

**THE 15<sup>th</sup> DAY OF THE MONTH OF SEPTEMBER**  
**THE AFTERFEAST OF THE EXALTATION OF THE PRECIOUS CROSS OF THE LORD**  
**THE COMMEMORATION OF**  
**THE HOLY GREATMARTYR NICETAS**

**N.B.:** Should the commemoration fall on the Sunday after the Exaltation of the Precious Cross, see notes at the end of the service for special directions.

At "Lord, I have cried ...", six stichera: three for the feast, and three for the saint.

The stichera to the Cross, in Tone V:

Spec. Mel.: "Rejoice, thou Life-bearing Cross ...":

**R**ejoice, thou Life-bearing Cross, invincible victory of piety, door to paradise, confirmation of the faithful, rampart of the Church, whereby corruption hath been utterly destroyed, the dominion of death trampled down, and we have been lifted up from earth to them that are in Heaven, invincible weapon, contender against the demons, glory of the martyrs, true adornment of the venerable, haven of salvation, which grantest the world great mercy.

**R**ejoice, thou Cross of the Lord, whereby mankind hath been loosed from the curse, all-honorable standard of joy which disperseth the enemy in thine exaltation, our helper, might of kings, strength of the righteous, splendor of priests, which, when traced, doth deliver from misfortune, staff of power whereby we are tended, weapon of peace which the angels surround with fear, divine glory of Christ Who granteth the world great mercy.

**R**ejoice, thou guide of the blind, physician of the ailing, resurrection of all the dead, which hast raised us up who had fallen into corruption, O precious Cross, whereby the curse was annulled and incorruption budded forth, and the earthly have been deified, and the devil utterly cast down! Beholding thee raised on high today in the hands of the high priest, we exalt Him that was exalted in thy midst, and bow down before thee, plenteously drawing forth from thee great mercy.

These stichera to the saint, in Tone I:

Spec. Mel.: "Joy of the ranks of Heaven ....":

**A**rroyed in the armor of piety, \* thou wast shown to be a champion of Christ, the King of all, \* O passion-bearer Nicetas, \* as was almighty Gideon of old, \* setting at nought legions of aliens \* by thy noble boldness.

**T**hat which is alien didst thou enslave \* by thine all-powerful faith in Christ, \* O divinely wise martyr who didst endure suffering. \* Wherefore, thou didst turn the barbarians \* to the Creator and Master of all, O wise one, \* and they glorify Him piously.

**T**hou, the first-fruits of the barbarians, O martyr, \* dying for the Trinity, \* didst bring glory to Christ, \* and wast shown to be a divinely eloquent sufferer. \* Wherefore, thou hast manifestly received a crown, \* and dost shine with splendor in the world like a beacon, \* O right glorious one.

**Glory ..., to the saint, in Tone VI: the composition of Theophanes:**

**W**e know thee as a lamp unto the martyrs, O Nicetas, sufferer for Christ, for, having forsaken the glory of earthly rank and despised the godlessness of thy father, thou didst shatter his gods, didst triumphantly put the barbarians to shame, didst undergo martyrdom for confessing Christ, and wast a warrior of the God of Heaven. Entreat thou the Benefactor of all in our behalf, that He take pity and save our souls.

**Now and ever ..., of the feast, in the same tone:**

**T**he voices of the prophets foretold the holy Tree whereby Adam was loosed from the ancient curse of death, and creation raiseth a cry to that which today is exalted, begging great mercy of God. O Master, Who alone art boundless in lovingkindness: be Thou our cleansing and save our souls!

**Entrance; the Great Prokimenon**

**Prokimenon, in Tone VII: Our God is in Heaven and on earth; all things whatsoever He hath willed, He hath done.**

**Stichos: When Israel went out of Egypt, and the house of Jacob from among a barbarous people, Judaea became His sanctuary.**

**Stichos: The sea beheld and fled, Jordan turned back.**

**Stichos: What aileth thee, O sea, that thou fleddest? And thou, O Jordan, that thou didst turn back?**

**Then, the Ektenia: "Let us all say ...",**

**But if it fall on Sunday, we chant the Prokimenon of the day: "The Lord is King ...", and the Great Prokimenon we chant on the eve of the feast.**

**At the Aposticha, these stichera, in Tone VI:**

**Spec. Mel.: "Having set all aside ...":**

**R**aised on high, \* the Cross exhorteth all creation \* to hymn the all-pure Passion \* of Him that was lifted up thereon. \* For thereon having slain him that slew us, \* in that He is merciful, \* He gave life unto the dead, \* and in the exceeding greatness of His goodness \* He hath made them beautiful and vouchsafed them to live in the heavens. \* Wherefore, rejoicing, \* we exalt His name, \* and magnify His extreme condescension.

