

**THE GENERAL VIGIL SERVICE
TO THE VENERATED AND LIFE-CREATING CROSS.**

On “Lord, I have cried ...,” the Stichera, in Tone VII:

Spec. Mel.: “Called from on high ...”:

Today the divine multitude of the faithful rejoiceth; * for unto the ends of the world the Cross hath appeared, * illumining the firmament with light unapproachable, * brightening the air and adorning the face of the earth. * The Church of Christ hymneth with divine songs * venerating the divine and most wondrous Cross * which doth preserve her from above; * let us, strengthened by its power, * approach the Master calling out and saying: ** grant unto the world peace, and unto our souls enlightenment.

Let creation today rejoice and be glad; * for the heavenly Cross shineth forth unto the ends of the world, * enlightening the earthly and uniting the scattered; * today mankind doth exult together * with the choirs of the Angels, * for the Cross, having destroyed the primal curse separating mankind from paradise, * hath now openly joined all into one. * Wherefore shining more brightly than the sun it enlighteneth the whole of creation with grace, ** cleansing and saving those who with faith honor it.

The divine Cross hath appeared to the world * shining more brightly than the sun, * the revered scepter and crown of Christ the King. * It shineth forth clearly unto the ends of the world. * Bringing mankind forth from Hades * whom it hath greatly despoiled, * overturning the enemy and utterly destroying the arrogance of the demons. * And now declaring the resurrection of the Savior * it hath been revealed a Source of salvation to those who cry aloud: ** Grant unto the world peace and enlighten our souls.

Glory ..., Both now ..., in Tone VIII:

That which Moses prefigured with his body of old cast down and vanquished Amalek; and David the psalmist, crying out, hath commanded us to bow down before Thy footstool, Thy precious Cross, O Christ God. Today we sinners also do homage with our unworthy lips to Thee Whose will it was to be nailed thereto; and, chanting, we pray: O Lord, grant that with the thief we may receive Thy kingdom!

The Entrance. The Prokeimenon of the day. The Three Lessons

THE BOOK OF EXODUS (15, 22-27; 16, 1).

Moses brought Israel from the Red Sea, and they went out, into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah. And the people murmured against Moses, saying: What shall we drink? And he cried unto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet; there He laid for them statutes and ordinances, and there He proved them, and said: If thou

wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee. And they came to Elim, where were twelve wells of water, and three score and ten palm trees; and they encamped there by the waters. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai.

THE BOOK OF PROVERBS (3, 11-18).

My son, despise not the chastening of the Lord; neither be weary of his correction; for whom the Lord loveth He correcteth, even as a Father the son in whom he delighteth. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than costly stones: no evil can withstand her, she is well known to those who approach her, and everything that is honored cannot be compared unto her. Length of days, and years of life are in her right hand, and in her left hand riches and honor. Out of her mouth truth proceedeth, and law and mercy she carrieth on her tongue. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who lay hold upon her and unto those that trust in her as in the Lord, she is steadfast.

THE BOOK OF ISAIAH (60, 11-16).

Thus saith the Lord: thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary, and I will make the place of My feet glorious. The sons also of those who afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee, the city of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal magnificence, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt consume the riches of kings; and thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Israel.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

With deified water O Word, * and Thy blood, * Thy Church * is brightly adorned like a bride, ** praising the glory of the cross.

Verse: Exalt ye the Lord our God, * and worship the footstool of His feet, for He is holy.

Let us bow down whilst exalting * the spear and the Cross, * the nails and other instruments * with which the life-bearing body of Christ ** wast affixed to the cross.

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

When Moses vanquished Amalek * holding his hands in the air, * he prefigured the form of the Cross * and the most pure passion ** of Christ our God.

Glory ..., Both now ...,

Jacob, the patriarch, whilst blessing his grandchildren * prefigured Thy Cross, O Christ, * by laying his hands upon their heads in the form of a Cross, * which today we exalt crying aloud: * O Savior grant victory over all adversaries to Orthodox Christians * as Thou didst grant victory unto Constantine.

The Troparion, in Tone I:

Save O lord Thy people * and bless thine inheritance. * Grant now unto the faithful, * victory over adversaries, * and by the power of Thy Cross ** do Thou preserve Thy commonwealth. **(Thrice)**

The Dismissal.

