

**THE GENERAL VIGIL SERVICE
TO THE VENERATED AND VIVIFYING CROSS.**

On "Lord, I have cried ...", the Stichera, in Tone VII:
Spec. Mel.: 'Called from above'.

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 wonderful Cross * which from above doth preserve her; * 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 man 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 ..., Now & Ever ..., in Tone VIII:

Thy venerable Cross, O Christ our God, * whom Moses of old prefigured * whilst vanquishing and obtaining victory over Amalek, * and which David the Psalmist named Thy footstool, * extolling us to worship it, * this day we sinners having adored it, * with our unworthy lips magnify Thee * Who didst deign to be crucified thereupon, * wherefore we entreat Thee O Lord: * deem us worthy with the thief to attain to Thy kingdom.

The Entrance. The Prokeimenon of the day. The 3 Readings

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.

At 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 ..., Now & Ever ...,

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 out: * 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.

The Theotokion, in Tone I:

When Gabriel announced to thee, "Rejoice!", O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! ** Glory to Him Who hath set us free by thy birthgiving.

The Dismissal.

AT MATINS

At "God is the Lord ...", the Troparion

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 ..., The Troparion, Now & Ever ..., The Theotokion:

When Gabriel announced to thee, "Rejoice!", O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! ** Glory to Him Who hath set us free by thy birthgiving.

After the 1st Kathisma, the Sedalion: 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 ..., Now & Ever ..., The same.

After the 2nd Kathisma; the Sedalion: 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 ..., Now & Ever ..., The same.

After the Polyeleos, the Megalyarion: 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, O Lord, those who offend me, vanquish those who fight against me.

After the Polyeleos, the Sedalion: 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 ..., Now & Ever ..., The same in Tone VIII.

If not a Resurrection Service, we chant the following:

The Songs of Ascent: Tone IV, First Antiphon:

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 ..., Now & Ever ...,

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 world * 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. These things spake Jesus, and departed, and did hide himself from them.

After the 50th Psalm:

Glory ..., Tone VI:

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

Now & Ever ..., 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 Sedalion, 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 upon us.

The Canon of the venerated and life-giving Cross - the work of Gregory the Sinaite, in Tone IV:

ODE I

Irmos: Let us today with a pure mind * and a devout intent * worship the life-bearing Cross of the Lord; * for it is set forth granting unto those who approach it * sanctification and salvation, * illumination, glory and great mercy.

Refrain: Glory to Thy precious Cross O Lord

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

O supremely venerated 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 establishment, ever preserving and sheltering me.

Theotokion: When thou, O all-spotless one, beheld thy Son on the Cross, a painful stabbing pierced thy breast, wherefore thou didst exclaim aloud making painful lamentations, but soon after 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: The Cross, the cause of all blessings, * is now seen and worshipped; * and all creation doth joyfully keep festival, * enlightened by the grace of our God * who was willingly lifted upon it.

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.

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.

Theotokion: **O** Virgin Sovereign-Lady, thy Son suffered a most humiliating crucifixion, as well as an unbecoming death; but as the exalted 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 put forth the flower, * filling her with strength and steadfastness**

The Sedalion in Tone VIII:

Spec. Mel.: 'That which was secretly ordained'.

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 ..., Now & Ever ..., The same.

ODE IV

Irmos: **Come and See the mighty protection and restoration of mortal man, * the invincible weapon of the faith, * the saving Cross is now set forth and doth appear, * sanctifying the hearts enlightening by grace * all who with faith approach it.**

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 appears 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: Shout for joy, O ye nations; * sing, leap and chant, O ye tribes; * unto God who hast given the Cross * as an unshakeable ally. * As it is now brought forth * let us believers rejoice * for by it we enjoy great blessings.

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 Cross all-powerful! Subdue the wicked enemies that foolishly hate and denounce thee; set afire the foolishness of the heathen and extinguish their rage. O Cross, all-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: **W**hen the Cross was established upon the earth, * the fall of the demons was brought about. * Now that we see it gloriously brought forth * let us greet it lovingly * and raise ourselves above the transgression of our sins.

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: **T**he One who is before time * is revealed in time bearing flesh, * and through His loving-kindness * now healeth our chronic passions of both body and spirit; * while sanctifying us by His divine Cross.

The Undivided and Uncomingled 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: Blessed art Thou, O God of our Fathers.

O Thrice-Hypostatic God, with the flashes of thy never-setting spiritual lightning, enlighten our mental 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 most-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** most 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 art Thou and praised above all, O our God and the God of our Fathers.’**

ODE VIII

Irmos: **Godlike Elias once drew iron from the river by means of wood, * long ago presaging thee, * O most venerated Cross. * For we, who through thee, have likewise been drawn out of the abyss of error * into the true faith * are today counted worthy to behold thee * and to worship thee in faith * unto 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 most 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 tree thrice-beloved, 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: **At one time affixed to the Cross * with nails through Thy feet and Thy hands, * and pierced in Thy side, * Thy thirst quenched with vinegar and gall, * Thou hast now healed my wounds, O King of all, * O supremely good One, * the joy, the sweetness, glory and eternal redemption of all.**

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 all-hymned Cross of the Lord.

Theotokion: O all-venerated 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 untilled brought forth Christ, * Who Himself planted upon the earth the life-giving Tree of the Cross: * 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. (Twice)

Glory ..., Now & Ever ..., Theotokion:

Today the death that came to man through eating of the tree, * is nullified through the Cross. * For the curse of our Mother Eve * which fell upon all mankind * hath destroyed by the fruit of the pure Mother of God, * whom all the powers of heaven magnify.

At the Aposticha, the Stichera, in Tone I:

Spec. Mel.: 'Of the heavenly orders'.

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

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 ..., Now & Ever ..., 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, 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, 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.

Prokeimenon in Tone VII: (Psalm 98:5,1) 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, (Psalm 73:2,12) 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 (12:28-36)

Jesus spake unto his Disciples saying: 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. These things spake Jesus, and departed, and did hide himself from them.

Communion Verse: Thou hast wrought salvation in the midst of the earth, O God.