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

**M**oses prefigured Thee, \* stretching forth his arms on high, \* and vanquished the tyrant Amalek, \* O precious Cross, boast of the faithful, \* confirmation of sufferers, \* savior of all the venerable. \* Wherefore, creation, \* beholding thee lifted up, is gladdened, \* and keepeth festival, glorifying Christ, \* Who through thee hath gathered the dispersed \* in His extreme goodness.

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

**O** most precious Cross, \* who art today exalted, \* and about whom the ranks of angels stand in gladness, \* by divine command thou dost uplift all \* who for the stealing of the fruit were driven out and were sunk in death. \* Wherefore, we, the faithful, \* venerating thee with hearts and lips, \* derive from thee sanctification, \* crying out: Exalt ye Christ, the all-good God, \* and worship His divine footstool.

**Glory ..., of the saint, in Tone VIII:**

**T**hou didst show thyself to be the namesake of victory, O most honored martyr Nicetas; proclaiming Christ our God amid thy struggle, thou didst confess Him before kings and tormentors. Wherefore, cease thou never in thy prayers to Him that alone loveth mankind, in behalf of the world, for Christ-loving kings, and for all that faithfully keep thy memory, that he deliver them from all wrath.

**Now and ever ..., for the feast, in the same tone**

**O** God, the cry of the prophet Moses hath been fulfilled, who cried: Behold your life which is raised up before your eyes! Today the Cross is uplifted, and the world is freed from deception. Today the Resurrection of Christ is renewed, and the ends of the earth rejoice, offering a hymn to Thee, and saying like David: Thou hast wrought salvation in the midst of the earth, O God, and the Cross and Resurrection, for whose sake Thou hast saved us, Thou good Lover of Mankind. O Almighty Lord, glory to Thee!

**Troparion, in Tone IV:**

**T**aking up the Cross of Christ ardently, as it were a sword, thou didst make haste to do battle with the enemy, and, suffering for Christ, thou didst at last commit thy sacred soul to the Lord, and hence thou hast been vouchsafed to receive from Him gifts of healing, O great-martyr Nicetas. Entreat Christ God that our souls be saved.

**Glory ..., Now and ever ..., the Troparion to the Cross in Tone I:**

**S**ave 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.

## AT MATINS

At "God is the Lord ...," the Troparion of the feast, in Tone I:

**S**ave 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 ..., of the saint, in Tone IV:

**T**aking up the Cross of Christ ardently, as it were a sword, thou didst make haste to do battle with the enemy, and, suffering for Christ, thou didst at last commit thy sacred soul to the Lord, and hence thou hast been vouchsafed to receive from Him gifts of healing, O great-martyr Nicetas. Entreat Christ God that our souls be saved.

Now and ever ..., of the feast again.

After the first chanting of the Psalter, this Sedalion, in Tone II:

Spec. Mel.: "Full of lovingkindness ...":

**W**hen Thou wast crucified, O Christ Master, the dominion and might of death were overthrown, and all the tyranny of the enemy was trampled down, and they that died of old through the tree of disobedience were given life by the Tree of the Cross. Wherefore, we hymn Thy sufferings.

Glory ..., Now and ever ..., the above is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "The beauty of thy virginity ....":

**T**hou didst will to suffer death and the Cross, fixing it in the midst of creation; when it was Thy good pleasure that Thy body be nailed, the sun hid its rays. Beholding these things, the thief on the cross hymned thee, crying out: Remember me, O Lord! And, believing, he received paradise.

Glory ..., Now and ever ..., the above is repeated.

Two canons: the canon for the Elevation of the Cross, with six troparia counting the Irmos, and the canon of the saint, with six troparia.

## ODE I

The Canon of the feast, in Tone VIII:

**Irmos:** Tracing an upright line with his staff, Moses divided the Red Sea for Israel which was traveling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let us hymn Christ our God, for He hath been glorified!