AT MATINS

On “God is the Lord ...,” the Troparion, in Tone I:

Save O lord Thy people * and bless thine inheritance. * Grant now unto the faithful, * victory over adversaries, * and by the power of Thy Cross ** do Thou preserve Thy commonwealth. (Twice)

Glory ..., Both now ..., the foregoing is repeated:

After the 1st chanting of the Psalter, the Sessional Hymn: in Tone VI:

No sooner, O Christ, was the tree of Thy Cross, * fixed upon the earth, * than the very foundations of death were shaken O Lord; * for He Whom Hades so greedily engulfed, * with dread disgorged. * Thou, O Holy One, hast declared unto us * Thy salvation * and we glorify Thee; * O Son of God have mercy upon us.

Glory ..., Both now ..., the foregoing is repeated.

After the 2nd chanting of the Psalter, the Sessional Hymn: in Tone VI:

Today is fulfilled the prophetic sayings, * for we bow down upon the spot upon which Thy feet stood, O Lord, * and having received the tree of salvation, * we obtain freedom from sinful passion, * through the supplications of the Theotokos, * O Only Lover of mankind.

Glory ..., Both now ..., the foregoing is repeated.

After the Polyeleos, the Megalynarion: We magnify Thee, O Life-giver, Christ, and we venerate Thy holy Cross with which Thou hast delivered us from enslavement to the enemy.

Verse: Judge them, O Lord, that do me injustice; war against them that war against me.

After the Polyeleos, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “That which was secretly ordained ...”:

In paradise a tree once made me aware of my nakedness, * for through eating from it the enemy brought about death, * but when the tree of the Cross was fixed upon the earth, * vesting mankind with life, * the whole of creation was filled with every manner of joy. * Seeing therefore the Cross lifted up, * let us O people, with one voice and one faith cry aloud unto God: * Thy Glory O Lord hath filled Thy house.

Glory ..., Both now ..., the foregoing is repeated.

If not a Resurrection Service, we chant the following:

The Song of Ascents: The first antiphon, in Tone IV:

From my youth * do many passions war against me; * but do Thou Thyself defend ** and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; * for like grass, by the fire ** shall ye be withered.

Glory ..., Both now ...,

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted ** and made radiant by the Triple Unity in a hidden sacred manner.

Prokeimenon, in Tone IV: All the ends of the earth * have seen the salvation of our God.

Verse: O Sing unto the Lord a new song, for the Lord hath wrought wondrous things.

Let every breath ...,

The Holy Gospel according to St. John (JN. 12, 28-36.)

The Lord said: Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An Angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

After the 50th Psalm:

Glory ..., in Tone VI:

Through the prayers of the Apostles * O Merciful One, ** blot out the multitude of our transgressions.

Both now ..., in Tone VI:

Through the prayers of the Theotokos, * O Merciful One, ** blot out the multitude of our transgressions.

Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, ** blot out my transgressions.

Then the Sessional Hymn, in Tone VI:

O Cross of Christ, * the hope of Christians, * the instructor of those astray, * the haven of the assaulted, * victory in war, * establishment of the universe, * the healer of the infirm, * the resurrection of the dead, ** have mercy on us.

The Canon of the venerable and life-creating Cross, a composition of Gregory the Sinaite, in Tone IV:

ODE I

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

Refrain: Glory to Thy precious Cross O Lord

O Cross all-powerful! Thou art the boast of the Apostles, the affirmation of ascetics and the emblem of the faithful, the glory of both Hierarchs and Martyrs, the victory and confirmation of all those who praise thee.

O all-venerable cross! Thou hast proved to be a four-ended power, the adornment of the Apostles and the Martyrs, the strength and health of the infirm, the resurrection of the dead and the raising up of the fallen.

O cross! Be unto me the might, the strength and the power, the deliverer and foremost defender against my assailants, the shield and protector, my victory and confirmation, ever preserving and sheltering me.

Theotokion: When thou, O all-immaculate one, beheld thy Son on the Cross, thy soul was deeply wounded, wherefore thou didst exclaim aloud lamenting painfully, but soon thereafter thou didst glorify the might of the cross.

Katavasia, in Tone VIII: Inscribing the invincible weapon of the Cross * upon the waters, * Moses marked a straight line before him with his staff * and divided the Red Sea, * opening a path for Israel * who went over dry-shod. * Then he marked a second line across the waters and united them in one, * overwhelming the chariots of Pharaoh. * Therefore let us sing to Christ our God, for He hath been glorified.

ODE III

Irmos: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

O all-venerable cross! Thou art the weapon of ascetics, the two-edged sword of Christ, the adornment of the faithful, the cure of the ailing and the protection and resurrection of the dead.

