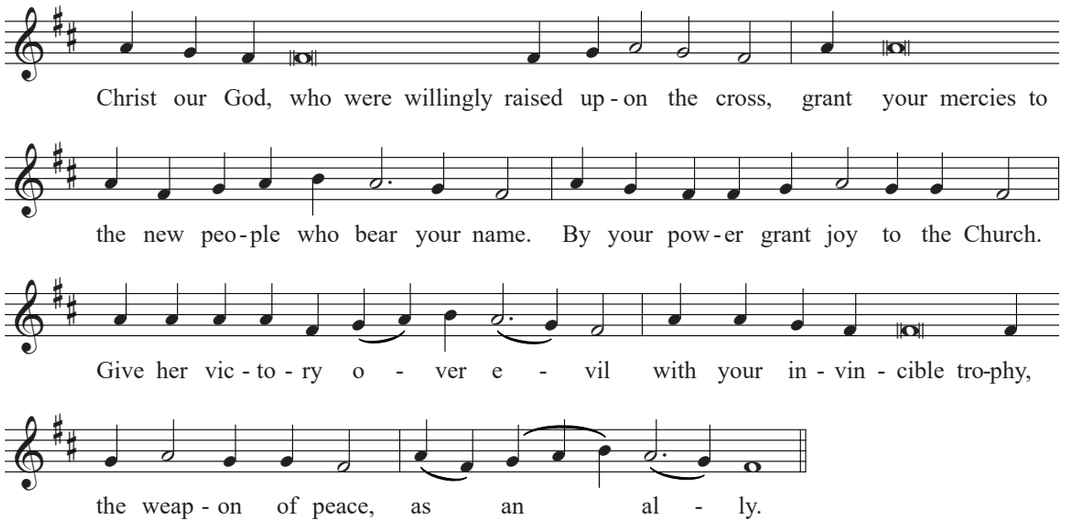


Stichera at the Veneration

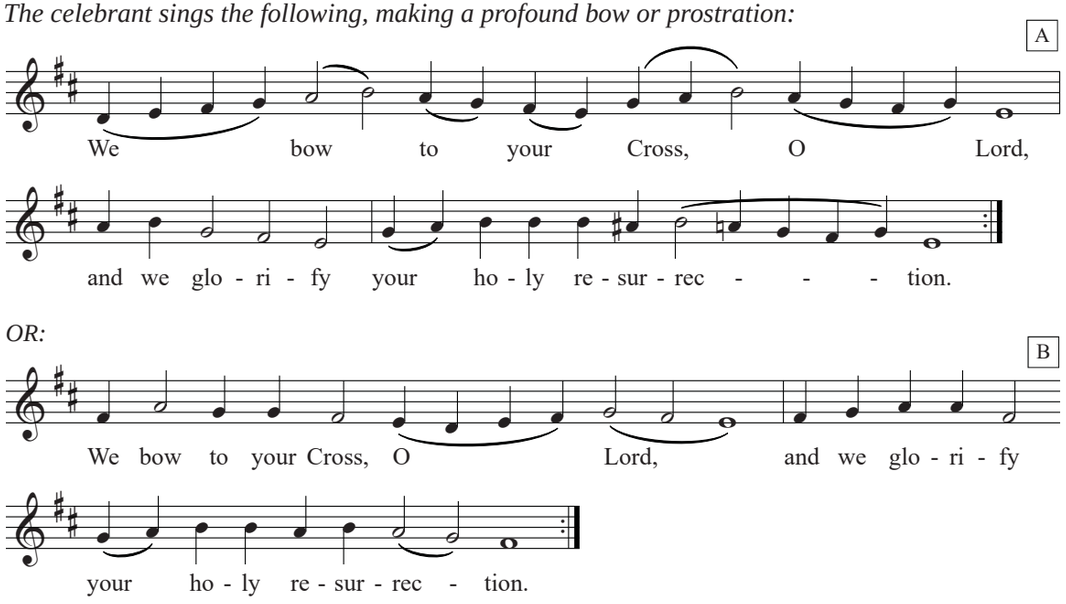
Tone 2 samohlasen



Kontakion of the Cross - *Tone 4*



The celebrant sings the following, making a profound bow or prostration:

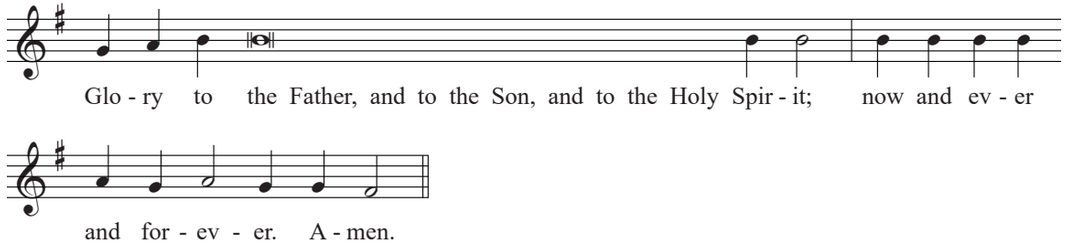


And the faithful sing it twice, making a profound bow or prostation each time. Then they come forward to venerate the cross, while the following stichera are sung.

