

## Vigil Divine Liturgy, September 14\*

### THE EXALTATION OF THE PRECIOUS, HOLY, AND LIFE- CREATING CROSS,

which is exalted and honored the day after the dedication of the basilica of the Resurrection built over the tomb of Christ, just as the trophy and sign of his paschal victory would appear in heaven, at last foretelling his second advent to all.

*Supplement for The Divine Liturgies of our holy fathers John Chrysostom and Basil the Great, 2006*

*The Vigil Divine Liturgy begins on page 104 in the **Divine Liturgies** book. The beginning verses of the Lamp-lighting Psalms ("O Lord, I have cried") are sung in Tone 6 (page 149).*

*At the Psalm verse "on 3" toward the bottom of page 116, continue as follows:*

(on 3)

Cantor

Be - cause with the Lord there is mercy and fullness of redemp-tion,  
Is - rael indeed he will re - deem from all its in - i - qui - ty.

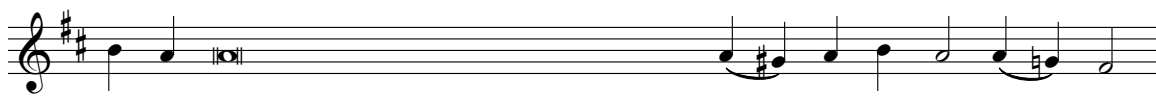
### Stichera of the Exaltation of the Cross - Tone 6 samohlasen

③

By its el - e - va-tion, the Cross is like an appeal to the whole cre - a - tion.  
We a - dore the bless - ed pas - sion of Christ our God, who was  
sus-pend-ed on it. By this Cross, Christ destroyed the one who had de - stroyed us.

\* to be sung on the evening of September 13.

Updated 12/02/2018



In his great goodness, he brought us back to life af - ter we had been dead.



In his mer - cy he clothed us with beau - ty and made us wor - thy of heav - en.



There - fore we exalt his name with great re - joic - ing, and glo - ri - fy



his in - fi - nite com - pas - - - sion.



*Cantor* (on 2) Praise the Lord, all you na - tions, ac - claim him all you peo - ples!



O pre - cious Cross of the Lord, Mo - ses prefigured you when he stretched out his



arms to heav - en, and thus defeated the haugh - ty A - ma - lek.



You are the pride of the faith - ful, and the strength of those who strug - gle,



the glo - ry of the Apostles, the cour - age of the just, and the



sal - va - tion of the saints. There - fore, at the sight of your el - e - va - tion,



the whole creation rejoices, ex - alts, and glo - ri - fies Christ, whose good - ness



joined to - ge - ther those who had strayed.

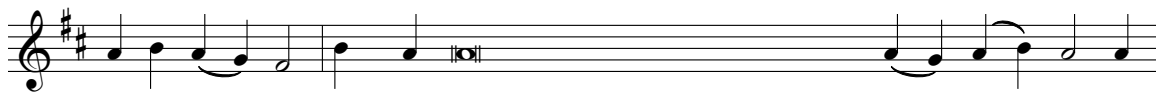


*(on 1)*  
Cantor

Strong is the love of the Lord for us; he is faith - ful for - ev - er.



①  
O most ven - erable Cross of the Lord, an - gels surround you with joy today at your



el - e - va - tion. You raise up those who had fallen and had been de - liv - ered



to death for hav - ing eaten of the for - bid - den tree. There - fore, we



praise you with our lips, beg - ging for sanctifi - ca - tion, say - ing:



Ex - alt Christ our gracious God, O you na - tions, and for - ev - er a - dore

his di - vine foot - - - stool.

*Cantor*

Glo - ry to the Fa - ther, and to the Son, and to the Holy Spir-it,  
now and ever and for - ev - er. A - men.