Thou O Cross, hast proved to be the foundation of piety, the destruction of demons, the adornment of the Churches, the ruin of the wicked and our enemies, and their humiliation in the day of judgment.

O life-bearing cross! Be unto me strength and victory, an unassailable shield and rampart, the driving away of demons, the extinguishing of wicked thoughts, and the preservation of my mind.

Theotokion: **O** Virgin Lady, thy Son suffered a most humiliating crucifixion, as well as an unbecoming death; but as the Immortal One, He overturned the opposing forces of the enemy.

Katavasia: **The rod of Aaron is an image of this mystery, * for when it budded forth it showed who should be priest. * So in the Church, that once was barren, * the wood of the Cross hath now budded forth, * filling her with strength and steadfastness**

The Sessional Hymn, in Tone VIII:

Spec. Mel.: “That which was mystically commanded ...”:

Of old, the form of the Cross mysteriously typified Joshua the son of Nun, * when, O my Savior, he spread his arms forth in the form of a Cross, * and the sun stood still O God, * until the enemies that fought against Thee, were overthrown; * and seeing Thee upon the Cross the sun hath now set, * and having destroyed the power of death, * Thou hast raised the whole world with Thyself.

Glory ..., Both now ..., the foregoing is repeated.

ODE IV

Irmos: **He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.**

The ends of the world being four-ended, thou O Cross, dost therefore represent us, and as a three-edged sword thou dost cut off the principles of darkness, being the great weapon of Christ and an invincible and all-powerful trophy of victory.

Thy height, O life-bearing Cross, striketh at the prince of the air, and thy depth slayeth the serpent of the deep abyss, and thy width again appeareth subduing the prince of the world by thy might.

By being raised up, thou hast attracted the fallen towards thyself, for thou hast exalted the nature of earthly things and art equally praised with the Thrones of God; O Cross, the greatest height, bridge for the world, do thou speedily raise my soul from the depth of the passions.

Theotokion: **O** most pure Maiden Theotokos, stretching out thy hands in the form of a Cross unto Him Who was lifted up upon the Cross, do thou now O Virgin, entreat Him on behalf of those who in faith pray unto thee.

Katavasia: **O Lord, I have heard the mystery of Thy dispensation: * I have considered Thy works, * and I have glorified Thy Divinity.**

ODE V

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

O Cross! Thou art the ladder of the heavenly sanctuary, the marker of steps, the height and glory of Christ, the trophy of God of equal gravitas unto both the visible and invisible worlds.

O Cross! Thou art a form indescribable in power, the sanctification of waters, the purification of air, the consecration and enlightenment of the faithful, appearing as a symbol of valor and as Christ's immutable scepter which overcometh every adversary.

O all-powerful Cross! Subdue the wicked enemies that foolishly hate and denounce thee; set afire the foolishness of the heathen and extinguish their rage. O Cross, most holy and Christ-bearing, preserve us by thy might.

Theotokion: **O** Sovereign-Lady and Queen of all, by the scepter of thine Offspring do thou O Virgin destroy the revolt of those who deny the might of the Cross, and grant strength, cleansing, victory and help unto all right believing Orthodox Christians.

Katavasia: **O** thrice-blessed Tree, on which Christ the king and Lord was stretched! * Through thee the beguiler fell, * who tempted mankind with the tree. * For he was caught in the trap set by God, * who was crucified upon thee in the flesh, * granting peace unto our souls.

ODE VI

Irmos: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

The Cross is the resurrection of all, the Cross is the raising of the fallen, the mortification of passions and the subjugation of the body, the Cross is the glory of souls and light eternal.

The Cross is the destroyer of enemies, the Cross is the overthrow and captivation of the wicked, the might of the faithful, the preserver of the devout, and the expulsion of the demons.

The Cross is the destruction of passions, the Cross is the driving away of malicious thought, the Cross is the ruin of the crafty heathen and hath proved to be the captor of spirits.

No sooner was the Cross lifted, than the legions of the spirits of the air fell, and when the Cross descended, all the impious ones feared seeing the power of the Cross flashing like lightning.

Katavasia: Jonah stretched out his hands in the form of a Cross * within the belly of the sea monster, * plainly prefiguring the redeeming Passion. * Cast out from thence after three days, * he foreshadowed the marvelous Resurrection of Christ our God, * who was crucified in the flesh and enlightened the world * by His Rising on the third day.