**O**f old, Moses prefigured in himself an image of Christ's most pure sufferings, standing between the priests; for, forming a cross with his outstretched arms, he raised up victory, vanquishing the might of the destroyer Amalek. Wherefore, let us hymn Christ our God, for He hath been glorified!

**U**pon a pole did Moses set the cure of the deadly and venomous sting of the serpents, and the deliverance therefrom; for to the tree, in the image of the Cross, he bound a serpent which crawleth upon the ground, triumphing over the sinister bane therein: Wherefore, let us hymn Christ our God, for He hath been glorified!

**T**he sky showed forth the victory of the Cross to the divinely wise Emperor Constantine, the pious ruler; and therein the audacity of the hostile foe was cast down, delusion was destroyed and the divine faith spread to the ends of the earth. Wherefore, let us hymn Christ our God, for He hath been glorified!

*The Canon of the Saint, in Tone IV, the composition of Theophanes, the Acrostic whereof is: "I hymn Nicetas, the namesake of victory."*

**Irmos:** Israel of old, traversing the depths of the Red Sea dryshod, vanquished the power of Amalek in the wilderness through the arms of Moses stretched forth in the sign of the Cross.

**H**aving slain the arrogance of my flesh, illumine thou my mind with the radiance of enlightenment, that I may hymn thy victory, O Nicetas, who, as a most eminent victor, dost entreat Christ.

**P**utting aside the poison which cometh from the passions, thou didst mightily endure wounds and in suffering didst clothe thyself in a precious robe, dyed with thine own blood.

**H**aving been nailed to the Tree for us, Thou didst show the path of suffering to be new and wondrous, for Thou, O Master, wast the Source of the strength and confession of the martyrs.

**Theotokion:** The portal of Thy condescension towards us do we mystically call her that supernaturally shone Thee forth, the East, the Sun and Light, the Lover of mankind, Who art of two natures.

### **ODE III**

#### *Canon to the Cross*

**Irmos:** The rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was barren, the Tree of the Cross hath now budded forth, for her might and confirmation.

The rough stone, struck, put forth water for a disobedient and hard-hearted people, and showed forth the mystery of the divinely elect Church, whereof the Cross is the might and confirmation of us all.

When Christ's all-pure side was pierced by the spear, blood and water flowed therefrom, renewing the covenant and washing sin away, for the Cross is the boast of the faithful, the might and confirmation of kings.

*Canon to the Saint*

**Irmos: Thy Church rejoiceth in Thee, crying aloud, O Christ: Thou art my strength, O Lord, my refuge and confirmation!**

With steadfastness of soul didst thou endure the threats of the tormentors, O glorious martyr of Christ, aided by power divine.

O all-praised martyr of Christ, enduring the scattering of thy flesh and the dismemberment of thy limbs, thou didst obtain thy soul.

The assembly of Christ's martyrs rejoice in thee, beholding thy memory celebrated today.

**Theotokion: O** Mary, pure and honored abode of virginity: heal thou the wounds of my heart.

*The Kontakion of the feast, in Tone IV:*

Thou Who wast lifted up willingly on the Cross, bestow Thy compassions upon the new community called after Thee, O Christ God; gladden by Thy power Orthodox Christians, granting them victory over all adversaries. May they have as an ally the invincible trophy, Thy weapon of peace.

**Ikos: He** that was caught up to the third heaven of paradise and that heard unspeakable and divine words which the human tongue cannot utter, what writeth he unto the Galatians, which, as lovers of the Scriptures, ye have both read and come to understand? God forbid, saith he, that I should glory, save only in the Cross of the Lord, whereon having suffered He slew the passions. Let us all then firmly hold this boast, the Cross of the Lord: for this Wood is our salvation, the invincible trophy, the weapon of peace.

*Sedalion of the saint, in Tone IV:*

*Spec. Mel.: "Thou that wast lifted up ...":*

Showing thyself to be an invincible warrior, thou didst overcome the cunning of the barbarians and, having suffered, O glorious one, thou didst most mightily enslave hosts of invisible foes. Wherefore, thou didst receive a crown of victory. O blessed Nicetas, cease thou never to pray for us that hymn thee with faith.