Refrain

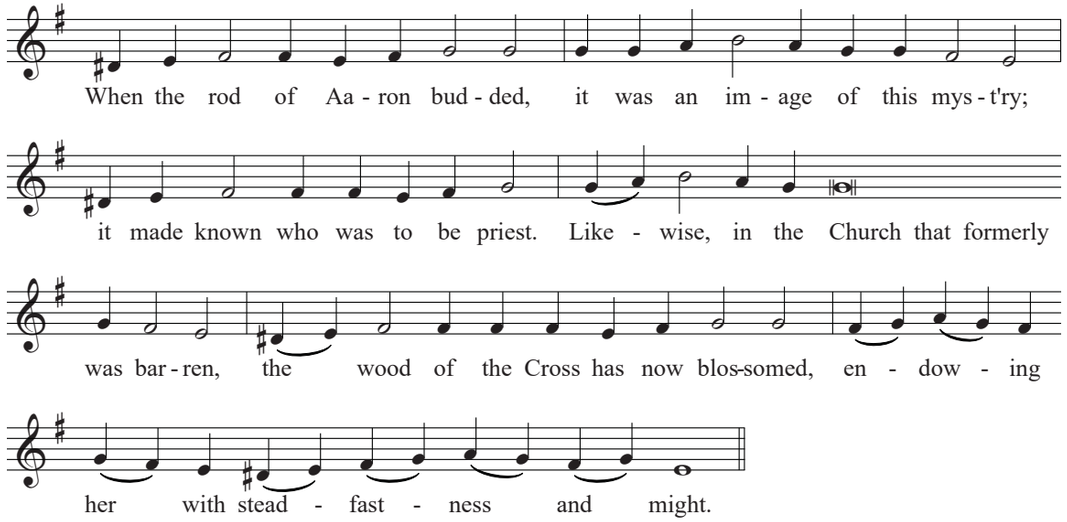


When the rock was struck and gushed forth water for a calloused and disobedient people, it manifested the mystery of the Church, chosen by God; for the Cross is her steadfastness and might.



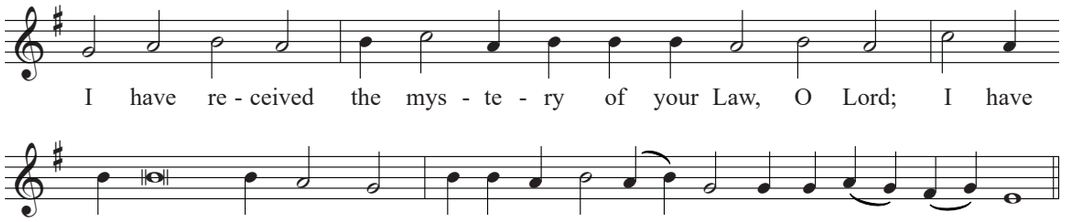
When your immaculate side was pierced with a spear, O Lord, immediately there flowed out water and blood, thereby establishing the New Testament and washing away sin. For the Cross is the glory of the faithful and the power and steadfastness of kings.

Katavasia



The Small Litany is found on page 32

Ode 4
Irmos



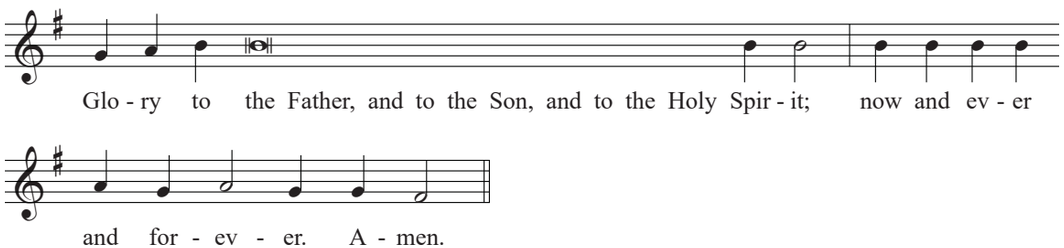
Refrain



In times past, Moses transformed the bitter wells in the desert with wood; thereby, he prefigured the spreading of the gospel to the Gentiles through the Cross. *Refrain*

In the days of old, a sharp axe fell into the deep waters of the Jordan; the axe was returned when a stick of wood was thrown Into the waters. This prefigured the cutting down of error by the Cross and baptism. *Refrain*

Arranged in four divisions as a sacred army, the people of Israel marched in this manner before the ark of the covenant. They were glorified in their ranks which were formed in the sign of the Cross.



The heavens declare the glory of God; and the Cross, extended in a wondrous manner, sends forth rays as the sun.

Going to the right side of the tetrapod and facing north, the celebrant holds the cross above his head and intones:

Celebrant: We also pray for our holy father, *(Name)*, the Pope of Rome, that the Lord God will grant him health and salvation, ever-directing and assisting him in all he does; we pray you, O Lord, hear and have mercy.