**Doxastikon of the Exaltation of the Cross - *Tone 2 samohlasen***

Come all you peo - ple, let us venerate the bless-ed Cross of the Lord,

through which e - ter - nal jus - tice came to us. He who de-ceived Ad - am,

the first man, was con-quer-ed by a tree, and the same who fettered the royal

cre - a - tion by his cun - ning, was cast down in - to noth - ing - ness.

The ven - om of the serpent has been washed a - way by the di - vine

blood of Christ. The curse of the rightful sen-tence was lift - ed

when the just Christ was con-demned un - just - ly. By God's plan, death that  
had come from a tree would be con - quered by a Tree, and suf - fer - ing  
would be healed by the suf - fer - ing of the Lord. Glo - ry to the ac - tive pres - ence  
of your prov - idence in our lives, O Christ our King. Through it you have  
brought sal - va - tion to all, for you are gra - cious and the Lov - er of us all.

*As the doxastikon is sung, the clergy enter the Holy Place with the gospel book and censer.*

*The service continues on page 117 with the singing of the Hymn of the Evening, "O Joyful Light".*

*The prokeimenon of the day of the week is sung (pages 120-121). If, however, this service is sung on Friday evening, use the Great Prokeimenon provided below instead.*

**Great Prokeimenon** (from Psalm 113)

But our God is in the heav - ens; he does what - ev - er he  
wills, he - - - does what - ev - er he wills.

*Verse:* When Israel came forth from Egypt, Jacob's sons from an alien people,  
Judah became the Lord's temple.

*Verse:* The sea fled at the sight; the Jordan turned back on its course.

*Verse:* Why was it, sea, that you fled, that you turned back, Jordan, on your course?

*Then the following Old Testament readings are chanted. One reading may be chosen if desired.*

**Readings:** Exodus 15:22 - 16:1 (EOT 305-306)  
Proverbs 3:11-18  
Isaiah 60:11-16

*After the Small Litany (page 122), the Divine Liturgy continues with the Thrice-Holy Hymn ("Holy God") on page 27 of the **Divine Liturgies** book.*

**Prokeimenon of the Exaltation of the Cross - Tone 7 (Psalm 98:5,1):**

Ex - alt the Lord, the Lord our God and wor-ship at his foot-stool;  
for he is ho - ly, for he is ho - ly.

*Verse:* The Lord is King; let the peoples rage.

**Alleluia of the Exaltation of the Cross - Tone 1 (Psalm 73:2,12):**

Al - le - lu - - - ia! Al - - - le - lu - ia!  
Al - le - lu - - - ia!

*Verse:* Remember your flock which you acquired long ago.

*Verse:* God is our King from all ages; he has accomplished salvation in the middle of the earth.

Instead of "It is truly proper . . ."

**Magnification:**

Ex - tol, ex - tol, O my soul, O my soul,  
the most pre - cious cross of the Lord.

The musical notation for the Magnification consists of two staves of music in G major. The first staff contains the melody for "Ex - tol, ex - tol, O my soul, O my soul," and the second staff contains the melody for "the most pre - cious cross of the Lord." The notes are written in a simple, clear style with a treble clef and a key signature of one sharp (F#).

**Irmos:**

*Tone 6 Irmos, simple setting*

You are a mystical paradise, O The-o - to - kos; Christ has blos - somed forth from  
you with-out till-ing. He plant-ed the life-bearing tree of the cross on the earth.  
As we now ex - alt the cross and bow be-fore it, we pro-claim  
your great - - - ness.

The musical notation for the Irmos consists of four staves of music in G major. The first staff contains the melody for "You are a mystical paradise, O The-o - to - kos; Christ has blos - somed forth from", the second staff for "you with-out till-ing. He plant-ed the life-bearing tree of the cross on the earth.", the third staff for "As we now ex - alt the cross and bow be-fore it, we pro-claim", and the fourth staff for "your great - - - ness." The notes are written in a simple, clear style with a treble clef and a key signature of one sharp (F#).