*(Twice)*

Glory ..., Now and ever ..., of the feast, in the same tone:

Stretching forth his hands aloft to the heavens, Moses prefigured the Cross, the divine weapon of the faithful, to which Christ nailed our sins. Wherefore, the enemy wept pathetically, his senses wracked with pain; and he said: The spear of the Tree hath pierced me in the midst of my heart! Christ hath released all from the bonds of hell!

#### ODE IV

##### Canon to the Cross

**Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.**

Of old, Moses transformed with a tree the bitter springs in the desert, showing forth the conversion of the gentiles to piety through the Cross.

Jordan, having hidden in its depths an axe-head, gave it forth again through the power of a stick, signifying the cutting off of deception by the Cross and baptism.

In a sacred manner did the people encamp in four divisions, and proceeding in this fashion to the Tabernacle of the Witness, they were glorified in the cross-like formation of their ranks.

Wondrously stretched forth, the Cross emitted rays like the sun's, and the heavens declared the glory of our God.

##### Canon to the Saint

**Irmos: The Church, beholding Thee lifted up upon the Cross, O Sun of righteousness, stood in its place, crying out as is meet: Glory to Thy power, O Lord!**

Redeemed by the Blood of the Master, the sufferer Nicetas doth offer his blood to Christ, rejoicing. Wherefore, slaughtered, he cried out: Glory to Thee, O my God!

Aflame with love for the Master, O martyr, thou didst trample down the flame of idolatry and all the might of the demons, crying unto the Creator: Glory to Thy power, O Lord!

Delighting in the sight of the Lord and reveling in the radiance thereof, the martyr knew not suffering, but, rejoicing, cried out: Glory to Thy power, O Lord!

**Theotokion: The all-pure Virgin, O Christ, the animate heaven of Thee, the King of kings, which is adorned with a different radiance, is now glorified as the Theotokos.**

## ODE V

### Canon to the Cross

**Irmos:** **O** thrice-blessed Tree, whereon Christ, our King and Lord, was crucified, and whereby he that beguiled mankind by the tree did fall, beguiled by thee, when God was nailed in the flesh, He that granteth peace unto our souls.

**O** ever-hymned Tree, whereon Christ was stretched, the whirling sword which guarded Eden stood in awe of thee, O Cross, and the dread Cherubim withdrew, when Christ was nailed to thee, He that granteth peace unto our souls.

**T**he adverse powers of the netherworld fear when the sign of the Cross is traced in the air in which they live, wherefore the generations of the earthborn and the heavenly bend the knee to Christ, Who granteth peace unto our souls.

**H**aving shone forth a divine light and revealed itself in rays of incorruption unto the benighted gentiles astray in error, the divine Cross acquireth them for Christ Who was nailed thereto, and granteth peace unto our souls.

### Canon to the Saint

**Irmos:** **T**hou hast come, a Light to the world, O my Lord, a holy Light which bringeth forth from the gloom of unbelief them that hymn Thee.

**O** all-praised Nicetas, who can recount the crowns of thine ordeals, which Christ gave thee who suffered for Him?

**H**aving completed their struggles upon the earth, the martyrs have received from Thee, O Bestower of life, a heavenly reward in the highest.

**N**ow dost thou shine forth like a beacon, O all-praised Nicetas. Thou art become a light of secondary radiance, standing gloriously before the great Light.

**Theotokion:** **O** Mother of God, thou didst give birth unto the timeless Light Who became subject to time for us that are in the darkness of this life, and thou hast illumined the whole world thereby.

## ODE VI

### Canon to the Cross

**Irmos:** **S**tretching forth his arms in the form of a cross in the belly of the sea monster, Jonah clearly prefigured the saving Passion. And, issuing forth after three days, he foreshadowed the supra-mundane Resurrection of Christ God Who was nailed in the flesh and enlightened the world with His Rising on the third day.

**B**ent with age and weighted down with infirmity, Jacob drew himself up when he crossed his hands, showing forth the power of the life-bearing Cross; for God Who was nailed thereon in the flesh hath set aright the obsolescence of the Law of the Scripture which was written with shadows, and hath dispelled the soul-destroying disease of deception.

**D**iving Israel, laying his hands cross-wise upon the heads of the young, revealed that the people that hath the honor of being the elder is a slave to the Law. Wherefore, when suspected of erring in so doing, he did not alter the life-bearing image, for, he said, protected by the Cross, the newly established people of Christ God shall surpass them.