Faithful: Lord, have mercy. *(24 times, as above)*

Going to the far side of the tetrapod and facing west (away from the holy table), the celebrant holds the cross above his head and intones:

Celebrant: We also pray for every Christian soul that is afflicted and maltreated; foreir health and salvation, and for the remission of their sins, let us all say:

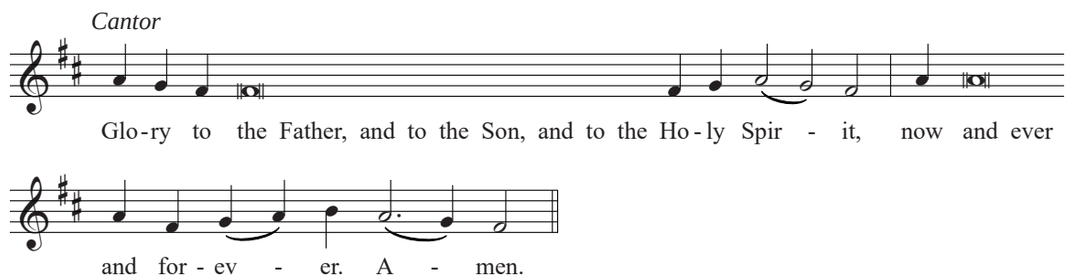
Faithful: Lord, have mercy. *(24 times, as above)*

Going to the left side of the tetrapod and facing south, the celebrant holds the cross above his head and intones:

Celebrant: We also pray for all those who serve and have served in this holy church *(or:* monastery*)*; for their health and salvation, and for the remission of their sins, let us all say:

Faithful: Lord, have mercy. *(24 times, as above)*

The cross is replaced on the tetrapod as the kontakion of the Cross is sung.

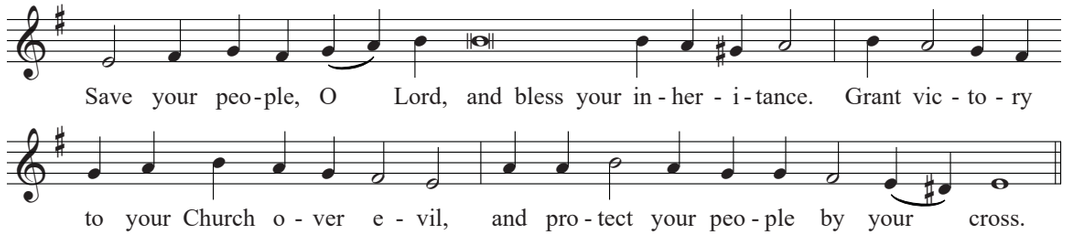


Veneration of the Holy and Life-Giving Cross

While the hymns at the Praises are being sung, the priest vests in all his priestly vestments. At the end of the Great Doxology, during the Trisagion, the priest incenses the Cross at the altar three times. Then, taking the Cross and holding it towards the people, he processes around the the holy table, leaves the sanctuary through the nothern door, and goes to stand before the holy doors. Servers accompany him with candles, and the deacon precedes him, incensing.. At the conclusion of the doxology of the Lord's Prayer, the deacon he intones:

Deacon: Wisdom! Be attentive!

The cantor and people sing the troparion of the Cross, three times:

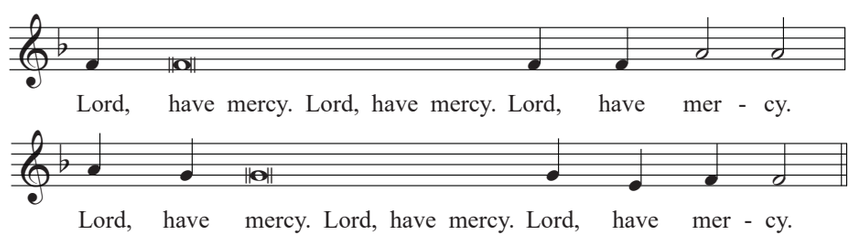


During the singing of the troparion, the celebrant processes to the tetrapod, places the cross on it, and incenses around the tetrapod three times. Then the celebrant takes the cross and holding it above his head, intones the following petition, while standing before the tetrapod and facing East (toward the holy table):

Celebrant: Have mercy on us, O God, according to your great mercy; we pray you, hear and have mercy.

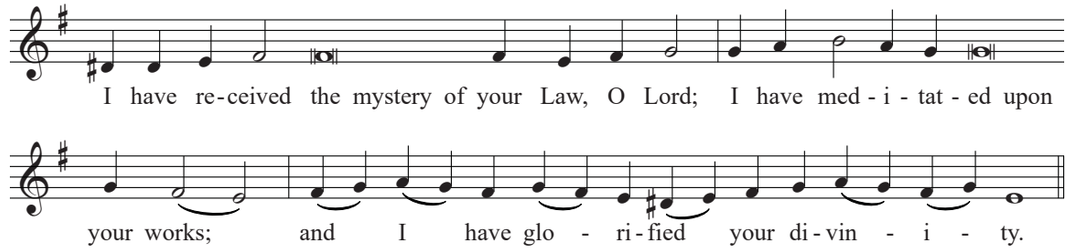
The cantor and faithful sing "Lord, have mercy" (24 times; originally 100 times) as the priest slowly bows as deeply as he can, holding the cross and then rising up again during the chant.

The followins is sung four times:



Other langauges may also be used, to express the universality of the Church:
Greek: Kyrie, eleison. *Slavonic:* Hospodi, pomiluj. *Hungarian:* Uram irgalmazz. *Spanish:* Señor ten piedad.

