Ode 9

(The Byzantine notation begins after the page numbered 10.)

If it is the feast of the Elevation of the Cross, continue on with the following troparia of the First and Second Canon.

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Antiochian Orthodox Christian Archdiocese of North America, Rev. 8, 9/13/2020, CAH
Let all the trees of the forest rejoice, for their nature hath been sanctified by Him Who planted them in the beginning, even Christ, Who was stretched out upon the Tree. Through its elevation now, Him do we worship and magnify.

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

A sacred horn is raised up for those of godly mind, even the Cross of Him that is the Head of all, where-with all the horns of the spiritual powers of wickedness are broken. Through its elevation now, Him do we worship and magnify.
Second Canon (same tone)

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Not suffering the deadly bitterness of the tree to continue, O Lord, Thou hast utterly blotted it out through the Cross. Wherefore, wood also once destroyed the bitterness of the waters of Marah, prefiguring the working of the Cross, which all the powers of Heaven magnify.

Glory to the Father, and to the Son, and to the Holy Spirit.

Though we were continually sunk in the gloom of our forefather, O Lord, this day Thou hast lifted us up again through the Cross. For as our nature before was pulled down into error through rank in-tem-per-ance,
For the feast of the Elevation of the Cross, conclude with the following Katavasiae of the Ninth Ode, from both canons: "O Theotokos, thou art a mystical paradise . . .
and "Today the death that came to man . . . ."
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.

Today the death that came to man through eating of the tree is abolished through the Cross. For the curse of our first mother Eve that fell on all mankind is destroyed by the Fruit of the pure Mother of God, whom all the powers of Heaven magnify.
Katavasiae for the Elevation of the Life-Giving Cross

Plagal Fourth Mode

'Ηχός λ Νη

Ode 9

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

Theotokos, thou art a mystical paradise, which being un-tilled 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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If it is the feast of the Elevation of the Cross, continue with the following troparia of the First and Second Canon:

M

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

L

Let all the trees of the forest rejoice, for their nature hath been sanctified by Him Who planted them in the beginning, even Christ, Who was stretched out upon the Tree. Through its elevation now, Him do we worship and magnify.

M

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

A

Sacred horn is raised up for those of godly mind,
Elevation of the Life-Giving Cross – Matins – Katavasiae, Ode 9

Even the Cross of Him that is the Head of all, where-with all the horns of the spiritual powers of wickedness are broken. Through its elevation now, Him do we worship and magnify.

Second Canon (same tone)

Magnify, O my soul, the Elevation of the Life-giving Cross of the Lord.

Today the death that came to man through eating of the tree is abolished through the Cross. For the curse of our first mother Eve that fell on all mankind is destroyed by the

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Fruit of the pure Mother of God, whom all the powers of Heaven magnify.

Magnify, O my soul, the Elevation of the life-giving Cross of the Lord.

Not suffering the deadly bitterness of the tree to continue, O Lord, Thou hast utterly blotted it out through the Cross. Wherefore, wood also once destroyed the bitterness of the waters of Marah, prefiguring the working of the Cross, which all the powers of Heaven magnify.
Glory to the Father, and to the Son, and to the Holy Spirit.

Though we were continually sunk in the gloom of our forefather, O Lord, this day Thou hast lifted us up again through the Cross. For as our nature before was pulled down into error through rank incontinence, we have been restored to our full inheritance by the light of Thy Cross, which we the faithful magnify.

Both now and ever, and unto ages of ages. Amen.
For the feast of the Elevation of the Cross, conclude with the following Katavasiae of the Ninth Ode, from both canons: "O Theotokos, thou art a mystical paradise . . ." and "Today the death that came to man . . . ."

Theotokos, thou art a mystical paradise, which being untilled 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.

Today the death that came to man through eating of the tree is abolished through the Cross. For the curse of our first mother Eve that fell upon all mankind is destroyed by the Fruit of the pure Mother of God, whom all the powers of Heaven magnify.

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