The Kontakion, in Tone IV:

Spec. Mel.: “Thou that wast of Thine own will ...”:

Thou who wast of Thine own will lifted upon the Cross, * grant unto Thy new community named after Thee * Thy bounties, O Christ our God, * and by Thy power make glad all right believing Orthodox Christians, * conferring victories over enemies * upon those who have as an ally, * Thy weapon of peace, the invincible trophy.

The Ikos: O ye who are zealous to understanding scripture, come and read what he who was caught up into the third heaven in paradise and who heard words divine and unspeakable, which cannot be uttered by human tongue, wrote unto the Galatians! “But God forbid”, saith he, “that I should glory, save in the Cross of our Lord Jesus Christ”, Who hath suffered thereupon and slain the passions. Therefore the same Cross of the Lord we all also hold in glory, for this tree of salvation is unto us a weapon of peace, and an invincible trophy.

ODE VII

Irmos: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

The Undivided and Uncommingled Trinity we proclaim as One in nature, the Father Unbegotten, the Son Begotten, and the Holy Spirit Proceeding from God the Father, Him let us hymn in song chanting: O God of our fathers, Blessed art Thou.

O Thrice-Hypostatic God, with the flashes of thy never-setting spiritual lightning, enlighten our noetic eyes that we may comprehend Thy transcendent beauty, O Triluminous One, which is to man, incomprehensible, and to Angels, inaccessible.

With the rays of Thy divine light, O supremely hymned, gracious, and all-powerful God, raise up from the abyss, my fallen soul which hath been snatched from the light of Thy grace and cast into darkness.

Theotokion: O pure one, stretching thine arms Crosswise, unto Him Who had stretched His arms on the tree of the Cross and exalted our nature as well as slain the armies of the enemies, cease not to make supplication on our behalf.

Katavasia: The senseless decree of the wicked tyrant, * breathing forth threats and blasphemy hateful to God, * confused the people. * Yet neither the fury of

the wild beast nor the roaring of the fire could frighten the three Children: * but standing together in the flame, * fanned by the wind that brought refreshment as the dew, they sang: * “Blessed and supremely praised art Thou, O our God and the God of our Fathers.”

ODE VIII

Irmos: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

The height of Christ’s passion, the bow and arrow and sword, an invincible weapon and unconquerable power, Christ’s footstool and victory over adversaries, symbol of reign and scepter of the faithful hast thou proved to be, O victorious cross.

Thou hast raised up our fallen nature, having restored us through Christ who was crucified upon thee, O height divine and depth unspeakable! Thou art the symbol of Christ, O exceedingly precious Cross, the breadth without measure, and the symbol of the Incomprehensible Trinity, O life-bearer.

Embracing the Cross of the Lord with our hearts souls and lips, let us now come together, to exalt and magnify it, and adoring it let us sing together the most pure hymn, exclaiming: Rejoice O Cross, the greatest of riches, and the adornment of the Church.

It is the tree of life and of salvation, the tree of immortality, the tree of knowledge, the thrice-beloved tree, incorruptible and inexhaustible threefold Cross, the honored tree, for it doth bear the image of the Thrice-Hypostatic Trinity.

Katavasia: O ye Children, equal in number to the Trinity, bless ye God the Father and creator; sing ye the praises of the Word who descended and changed the fire to dew; and exalt ye above all for ever the most Holy Spirit, who giveth life unto all.

ODE IX

Irmos: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

O Cross most precious to the world, who is able to proclaim in writing thy works, thy powers, and thy wonders, or the raising of the dead? The whole world exalteth Him Who is the greatly desired One, and who together with the Cross, ascended unto God.

The thrice-blessed Cross, the all-powerful tree, the foundation of the faithful is their symbol and their Glory, The Cross of Christ is preeminent and most perfect, the glory of the Apostles, the cornerstone of ascetics, the strength and might of Martyrs, the victory and the glory of kings.

Rejoice O Cross, the most preeminent and uncircumscribed image, the thrice-plentiful tree both fearful and all-blessed; Rejoice, O all-holy and all-powerful cross; Rejoice, protection of our lives, O abundantly hymned Cross of the Lord.

Theotokion: **O** venerable cross! Be the preserver of my soul and body, and by the power of Thine image subdue the demons, drive away mine enemies, destroy the passions and grant me blessings, life and strength through the co-operation of the Holy Spirit and the honored supplications of the most pure one.

Katavasia: **O** Theotokos, thou art a mystical Paradise, * who untilld brought forth Christ. * by Whom the life-giving Tree of the Cross hath been planted upon the earth: * Therefore celebrating its exaltation on this day, * Him do we worship * and thee do we magnify.