Katavasia



Ode 5
Irmos

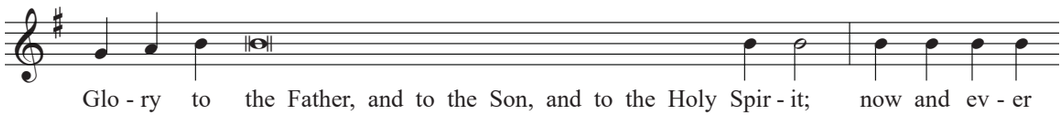


Refrain



O famous Wood, you are blessed in song for being the Cross on which Christ was crucified. The fiery revolving sword by which Eden was guarded feared you, and the awesome Cherubim bowed down to Christ who was crucified upon you in the flesh. Through this mystery, peace has been granted to our souls.

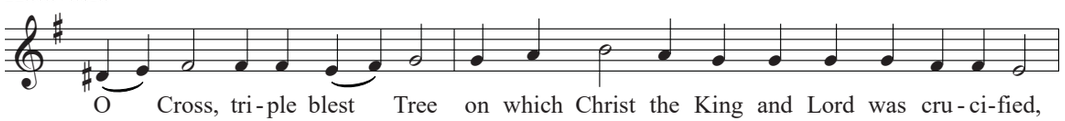
When the powers of darkness see the sign of the Cross raised on high, they tremble; the multitude of angels and saints in heaven, together with the people on earth, bow down before Christ who grants peace to our souls.

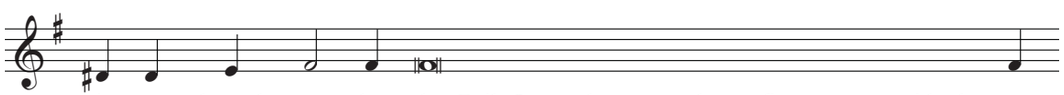




The holy Cross showers its divine light of pure rays upon the people darkened by the deception of error; and it reconciles them to Christ who was crucified upon it, thereby granting peace to our souls.

Katavasia







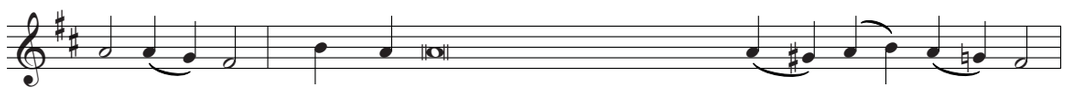




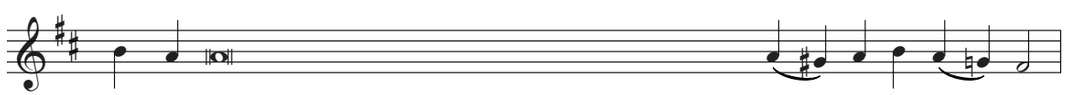
Cantor: *(Tone 6)* Glory…now and ever…

Doxastikon - *Tone 6 samohlasen*





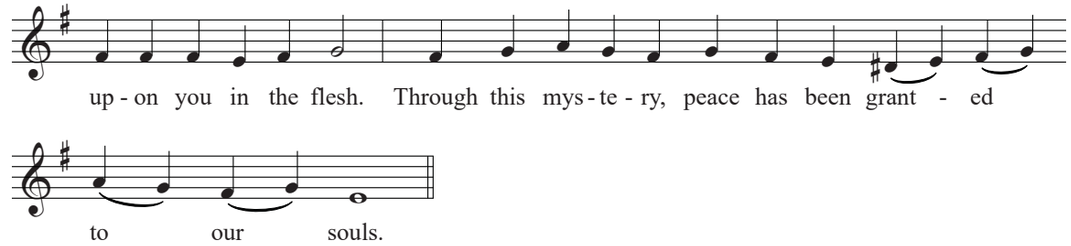









as a cluster of life giv - ing grapes is ex - alt - ed to - day high a - bove the earth.
We are all drawn to God through it, and death has been
for - ev - er swal-lowed up. O spot - less Wood, we enjoy the immortal fruit of
E - den through you as we give glo - ry to Christ.
Cantor (on 1)
O praise him with resounding cymbals, praise him with clashing of cymbals.
Let everything that lives and that breathes give praise to the Lord.
1
O, what a strange mys - te - ry! The length and breadth of the Cross is
e-qual to the heav - ens, for it sanc-tifies the whole world by di-vine grace.
By the Cross, sav-age na-tions are van - quished; by the Cross the authori-ty of


up - on you in the flesh. Through this mys - te - ry, peace has been grant - ed
to our souls.

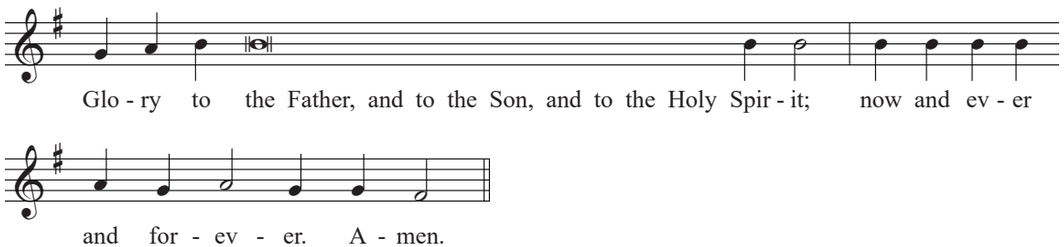
Ode 6
Irmos


Clear - ly pre - fig - ur - ing the re - deem - ing pas - - - sion,
Jo - nah stretched out his hands in the form of a cross
when he was in the bel - ly of the whale.
When he was cast forth af - ter three days, he pre - fig - ured the glo-rious
res - ur - rec - tion of Christ our God who was cru - ci - fied
in the flesh and grant - ed life to the world by his
res - ur - rec - tion on the third day.