### Canon to the Saint

**Irmos: I shall sacrifice to Thee with a voice of praise, O Lord, to Thee the Church crieth out, cleansed of the blood of demons by the Blood which, for mercy's sake, flowed from Thy side.**

**D**esiring the beauties of the Creator, O glorious one, and receiving illumination therefrom, thou didst take wing, O martyr, and, scorning death, didst draw nigh unto Him.

**O** martyr Nicetas, preferring with chaste thought those things which are inexhaustible to receiving transitory things, with gladness thou didst submit thy body to tortures.

**Theotokion: O** Mother of God, finding thee alone to be an apple amid a grove, a lily most pure and a lily of the valley, the noetic Bridegroom dwelt within thee.

**Kontakion of the Saint, in Tone II:**

**Spec. Mel.: "Seeking the heights ...":**

**H**aving cut down the dominion of deception by thy resistance, and received a crown of victory in thy sufferings, thou dost rejoice with the angel, O Nicetas, namesake of victory, unceasingly praying with them to Christ God in behalf of us all

**Ikos: H**aving set the knowledge of Thee in my soul, cleanse Thou my mind and show me forth as a keeper of Thy commandments, O Savior, that I may be able to conquer the divers rebellions of my passions, receiving the honor of the victory of dispassion, through the prayers of Thy mighty martyr and passion-bearer Nicetas, O Lover of mankind: For Thou Thyself hast called us to remember on the day of his commemoration him that doth unceasingly pray for us all.

## ODE VII

### Canon to the Cross

**Irmos:** The mad command of the impious tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three children feared not the fury of the wild beasts, nor the roaring blaze; but, in the midst of the fire, when the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!

The first man, tasting of the tree, made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain talent as a corruption to the whole race. But we, the earthborn, gaining utterance through the Tree of the Cross, cry out: O all-hymned God of our fathers, blessed art Thou!

Disobedience violated the commandment of God, and the tree brought death to man by its being partaken of unseasonably, for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief who cried out rightly: O all-hymned God of our fathers, blessed art Thou!

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the Kingdom, for it is the victorious boast of kings and a light for them that cry out with faith: O all-hymned God of our fathers, blessed art Thou!

### Canon to the Saint

**Irmos:** The children of Abraham in the Persian furnace, consumed by the love of piety rather than by the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

O martyr, who art now illumined with unapproachable radiance, with thy radiance enlighten them that now sing thy feast, crying: Blessed art Thou, O my Lord and God!

The angelic forces were astounded at thy courage, O blessed one, beholding thee patiently suffering and saying: Blessed art Thou, O Lord and God of all!

**Theotokion:** With the choir on high the incorporeal Gabriel cried out to thee in gladness: Rejoice, O pure Virgin! Blessed art thou among women, O all-immaculate Mistress!

## ODE VIII

### Canon to the Cross

**Irmos:** O children, equal in number to the Trinity, bless ye God, the Father of the Creator; hymn ye the Word Who came down and transformed the fire into dew; and the all-holy Spirit, Who giveth life to all, exalt ye supremely forever!

**O** hosts of Heaven, chant ye to the exalted Tree which was drenched with the Blood of God the Word incarnate, celebrating the restoration of those of earth. Ye people, worship the Cross of Christ, whereby the resurrection of the world is accomplished forever!

**O** ye earthborn stewards of grace, in sacred manner raise on high with your hands the Cross whereon Christ God stood and the spear which pierced the Body of God the Word, that all the nations may see the salvation which is of God, glorifying Him forever.

**O** ye faithful Christian kings, forechosen by divine decree, be ye glad! And having received from God the precious Cross, the victorious weapon, rejoice therein, for thereby tribes of warriors seeking courage are scattered abroad forever.

### Canon to the Saint

**Irmos:** **S**tretching forth his hands, Daniel closed the mouths of the lions in the pit; and the youthful lovers of piety, girt about with virtue, quenched the power of the fire, crying: **Bless the Lord, all ye works of the Lord!**

**O** invincible martyr, thou didst bring thyself as a sacrifice whole and acceptable, and wast a savory whole-burnt offering to thy Master, Who was crucified for our sake; and with gladness didst thou cry out: Bless the Lord, all ye works of the Lord!

**A**s thou wast lawfully a divine contender, thou didst worthily receive an imperishable crown of victory from the life-bearing right hand of God, before which thou now dost stand, chanting: Bless the Lord, all ye works of the Lord!

**B**oundless was thy love of Christ, and pierced by many wounds and variously gored, thou didst mingle thy blood with His. And now, as an emulator of Him, thou dost reign with Him, crying: Bless the Lord, all ye works of the Lord!

**Theotokion:** **O** pure and all-immaculate Theotokos, who didst give birth to Christ Who alone is most pure, thou hast clearly washed away the defilement of our nature, and art more highly exalted than the cherubim and seraphim, who cry: Bless the Lord, all ye works of the Lord!

### ODE IX

#### Canon to the Cross

**Irmos:** **O** Theotokos, thou art a mystical paradise, which, untilled, didst put forth Christ, by Whom the life-bearing Tree of the Cross was planted; wherefore, worshipping it as it is now raised aloft, we magnify thee, **O** Theotokos.

Let all the trees of the forest rejoice, for their nature hath been sanctified by Him that planted them in the beginning - Christ Who was stretched upon the Tree. Wherefore, worshipping it as it is now raised aloft, we magnify thee, O Theotokos.

A sacred horn hath arisen, the chief horn for all the divinely wise - the Cross, whereby all the horns of the sinful are noetically broken. Wherefore, worshipping it as it is now raised aloft, we magnify thee, O Theotokos.

*Canon to the Saint*

**Irmos: Christ, the Cornerstone, Who hath united two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.**

My whole self do I offer thee, O divinely blessed Nicetas, that I may find thee to be an intercessor before the Master who can save me from every evil circumstance, and a mediator of divine salvation.

Thou wast truly a witness to the truth, O passion-bearer, and now dost stand, rejoicing, before precious Truth personified, boldly accepting the reward for thy struggles.

Arriving at the calm harbor, thou didst rest from thy pains, and, a crown-bearer, thou dost rejoice in paradise with the martyrs of Christ. Wherefore, thee do we all now fittingly glorify as glorified by God.

**Theotokion: In a manner beyond the laws of nature, O pure and blessed one, thou gavest birth unto the Lawgiver Who in His lovingkindness immutably became flesh and is known in two natures.**

*Exapostilarion of the saint: Spec. Mel.: "Hearken, ye women ....":*

Defending himself with the weapon of Thy precious Cross, Thy sufferer, O Word, mightily vanquished the powers of the adversary, and put the tormentors to shame, and suffered for Thee; and with Thee, O my Christ, King of all, doth Nicetas reign. (Twice)

*Glory ..., Now and ever ..., of the feast: in the same melody:*

Today is the Cross raised on high, and the world is sanctified; for He that sitteth with the Father and the Holy Spirit stretched out his arms thereon. It hath brought the whole world to the knowledge of Thee, O Christ. Therefore, to them that hope in Thee do Thou vouchsafe divine glory.

*At the Aposticha, these stichera in Tone II:*

*Spec. Mel.: "O house of Ephratha ....":*

Today is exalted \* the Cross of Christ, \* the life-bearing Tree, \* whereon He was nailed in the flesh.

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

**R**ejoice, divine preservation \* of the faithful, \* unassailable rampart, \* thou Cross of the Lord, \* whereby we are exalted above the earth.

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

**C**ome ye, in gladness \* let us all venerate \* the life-bearing Tree \* whereon was stretched \* Christ our deliverance.

**Glory ..., of the saint, in Tone VI:**

**T**oday the whole world rejoiceth in the suffering of the passion-bearer, and the Church of Christ, adorned with flowers, crieth out to thee, O martyr of Christ: O favorite of Christ and most fervent intercessor, cease thou never to pray for thy servants!

**Now and ever ..., in the same tone:**

**T**oday is put forth from the impenetrable bosom of the earth the shoot of life, and it announceth the Resurrection of Christ Who was nailed thereto; and, lifted up by priestly hands, it proclaimeth His ascension to Heaven, whereby our nature, which was bound to the earth by the fall, doth now dwell in the heavens. Wherefore, in thanksgiving we cry out: O Lord Who wast lifted up thereon and thereby raised us up with Thyself: vouchsafe us Thy heavenly joys, as Thou art the Lover of mankind.

## AT LITURGY

On the Beatitudes: four troparia from Ode I of the canon to the Cross, and four troparia from Ode VI of the canon to the saint.

**H**aving slain the arrogance of my flesh, illumine thou my mind with the radiance of enlightenment, that I may hymn thy victory, O Nicetas, who, as a most eminent victor, dost entreat Christ. (Twice)

**P**utting aside the poison which cometh from the passions, thou didst mightily endure wounds and in suffering didst clothe thyself in a precious robe, dyed with thine own blood.

**H**aving been nailed to the Tree for us, Thou didst show the path of suffering to be new and wondrous, for Thou, O Master, wast the Source of the strength and confession of the martyrs.

**D**esiring the beauties of the Creator, O glorious one, and receiving illumination therefrom, thou didst take wing, O martyr, and, scorning death, didst draw nigh unto Him.

**O** martyr Nicetas, preferring with chaste thought those things which are inexhaustible to receiving transitory things, with gladness thou didst submit thy body to tortures.

**Theotokion: O** Mother of God, finding thee alone to be an apple amid a grove, a lily most pure and a lily of the valley, the noetic Bridegroom dwelt within thee.

At the Entrance, we end the hymn "O come let us worship ..." with the words: "O Son of God Who wast crucified in the flesh, save us that chant unto Thee: Alleluia." And we sing thus until the Leave-taking.

### Troparion to the Cross in Tone I:

**S**ave 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.

### Troparion of the Martyr, in Tone IV:

**T**aking up the Cross of Christ ardently, as it were a sword, thou didst make haste to do battle with the enemy, and, suffering for Christ, thou didst at last commit thy sacred soul to the Lord, and hence thou hast been vouchsafed to receive from Him gifts of healing, O great-martyr Nicetas. Entreat Christ God that our souls be saved.

**The Kontakion of the feast, in Tone IV:**

**T**hou Who wast lifted up willingly on the Cross, bestow Thy compassions upon the new community called after Thee, O Christ God; gladden by Thy power Orthodox Christians, granting them victory over all adversaries. May they have as an ally the invincible trophy, Thy weapon of peace.

**Kontakion of the Saint, in Tone II:**

**H**aving cut down the dominion of deception by thy resistance, and received a crown of victory in thy sufferings, thou dost rejoice with the angel, O Nicetas, namesake of victory, unceasingly praying with them to Christ God. in behalf of us all

**Prokimenon of the feast in Tone VI (also until the Leave-taking):** Save O Lord, Thy people, and bless Thine inheritance.

**And of the saint, in Tone VII:** The righteous man shall be glad in the Lord, and shall hope in Him.

**Stichos:** Hearken, O God, unto my prayer, when I make supplication unto Thee.

**EPISTLE TO TIMOTHY, §292 [II Tim. 2:1-10]**

**T**imothy my child: be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of [this] life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, [yet] is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, [even] unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

**Alleluia of the feast, in Tone IV:** Remember Thy congregation which Thou hast purchased from the beginning

**Alleluia, in Tone IV:** The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

**Stichos:** They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

## GOSPEL ACCORDING TO MATTHEW, §36 [Matt. 10:16-22]

The Lord spake unto His disciples saying: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against [their] parents, and cause them to be put to death. And ye shall be hated of all [men] for my name's sake: but he that endureth to the end shall be saved.

Communion verse of the feast, (also until the Leave-taking): The light of Thy countenance, O Lord, hath been signed upon us.,

And of the saint: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

## NOTES CONCERNING THE ORDER OF SERVICES ON THE SUNDAY AFTER THE EXALTATION OF THE PRECIOUS CROSS

**Be it known:** Should the post-feast of the Exaltation of the Precious Cross fall on a Sunday and the saint of the day have four or six troparia prescribed for his canon, the service is taken thus:

On Saturday at Little Vespers: The stichera of the Resurrection and of the Theotokos, as usual. The troparion of the Resurrection; Glory ..., Now and ever ..., its Theotokion.

