A cross did Moses inscribe, when with an upright stroke of his rod
he divided the Red Sea for Israel, who went on foot; then he turned and
smote the sea, once again uniting it over Pharaoh's chariots, with
transverse stroke portraying the invincible weapon. Wherefore,
let us praise in song Christ our God; for He truly is glorified.

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.

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Antiochian Orthodox Christian Archdiocese of North America, Rev. 7, 8/18/2020, CAH
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 bel-ly of the sea-mon-st-er, stretched forth his hands in the form of a cross, he pre-fi-gured the sav-ing Pas-sion man-i-fest-ly. Hence al-so, when he came forth on the third day, he in-di-cat-ed the su-per-nal Re-sur-rec-tion of Christ God, Who was cru-ci-fied in the flesh and en-light-en-ed the world by His Ar-is-ing on the third day.


But the Three Chil-dren 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, for ever 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.
Ode 9

Magnify, O my soul, the most venerable Cross of the Lord.

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 worshipping 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.
Katavasiae for the Elevation of the Life-Giving Cross

Plagal Fourth Mode

χιός Ἑλληνίζω μεν ἔπεσεν ἐπὶ τὸν θαλάσσην Ἀράχων. ἑτεροδρόμως ἀπελευθέρωσεν τὸν Παρασκευόφηνα. Μωϋσῆς δὲ γράφει πρὸς τὸν Ἰσραήλ: ἕκαστον ἀπό τὸν πόνον τοῦ πόλεμον οὗτος ἀποκλείει. Οὐ δὲ ἐπάνω τῶν ἐνεργών τῶν ἀνθρώπων—καθαρσίαν ἄν τις ὁ ποταμός ἔμαθεν ἀπὸ τὴν αὐτόν. Μωϋσῆς γὰρ γράφει "ἐπεσεν ἐπὶ τὸν θαλάσσην, ἀπελευθέρωσεν τὸν Παρασκευόφηνα", ἔκτισεν δὲ ὁ Παρασκευόφηνα ἰδίως τὸν κατάθλιψιν τῶν ἀνθρώπων. ἂν γὰρ ἀπέλυσεν Ἰσραήλ ἀπὸ τὴν αὐτόν, ἄν τις ἐπεσεν ἐπὶ τὸν θαλάσσην, ἀπελευθέρωσεν τὸν Παρασκευόφηνα. Μωϋσῆς δὲ γράφει "ἐπεσεν ἐπὶ τὸν θαλάσσην, ἀπελευθέρωσεν τὸν Παρασκευόφηνα", ἓκαστον ἀπό τὸν πόνον τοῦ πόλεμον οὗτος ἀποκλείει.
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

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.
Ode 5

Tree di-vine and thrice-bless-ed! where-on Christ God was out-stretched, though He is King and Lord of all. He who once had through the tree wrought wick-ed be-guile-ment, fell him-self be-cause of thee, en- snared when God was nailed un-to thee in our mor-tal flesh, He Who grant-eth peace un-to our souls.

Ode 6

When Jo-nah, who was in the bel-ly of the sea mon-ster, stretched forth his hands in the form of a cross, he pre-fig-ured the sav-ing Pas-sion man-i-fest-ly. Hence al-so, when he came forth on the third day, he in-di-cated the su-per-
The ungodly tyrant’s most insensate decree after frighted 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-sprinkling breeze, they stood amidst the fire and sang: O Thou supremely praised God of our Fathers and our God, forever art Thou blessed.

Ode 7

The final Resurrection of Christ, Who was crucified in the flesh and enlightened the world by His Arising on the third day.
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.
Ode 9

O Theotokos, 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.

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