Refrain

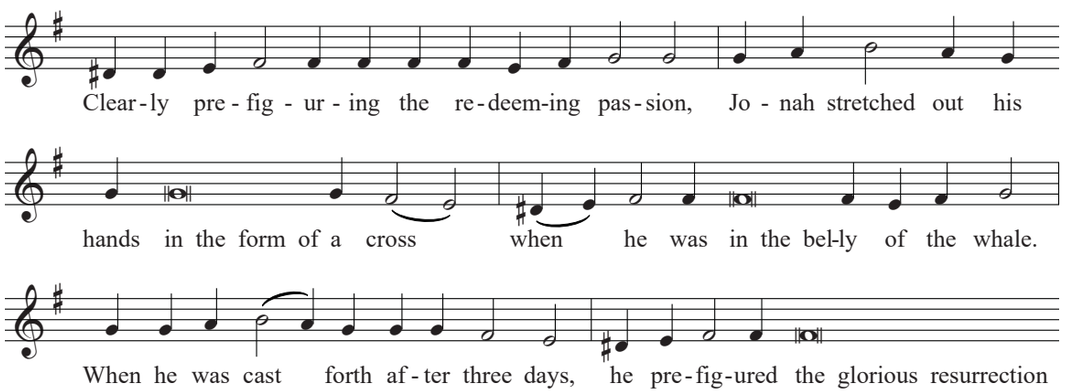


Distorted in body because of age and wasted away by sickness, Jacob was straightened when he crossed his hands, thereby revealing the power of the life-giving Cross. For God, who was crucified upon it in the flesh, rewrote the shadowy Old Law in new letters, and thus drove away the disease of error which corrupts our souls.



When Jacob placed his hands upon the heads of his grandsons in the form of a cross, he indicated that those who serve under the Law would enjoy for a time the honor that is due to the firstborn. Although the error of his act was noticed, he did not change the life-giving figure; for he announced that the newly-formed people of Christ our God, strengthened by the Cross, shall have the higher place.

Katavasia



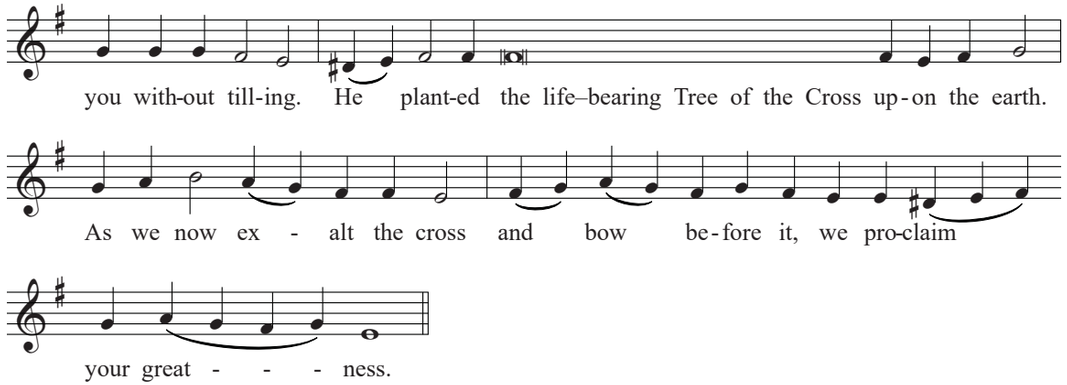
Tone 8 samopodoben: O preslavnoho čudese



All repeat the preceding sticheron.







Hymn of Light

The Cross is the guardian of the universe; the Cross is the beauty of the Church. It is the power of kings, and it sustains the strength of our faith. It is the glory of the angels and the slayer of demons. *(2 times)*

Glory…now and ever…

Today the Cross is elevated, and the world is sanctified. * For You, O Christ who are enthroned with the Father and the Holy Spirit, * have stretched your arms upon it and drawn the world to the knowledge of God. * Make us who have placed our trust in You worthy of divine glory.

Psalms of Praise

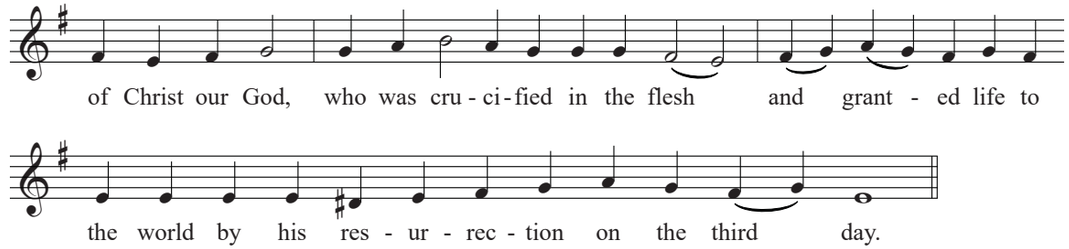
Psalm 148 is sung in Tone 8, page 305.

To carry out the sentence pre-ordained:
this honor is for all ***his*** faithful.

Praise God in his holy place, **Psalm 150**
praise him in his might***y*** heavens.

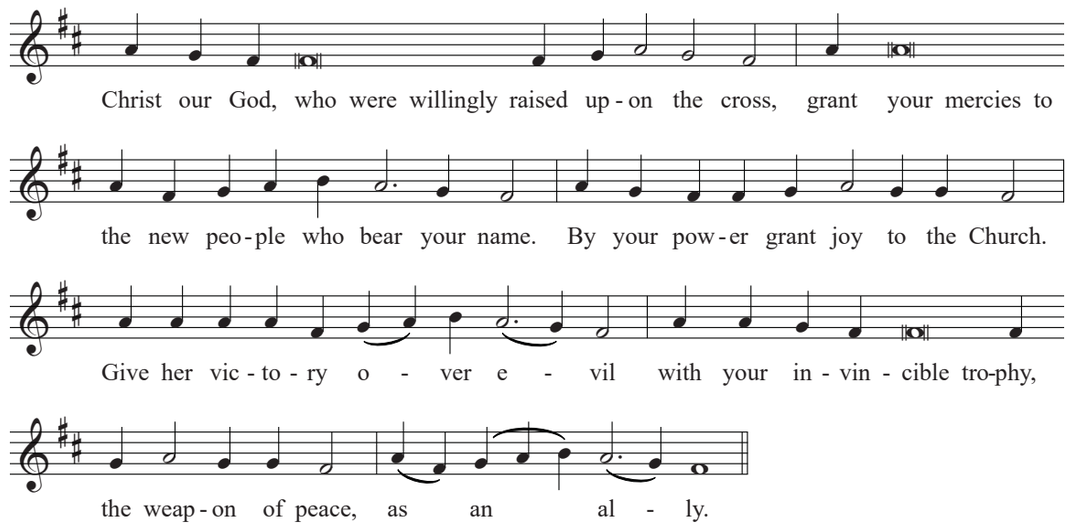
Cantor (on 4)





The Small Litany is found on page 33

Kontakion - *Tone 4:*

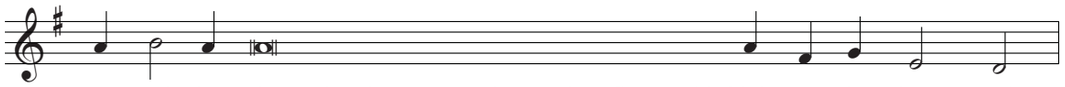


Ikos He, who was caught up in the third heaven to Paradise and who heard unspeakable and divine words which human beings cannot express, wrote to the Galatians. Study the Scripture, and you will read and understand what he wrote: God forbid that I should glory in anything except the Cross of the Lord on which He suffered the passion. Therefore, let us continue to praise this Cross of the Lord with confidence, for it is the glory of us all. This Wood is our salvation, a weapon of peace, and an unconquerable sign of victory.

Ode 7
Irmos













Refrain



By eating of the tree, Adam inherited a corruptible life. He was exiled from Paradise, and his body was prone to corruption which was passed on to his descendants like a disease. But those of the earth, who acknowledge the wood of the Cross as their vindication, cry aloud: You are praised and blessed above all, O God of our Fathers.

Death came into the world by the partaking of the fruit of the free; the breaking of the law of God came through disobedience. The Tree of precious life was carefully guarded until the confession of the good thief. He made it accessible once again by crying out as he departed this life: You are praised and blessed above all, O God of our Fathers.

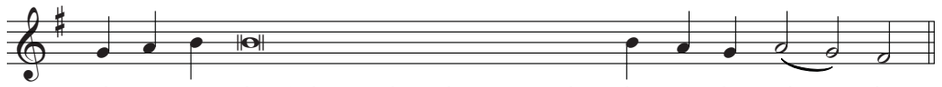
The Cross is marked upon the foreheads of all God's people, and it is raised up as their sacred horn of strength. By it, all the horns of the spiritual powers of evil are crushed. Therefore, on this day of its exaltation, we worship him and extol you, O Cross.

All repeat "Extol…"

Today the death that came to man through eating of the tree is made ineffective through the Cross. For the curse of our mother Eve that fell on the human race is destroyed by the pure fruit of the Theotokos, whom all the powers of heaven magnify.

All repeat "Extol…"

You did not want the deadly bitterness of the tree to remain, so you destroyed it through the Cross. In the same way, in times past, the wood destroed the bitterness of the waters of Marah, prefiguring the strength of the Cross that all the powers of heaven magnify.



Through the Cross, O Lord, today you have raised us up again. We were plunged continually in the gloom of our father Adam. Unrestrained greed thrust down our nature into error, but now we have been restored to our full inhertance by the light of the Cross, which we, the faithful, magnify.



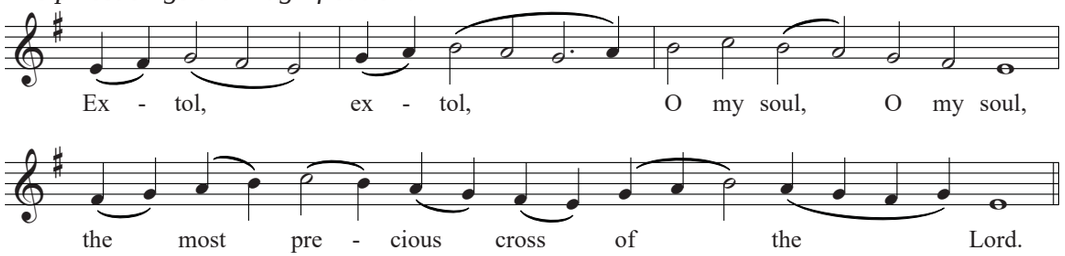
To show that the Cross was to be reverenced in all places as being glorious, O Lord, you formed it in the sky, shining with boundless light, as an unconquerable sign for Constantine. All the powers of heaven magnify this Holy Cross.

