A cross did Mos- es in-scribe, when with an up-right stroke of his rod
he di- vid-ed the Red Sea for Is- ra- el, who went on foot; then he turned and
smote the sea, once a-gain u nit-ing it o'er Phar-aoh's char-i-ots, with
trans-verse stroke por- tray-ing the in vin ci -ble weap-on. Where-fore,
let us praise in song Christ our God; for He tru- ly is glo ri-fi ed.

The rod is per - ceived as a fig -ure of the Mys - ter -y, for
by its blos-som-ing it showed who was cho sen to be priest. And for the
Church that for - mer ly was bar ren hath the Wood of the Cross now
blos-somed forth un - to strength and stead - fast - ness.

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I have hearkened and heard, O Lord, of thy dispensation's most awesome mystery; and I came to knowledge of Thy works, and I sang the praise of Thy Divinity.

O Tree divine and thrice blessed! whereon Christ God was outstretched, though He is King and Lord of all. He who once had through the tree wrought wicked beguilement, fell himself because of thee, ensnared when God was nailed unto thee in our mortal flesh, He Who granteth peace unto our souls.
When Jo-nah, who was in the belly of the sea-monster, stretched forth his hands in the form of a cross, he prefigured the saving Passion manifestly. Hence also, when he came forth on the third day, he indicated the supernal Resurrection of Christ God, Who was crucified in the flesh and enlightened the world by His Arising on the third day.

Tho' ungodly tyrant's most insensate decree af-fright-ed common folk, breathing forth with threats and wicked mouthings of blasphemy.

But the Three Children were not struck with fear by
rage wild and bestial, nor by roaring fire; but in an

echoing and dew-besprinkling breeze, they stood amidst the

fire and sang: O Thou supremely praised God of our

Fathers and our God, forever art Thou blessed.

Ode 8

We praise and we bless and we worship the Lord.

O ye Children, equal in number to the Trinity, bless ye God the Father and Creator; praise ye the Word, Who descended and changed the fire into dew; and supremely exalt the All-holy Spirit, Who granteth life unto all for ever.
O Theotokos, thou art a mystical paradise, which being un-tilled hath blossomed forth Christ, by Whom the life-bringing Tree of the Cross was planted in the earth. In worshiping Him now through its elevation, thee do we magnify.

When it is not the feast of the Elevation of the Cross, chant the first katavasia of the Ninth Ode:
"O Theotokos, thou art a mystical paradise ..." and end it as follows:

through its elevation, thee do we magnify.
Katavasia for the Elevation of the Life-Giving Cross

Plagal Fourth Mode

\[ \text{Katavasia for the Elevation of the Life-Giving Cross} \]

Ode 1

\[ \text{Ode 1} \]

cross did Mos-es in-scribe, when with an up-right stroke

of his rod he di-vid-ed the Red Sea for Is-ra-el, who went on

foot; then he turned and smote the sea, once a-gain u-nit-ing it

o'er Pha-raoh's char-i-ots, with trans-verse stroke por-tray-ing the in

ci-ble weap-on. Where-fore, let us praise in song Christ our

God; for He tru-ly is glo-ri-fied.
Katavasia for the Elevation of the Life-Giving Cross

Ode 3

The rod is perceived as a figure of the Mystery, for by its blossoming it showed who was chosen to be priest.

And for the Church that formerly was barren hath the Wood of the Cross now blossomed forth unto strength and steadfastness.

Ode 4

I have hearkened and heard, O Lord, of Thy dispensation’s most awe-some mystery; and I came to knowl-edge of Thy works, and I sang the praise of Thy Di-vin-i-ty.
Ode 5

O Tree divine and thrice-blessed! whereon Christ God was out-stretched, though He is King and Lord of all. He who once had through the tree wrought wicked beguilement, fell himself because of thee, ensnared when God was nailed unto thee in our mortal flesh, He Who granteth peace unto our souls.

Ode 6

When Jonah, who was in the belly of the sea monster, stretched forth his hands in the form of a cross, he prefigured the saving Passion manifestly. Hence also, when he came forth on the third day, he indicated the supernal Resur-
rec- tion of Christ God, Who was cru- ci- fied in the flesh and en- light-en ed the world by His A- ris- ing on the third day.

Ode 7

The un- god- ly ty-rant’s most in- sen- sate de- cree af- fright- ed com- mon folk, breath-ing forth with threats and wick-ed mouth- ings of blas-phe- my. But the Three Chil- dren were not struck with fear by rage wild and bes- tial, nor by roar-ing fire; but in an ech- o- ing and dew- be-sprin- kling breeze, they stood a- midst the fire and sang: O Thou su- preme- ly praised God of our Fa- thers and our God, for- ev- er art Thou bless- ed.
Ode 8

We praise and we bless and we worship the Lord.

O ye Children, equal in number to the Trinity, bless ye God the Father and Creator; praise ye the Word, Who descended and changed the fire into dew; and supremely exalt the Holy Spirit, Who granteth life unto all forever.

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Theo-tokos, thou art a mystical paradise, which being untilled hath blossomed forth Christ, by Whom the life-bearing Tree of the Cross was planted in the earth.

In worshiping Him now through its elevation, thee do we magnify.

When it is not the feast of the Elevation of the Cross, chant the first katavasia of the Ninth Ode: “O Theotokos, thou art a mystical paradise...” and end it as follows: