

# Order for The Taking Out of The Cross

*Preparations: A blessing cross is placed on a tray,  
and the tray is decorated with flowers, then covered with an Aer.*

*Before the Beginning of the Vigil (with Royal Doors and Curtain closed),  
the Gospel Book is moved (as after the Gospel Reading at Liturgy), and a censer and candle<sup>1</sup> is lit.  
Priest, vested in phelonion, and Deacon, fully vested and with censer, go to Table of Oblation.  
Priest censes the Cross (x3) and gives this to the Deacon.*

**PRIEST:** Blessed is our God, always, now and ever, and to the ages of ages.

**READER<sup>2</sup>:** Amen. Glory to Thee, our God, glory to Thee. O Heavenly King, Comforter, Spirit of Truth,  
Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and  
dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (x3)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of  
ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O  
Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. (x3)

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of  
ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on  
earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our  
debtors; and lead us not into temptation, but deliver us from the evil one.

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<sup>1</sup> This can be a small free-standing candle, so it can later be placed on the altar.

<sup>2</sup> In practice, this is usually the Deacon.

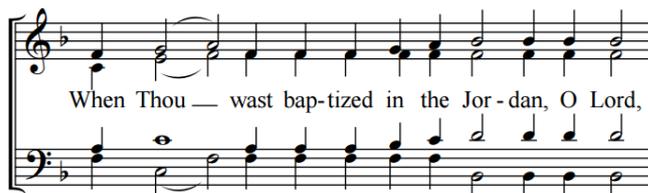
**PRIEST:** For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

**CHOIR<sup>3</sup>:** Amen.

*As the Choir sings,  
the Priest makes a prostration, then places tray with Cross on his head and,  
preceded by the Deacon censing and carrying candle<sup>4</sup>,  
carries it to the Altar and places it on the antimension.*

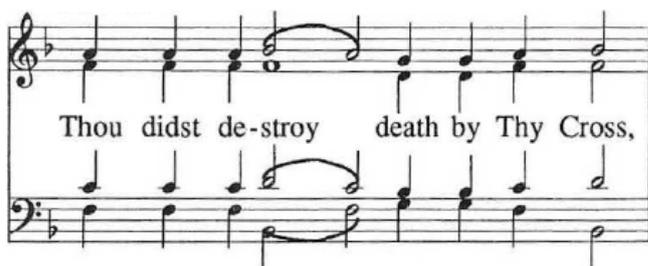
*The Priest, with the Deacon carrying the candle at the other side, censes thrice around the altar.  
Then, the Deacon censes the Priest thrice.  
A lit candle is placed on the altar before the Cross.*

**CHOIR (Tone 1):** O Lord, save Thy people and bless Thine inheritance. Grant Thou victory unto Orthodox Christians over their enemies, and by the power of Thy Cross do Thou preserve Thy commonwealth.



Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

**(Tone 7)<sup>5</sup>:** No longer doth the flaming sword guard the gate of Eden, for a strange extinction hath come upon it, even the Tree of the Cross. The sting hath been taken from death, and the victory from hades. And Thou, my Saviour, didst appear unto those in hades, saying: Enter ye again into Paradise.



*After this, the Vigil commences as normal,  
and is served as normal with the below exceptions.*

**AT THE GOSPEL READING:** *The Gospel is held as normal during 'Having Beheld', but the Gospel is returned directly to its place on the Altar. The Priest remains in the Altar during 'O Lord, save Thy people', while the Deacon goes out as if for a litany to intone this.*

**DURING THE STICHERA OF THE PRAISES:** *The Priest fully vests (as at Liturgy).*

**THEN, DURING THE DOXOLOGY:** *While the Choir sings the Great Doxology, the Priest censes three times around the Altar (opposed by Deacon with candle), then gives the censer to the Deacon. While the Choir sings 'Holy God' with a slow & solemn melody, the Priest makes a prostration and takes the tray and places it on his head. The entrance is led by the candle-bearers and the Deacon (who censes), stopping at the ambo facing the altar.*

<sup>3</sup> In practice, this is usually the clergy themselves.

<sup>4</sup> This can be a small free-standing candle, so it can later be placed on the altar.

<sup>5</sup> The above is for the Third Sunday of Great Lent. For the Exaltation of the Cross (Sep 14/27), the Kontakion in Tone 4: O Thou Who wast lifted up willingly on the Cross, / bestow Thy mercies upon the new community named after Thee, O Christ God; / gladden with Thy power the Orthodox Christians, / granting them victory over enemies; // may they have as Thy help the weapon of peace, the invincible trophy.

*(The stand for the Cross should be prepared at this point). After singing the final 'Holy God', the Priest says:*

**PRIEST:** Wisdom! Aright!

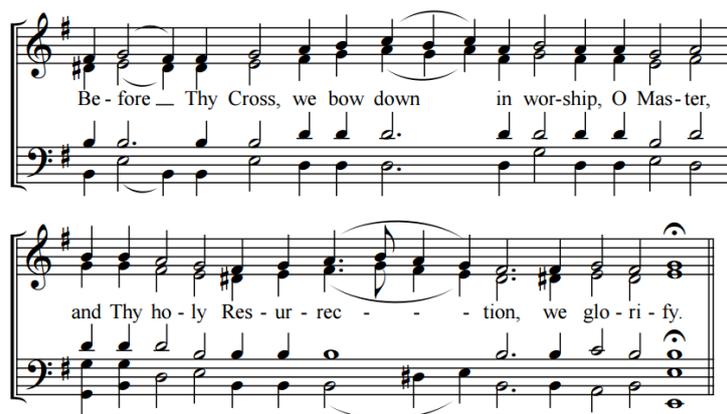
*While the Choir is singing, the Entrance goes to the centre, and  
Priest then places the tray on the stand.*

*Servers place the candle behind the stand.*

*Priest censures thrice around cross (opposed by Deacon with candle), then gives censer to Deacon, who  
censures Priest thrice.*

**CHOIR (Tone 1):** O Lord, save Thy people and bless Thine inheritance. Grant Thou victory unto Orthodox Christians over their enemies, and by the power of Thy Cross do Thou preserve Thy commonwealth. (x3)

**CLERGY:** Before Thy Cross we bow down, O Master, and Thy holy Resurrection we glorify. (x3)



Be - fore - Thy Cross, we bow down in wor-ship, O Mas-ter,  
and Thy ho - ly Res - ur - rec - - - tion, we glo - ri - fy.

*While the Choir is singing,  
the Clergy (similar to venerating at other times)  
make two prostrations, kiss the cross,  
and make another prostration.  
Servers and the Faithful then venerate similarly.*

**CHOIR:** Before Thy Cross we bow down, O Master, and Thy holy Resurrection we glorify. (x3)  
*Then, the Stichera from the Triodion, p348-350.*

*While the Choir are singing the Stichera from the Triodion (p348-350),  
the servers and faithful venerate the icon and receive a blessing from the priest<sup>6</sup>.  
After all have venerated, the clergy and servers reenter the altar, leaving the cross for veneration,  
and the Gospel Book can be placed back in its usual place.  
After the Stichera are completed, the Deacon intones the final litanies from ambo,  
and the service is concluded as normal.*

### **At the Apodosis of the Feast**

*After the conclusion of the Liturgy<sup>7</sup>,*

*the Gospel Book is moved (as after the Gospel Reading at Liturgy).*

*Deacon (with candle) and Priest (with censer) come from Altar to centre of church.*

*Priest censures thrice around Cross (opposed by Deacon with candle), before giving censer to Deacon.*

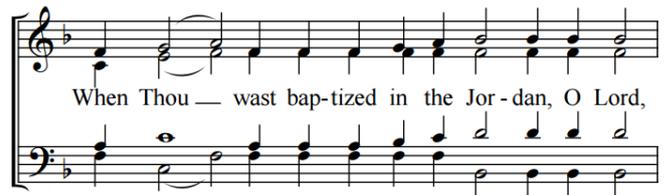
*While the Troparion and Kontakion are sung,  
the Priest puts the tray with cross on his head and,  
preceded by Deacon (censing), enters the Altar and places the Cross on the Table.*

<sup>6</sup> Like after 'Save, O God, Thy people'. This is not in the original rubrics, but was practiced at HAOC in Lent 2017.

<sup>7</sup> Or, before the Vigil for St John of the Ladder.

*Priest (opposed by Deacon with candle) censes thrice around Altar (opposed by Deacon with candle).  
Deacon censes Priest thrice.*

**CHOIR (Tone 1)**<sup>8</sup>: O Lord, save Thy people and bless  
Thine inheritance. Grant Thou victory unto Orthodox  
Christians over their enemies, and by the power of  
Thy Cross do Thou preserve Thy commonwealth.



Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of  
ages. Amen.

*(Tone 7)*<sup>9</sup>: No longer doth the flaming sword guard  
the gate of Eden, for a strange extinction hath come  
upon it, even the Tree of the Cross. The sting hath  
been taken from death, and the victory from hades.  
And Thou, my Saviour, didst appear unto those in  
hades, saying: Enter ye again into Paradise.



*The Tray and Cross are then put away.*

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<sup>8</sup> If this is sung before Vigil, then in practice the Clergy sing this.

<sup>9</sup> The above is for the Third Sunday of Great Lent. For the Exaltation of the Cross (Sep 14/27), the Kontakion in Tone 4: O Thou Who  
wast lifted up willingly on the Cross, / bestow Thy mercies upon the new community named after Thee, O Christ God; / gladden with  
Thy power the Orthodox Christians, / granting them victory over enemies; // may they have as Thy help the weapon of peace, the  
invincible trophy.