*OR:*

*Tone 8 samopodoben*

You are a mys-tic - al par - a - dise, O The - o - to - kos; Christ has  
blos - - - somed forth from you with-out till - ing.

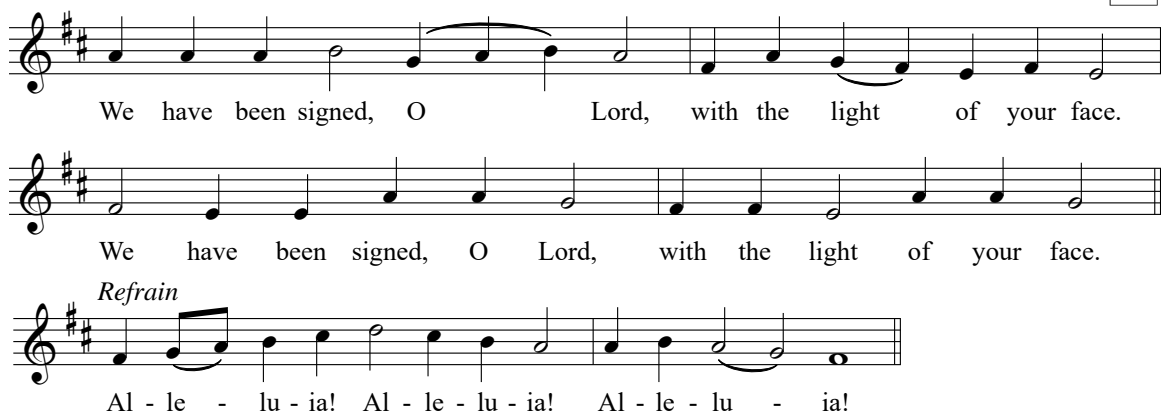
The musical notation for the OR consists of two staves of music in G major. The first staff contains the melody for "You are a mys-tic - al par - a - dise, O The - o - to - kos; Christ has", and the second staff for "blos - - - somed forth from you with-out till - ing." The notes are written in a simple, clear style with a treble clef and a key signature of one sharp (F#).



He plant - ed the life - bear-ing tree of the cross on the earth.  
As we now ex - alt the cross and bow be - fore it,  
we pro - claim your great - ness.

**Communion Hymn (Psalm 4:7):**

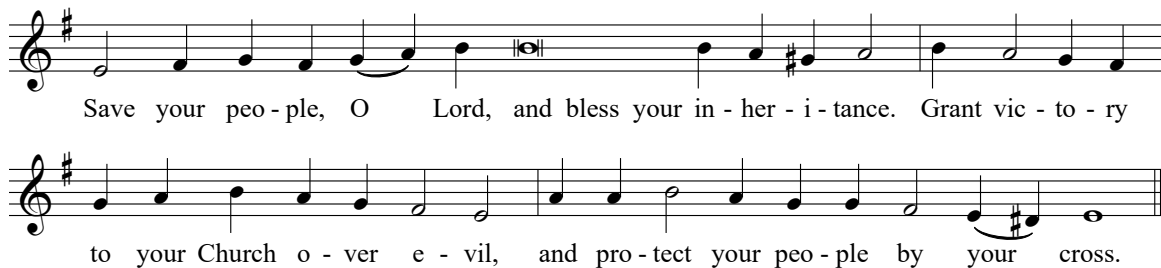
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We have been signed, O Lord, with the light of your face.  
We have been signed, O Lord, with the light of your face.  
*Refrain*  
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

*The following hymn may be sung at the end of the Divine Liturgy if desired, either after the Ambon Prayer (if bread is blessed) or after the dismissal.*

**Troparion of the Exaltation of the Cross – Tone 1:**



Save your peo - ple, O Lord, and bless your in - her - i - tance. Grant vic - to - ry  
to your Church o - ver e - vil, and pro - tect your peo - ple by your cross.