Exapostilarion, in Tone III:

The Cross is the preserver of the universe; * the Cross is the adornment of the Church; * the Cross is the might of kings; * the Cross is the foundation of the faithful; * the Cross is the glory of Angels ** and the scourge of demons. (Thrice)

On the Praises, these Stichera, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

The venerable Cross prepareth the way into heaven * unto all who adore it with undoubted faith; * and, along with the choirs of the bodiless hosts, * joineth unto Him Who was nailed thereon ** those who hymn it with love.

Adoring with faith the venerable Cross, * let us hymn the Lord crucified thereupon; * purifying both our souls and lips at His behest, * we shall become enlightened with its spiritual effulgence, ** whilst praising Him.

Sweetening the bitterness of the waters, * Moses of old delivered Israel * by making the form of the Cross over them, * and we the faithful, mystically and divinely making its impression upon our hearts, ** are always saved by its power.

Glory ..., Both now ..., in Tone IV:

Having helped meek David to subdue the alien one, * do Thou, also O Lord, succor us * thy faithful and right believing Orthodox Christians * and with the arms of the Cross subdue our enemies; * and shine down upon us Thy mercies of old, O all-plenteous One, * that our enemies may truly understand that Thou art God, * and that trusting in Thee we obtain victories, * wherefore we also pray unto Thy most pure Mother as is meet, ** that great mercy may be granted unto our souls.

The great Doxology after which the following Troparion is sung:

The Troparion, in Tone I:

Save O lord Thy people * and bless thine inheritance. * Grant now unto the faithful, * victory over adversaries, * and by the power of Thy Cross ** do Thou preserve Thy commonwealth.

The Dismissal.

AT THE LITURGY

Typika and Beatitudes.

O most venerated cross! Thou art the weapon of ascetics, the two-edged sword of Christ, the adornment of the faithful, the cure of the ailing and the protection and resurrection of the dead. (Twice)

O most sacred cross! Thou hast proved to be the foundation of piety, the destruction of demons, the ornament of Churches, the ruin of the wicked, and of our enemies, their humiliation in the day of judgment.

O life-bearing cross! Be unto me strength and victory, an unassailable shield and wall, the driving away of demons, the extinguishing of wicked thoughts, and the preservation of my mind.

The Cross is the resurrection of all, the Cross is the raising of the fallen, the mortification of passions and the subjugation of the body, the Cross is the glory of souls and light eternal.

The Cross is the destroyer of enemies, the Cross is the overthrow and captivation of the wicked, the might of the faithful, the preserver of the devout, and the expulsion of the demons.

The Cross is the destruction of passions, the Cross is the driving away of malicious thought, the Cross is the ruin of the crafty heathen and hath proved to be the captor of spirits.

No sooner was the Cross lifted, than the legions of the spirits of the air fell, and when the Cross descended, all the impious ones feared seeing the power of the Cross flashing like lightning.

Troparion of the Cross, in Tone I:

Save O lord Thy people * and bless thine inheritance. * Grant now unto the faithful, * victory over adversaries, * and by the power of Thy Cross ** do Thou preserve Thy commonwealth.

The Kontakion of the Cross, in Tone IV:

Thou who wast of Thine own will lifted upon the Cross, * grant unto Thy new community named after Thee * Thy bounties, O Christ our God, * and by Thy power make glad all right believing Orthodox Christians, * conferring victories over enemies * upon those who have as an ally, ** Thy weapon of peace, the invincible trophy.

Instead of the Trisagion, we chant:

We venerate Thy Cross, O Master, * and we glorify Thy holy Resurrection!

Prokeimenon, in Tone VII: Exalt ye the Lord our God, * and worship the footstool of His feet, for He is holy.

Verse: The Lord is King let the people rage.

THE 1ST EPISTLE OF ST. PAUL TO THE CORINTHIANS (1: 18-24)

Brethren: The preaching of the cross is to those who perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save those who believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God

Alleluia, in Tone I: Remember thy congregation, which thou hast purchased from the beginning.

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

THE HOLY GOSPEL ACCORDING TO ST. JOHN (19:6-11,13-20,25-28,31-35)

At That time, the chief priests and leaders of the Jews agreed to put Jesus to death and brought Him before Pilate saying: Crucify, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. 16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews:

for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst, and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

Communion Verse: The light of Thy countenance hath been signed upon us,
O Lord.