Katavasia

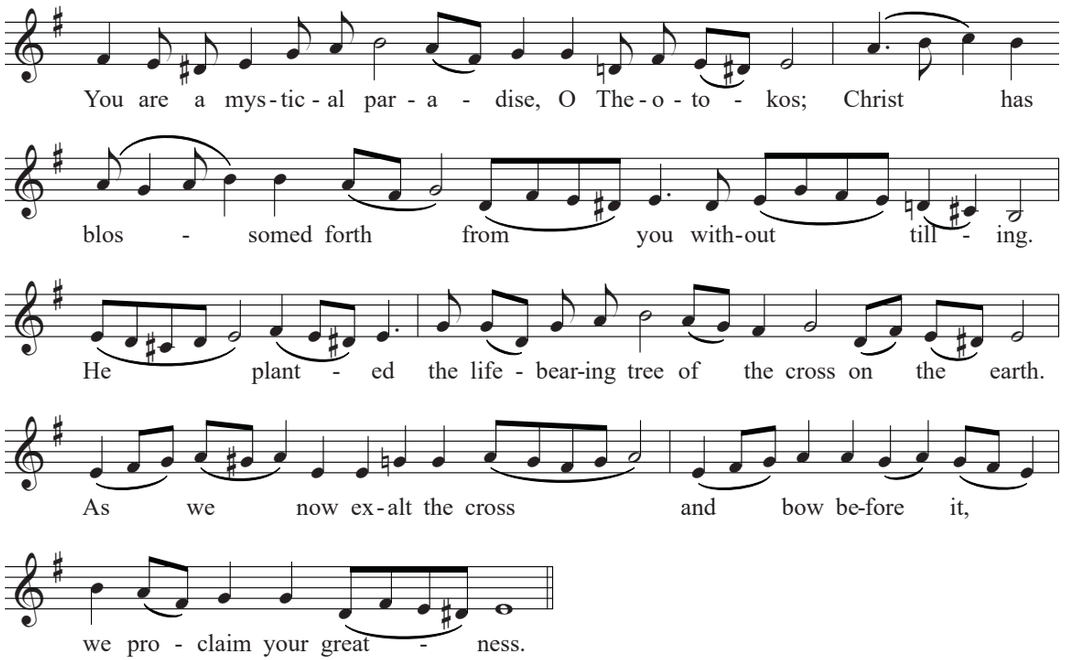


Ode 9

The priest sings the Magnification:

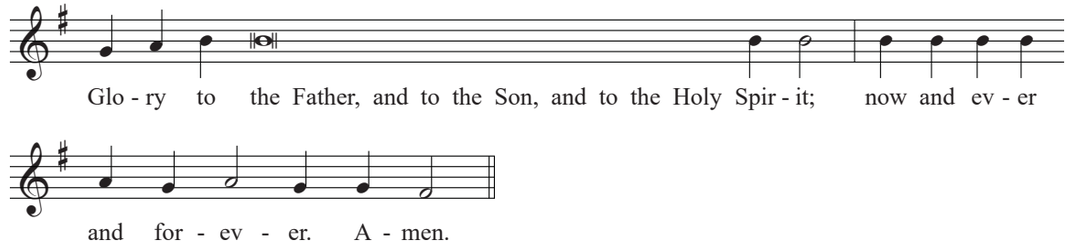


All sing the Irmos:



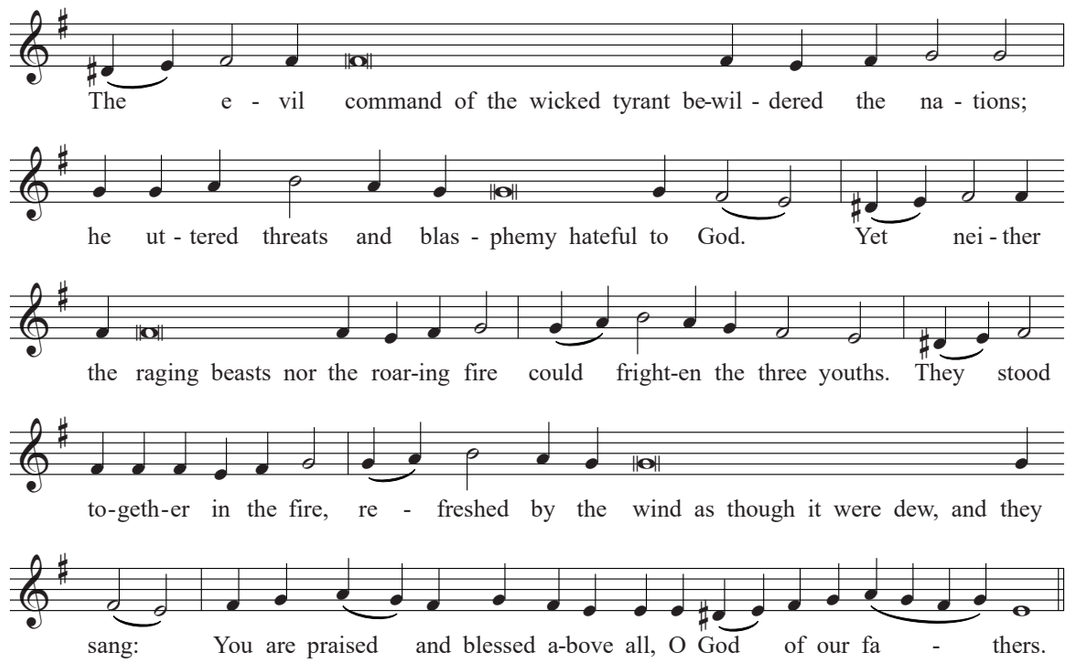
All repeat "Extol…"

