

The 21st Day of September

Leavetaking of the Exaltation of the Holy Cross;

Also the commemoration of our Father among the Saints, Dimitry, Metropolitan of Rostov, Wonderworker, whose service is provided following this. (*RLE translation incomplete 8/2014*)

Also the commemoration of the Holy Hieromartyr Phocas and the Holy Apostle Quadratus of the Seventy, which is transferred to the 22nd because of the Leavetaking.

Note: If the Leavetaking of the Exaltation of the Holy Cross occurs on a Sunday:

At **Small Vespers** on Saturday evening: the stichera of the Resurrection. At the Aposticha, one sticheron of the Resurrection and the stichera of the Feast with their verses taken from the Vigil; Glory..., now and ever, of the Feast; Troparia: Resurrection, Glory..., now and ever..., Feast.

At the **All-Night Vigil** on Saturday evening, after the Introductory Psalm, “Blessèd is the man...,” the first Kathisma. At Lord I call, 10 stichera: 4 stichera of the Resurrection and 6 of the Feast (each repeated twice); Glory..., of the Feast, Now and ever..., Dogmatic Theotokion. At the Litya, the stichera of the Feast. At the Aposticha, all Resurrection, Glory..., now and ever..., Feast. At the Blessing of the Loaves, Troparia: “Rejoice, O Virgin Theotokos...” (*twice*), and the Feast (*once*).

Vespers

At “Lord, I call...,” 6 stichera of the Feast, in Tone 6: To the melody “Having set all aside....”

The Cross is raised on high, /
And urges all creation to sing the praises of the undefiled Passion /
Of Him Who was lifted high upon it. /
For there it was that He destroyed our slayer, /
And brought the dead to life again: /
And in His exceeding goodness and compassion made us beautiful, /
Counting us worthy to be citizens of heaven. /
So with rejoicing let us exalt His name ///
And magnify His surpassing condescension. (*twice*)

Moses prefigured thee, O precious Cross, /
When he stretched out his hands on high /
And put Amalek the tyrant to flight. /
Thou art the boast the faithful and the help of the suffering, /
Glory of the apostles, champion of the righteous, /
And preserver of all the saints. /

Beholding thee raised on high, /
Creation rejoices and keeps festival, /
Glorifying Christ, Who in His surpassing goodness, ///
Has through thee joined together that which had been divided. *(twice)*

O most precious Cross, /
Attended by ranks of rejoicing angels, /
Thou art exalted today, /
And by divine command thou dost lift up again /
All those who, through the stealing of the fruit, had been made outcasts /
And were sunk in death. /
Now we embracing thee in faith with heart and lips, /
From thee we draw sanctification and cry aloud: /
Exalt Christ, the God most good, ///
And venerate His divine footstool. *(twice)*

Glory..., now and ever..., of the Feast, in Tone 2 :

Come, all ye people /
Let us venerate the blessed wood /
Through which eternal justice hath come to pass, /
For he who deceived Adam our forefather by a tree /
Is himself deceived by the Cross; /
And he who gained possession of the creature endowed by God with royal dignity /
Is overthrown in an amazing fall. /
By the blood of our God the poison of the serpent is washed away /
For it was fitting that wood should be healed by wood, /
And that through the Passion of One Who know not passion /
All the sufferings of Adam condemned because of wood should be remitted. /
Glory to Thee, O Christ our King, for Thy dispensation towards us /
Whereby Thou hast saved us all, ///
For Thou art good and lovest mankind.

(Or if a Resurrection service (or a Saturday service): Glory..., of the Feast “Come, all ye people...,” Now and ever..., Dogmatic Theotokion, in the Tone of the Week).

Entrance and Prokeimenon of the Day.

At the Litya, the stichera of the Feast, in Tone 1:

Today the holy words of David have truly received their fulfillment /
For, behold! In the sight of all the world /

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We venerate the footstool of Thine undefiled feet /
And putting our hope in the shadow of Thy wings /
We cry aloud to Thee, O all-compassionate Lord : /
May the light of Thy countenance be marked as a sign upon us! /
And exalt the horn of Thine Orthodox people /
By the exaltation of Thy precious Cross ///
O Christ of many mercies.

Glory..., now and ever..., of the Feast, in Tone 8 :

Moses prefigured the power of the precious Cross, O Christ /
When he put to flight Amalek, his adversary, in the wilderness of Sinai, /
For when he stretched out his arms in the form of a Cross /
The people became strong again. /
Now the fulfillment of these images hath come to pass for us. /
Today the Cross is exalted and the devils are put to flight! /
Today all creation is set free from corruption! /
For through the Cross every gift of grace hath shone on us. /
So we all fall before Thee rejoicing and saying: ///
How marvelous are Thy works, O Lord, glory to Thee!

The Aposticha of the Feast, in Tone 5: *To the melody "Rejoice, life-bearing Cross..."*

Rejoice, life-bearing Cross! /
Unconquerable trophy of godliness, /
Door of paradise, sustenance of the faithful /
Rampart set about the Church. /
Through thee corruption is utterly destroyed, /
The power of death is swallowed up, /
And we are raised from earth to heaven: /
Invincible weapon, adversary of devils, /
Glory of martyrs, true ornament of saints, haven of salvation ///
Bestowing on the world great mercy.

Verse: Extol the Lord; worship at His footstool for it is holy.

Rejoice, Cross of the Lord! /
Through thee mankind has been delivered from the curse. /
Shattering the enemy by thine Exaltation, /
O Cross all-venerable, thou art a sign of true joy. /
Thou art our help, thou art the strength of kings, /
The power of righteous men, the majesty of priests. /

All who sign themselves with thee are freed from peril. /
Thou rod of strength under which we like sheep are tended, /
Thou art a weapon of peace round which the angels stand in fear. /
Thou art the divine glory of Christ, ///
Who grants the world great mercy.

Verse: God is our King before the ages: He hath wrought salvation in the midst of the earth.

Rejoice, guide of the blind, physician of the sick /
And resurrection of all the dead. /
O precious Cross, thou hast lifted us up when we were fallen into mortality. /
Through thee corruption has been destroyed, /
And incorruption has flowered forth; /
We mortal men are made divine and the devil is utterly cast down. /
Seeing thee exalted by the hands of bishops on this day, /
We exalt Him Who was lifted high upon thee, ///
And we venerate thee, plenteously drawing from thee great mercy.

Glory..., now and ever..., of the Feast, in Tone 8:

Today, O Christ our God, /
We sinners venerate with unworthy lips /
Thy precious Cross, /
Which Moses once prefigured in himself, /
When he overthrew Amalek and put him to flight; /
And which David the psalmist commanded to be venerated as Thy footstool. /
We cry aloud to Thee that wast pleased to be crucified upon it: ///
O Lord, with the thief count us worthy of Thy Kingdom!

The Troparion of the Feast, in Tone 1:

O Lord, save Thy people /
And bless Thine inheritance.
Grant victories to the Orthodox Christians /
Over their adversaries; /
And by virtue of Thy Cross, ///
Preserve Thy habitation.

Matins

incomplete as of 7/2014

At “God is the Lord...,” the Troparion of the Feast, O Lord, save Thy people.... (*thrice*)

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The Kontakion of the Feast, in Tone 4:

As Thou wast voluntarily crucified for our sake, /
Grant mercy to those who are called by Thy name; /
Make all Orthodox Christians glad by Thy power, /
Granting them victories over their adversaries ///
By bestowing upon them the invincible trophy, Thy weapon of peace.

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