At Great Vespers: After the usual Kathisma, at "Lord, I have cried ...," we sing: 3 stichera of the Resurrection; 1 of Anatolius; 3 of the feast (as printed under the date in question), and 3 of the saint of the day. If the saint have 6 stichera prescribed for his feast, or Polyeleos, we sing 3 stichera of the Resurrection, 3 of the feast, and 4 of the saint. Glory ..., of the saint; Now and ever ..., the principal Theotokion (Dogmatic) of the Tone. At Litia, we sing the stichera of the feast printed for the Aposticha stichera under the date in question; Glory ..., Now and ever ..., of the feast, printed as the Glory sticheron at the end of the Matins Aposticha. If the saint have a Glory sticheron of his own, then we sing Glory ..., of the saint; Now and ever ..., of the feast. At the Aposticha, the stichera of the Resurrection. Glory , of the saint (if there be one), Now and ever , of the feast. If the saint does not have a Glory sticheron, then we sing Glory..., Now and ever ...,

of the feast. At the Blessing of the Loaves, the troparion: "Virgin Theotokos, rejoice ...," (Twice); and the troparion of the feast, once.

At Matins: **At** "God is the Lord ...," the troparion of the Resurrection, (Twice); Glory ..., of the saint, if there be one; Now and ever ..., of the feast. If the saint have no troparion, then we sing: Glory ..., Now and ever ..., of the feast. After the readings of the Psalter, the Sedalions of the Resurrection with their Theotokia. Then the reading from the Gospel Interpreted, as appointed for the Sunday after the Exaltation. Then the 17th Kathisma and its troparia, and the Hypacoi of the tone. And the reading from the Gospel Interpreted for the appropriate Sunday after Pentecost. If the saint have Polyeleos, after the two Kathismata, we sing the Polyeleos for the saint, and after the Polyeleos, the troparia: "The assembly of angels ...." Then, the Hypacoi of the tone, and then all the Sedalions of the saint. And a reading. The Song of Ascent and the Prokimenon of the tone. "Let every breath ...." The Gospel of the Resurrection, the sticheron of the Resurrection, etc. The canon of the Resurrection, with four troparia, including its Irmos; the canon of the Theotokos, with two troparia; the canon of the Cross, with four troparia; and of the saint, with four. Katavasia of the feast. If the saint's feast be of Polyeleos rank, or of doxology rank, we sing: the canon of the Resurrection, with four troparia, including the Irmos; of the feast, four troparia; and of the saint, with six troparia. After the third ode, the Kontakion of the feast, and of the saint, if there be one; and the Ikos and Sedalion of the saint. Glory ..., Now and ever ..., of the feast. And a reading. After the sixth ode, the Kontakion of the Resurrection, and its ikos, and the reading from the Prologue. At the ninth ode, we chant the Hymn of the Theotokos; and after the ninth ode, the Exapostilarion of the Resurrection; Glory ..., of the saint, if there be one; if not, Glory ..., Now and ever ..., of the feast. At the Praises, four stichera to the Resurrection; then four stichera to the saint, if there be such: three from the end of Matins, and the Glory ...verse, and we utilize the saint's verses. If the saint does not have stichera on the Praises, we sing: 4 stichera to the Resurrection, and 4 to the feast, using the Matins Aposticha stichera under the date in question, with the verses of the feast. Glory, the Evangelical sticheron; Now and ever, "Most blessed art thou ...." The Great Doxology, and after the Trisagion, the Resurrection troparion only. The Ektenias and dismissal. Then, the usual reading from the catecheses of St. Theodore the Studite and the departure to the vestibule.

At The Hours: **The First Hour** is read at the end of Matins. At the First Hour, the troparion of the Resurrection, Glory ..., of the feast, Now and ever ...,

the Theotokion of the tone. After Our Father, the Kontakion of the feast. Likewise, in the rest of the Hours, we alternate the Kontakia of the feast, Resurrection and the saint, if the latter be of Polyeleos rank.

At Liturgy: **O**n the Beatitudes, six verses from the tone, and the appointed ode from the canon of the feast, 4 verses. If the saint have an ode prescribed from his canon, then: 4 to the Resurrection, 4 from the appointed ode of the festal canon, and 4 to the saint, from Ode VI of his canon. After the Entrance, troparia of the Resurrection and the feast, then of the temple and the saint, if there be one; Glory ..., the Kontakion of the saint; Now and ever ..., that of the feast. If the saint does not have a troparion or a Kontakion, then: Glory ..., the Kontakion of the Resurrection; Now and ever ..., of the feast. The Prokimenon, Epistle and Gospel of the Sunday after the Exaltation, then of the saint, if there be one prescribed; if not, that of the usual cycle. The Prokimenon of the tone is omitted. Communion verses: Praise the Lord from the heavens ..., and that of the saint; if the saint does not have one prescribed, that of the feast.