Let all the trees of the forest exult, for they are made holy by Christ who planted them in the beginning and who was stretched out upon the Tree. On this day of its exaltation, we worship him and extol you, O Cross.



When he honored the staff of Joseph, Israel revealed that in the future the most glorious Cross would be the safeguard of royal power. The Cross is a victorious glory of kings and a light to the faithful who cry out: You are praised and blessed above all, O God of our Fathers.

Katavasia

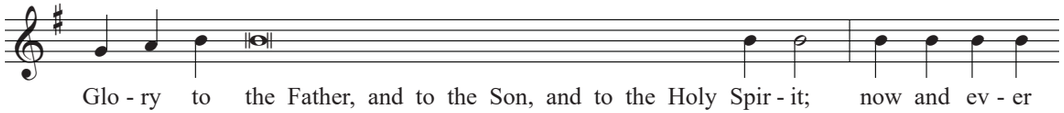


Ode 8
Irmos



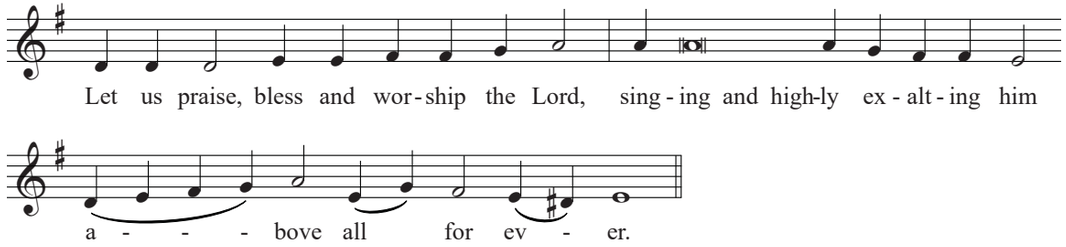
When the Cross that is sprinkled with the blood of the incarnate Word is raised up, all you powers of heaven sing praises, celebrating the reconciliation of the human race. All you faithful, venerate the Cross of Christ; for through it, resurrection was granted to the world forever.

Let the priests reverently raise up the Cross on which Christ our God was hung, and exalt the lance that pierced the body of the Word of God. Let all people see the salvation of God and glorify him forever.

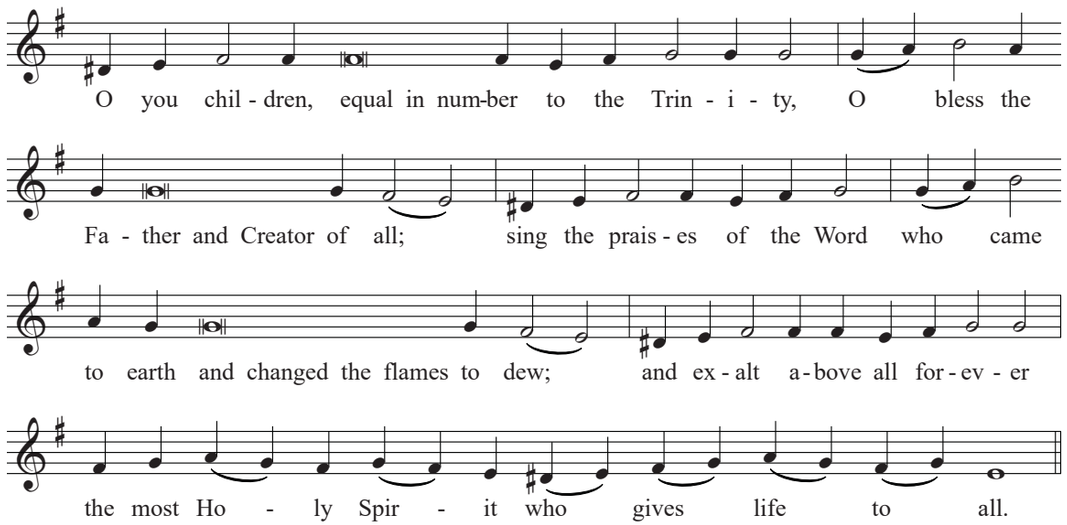




Rejoice, all you faithful Christian kings, chosen beforehand by a divine decree. Receive the precious Cross from God and make this victorious weapon your glory, for by it, the enemy tribes that hastily seek battle are overthrown forever.



Katavasia



*The Canticle of the Theotokos is **not** sung.*