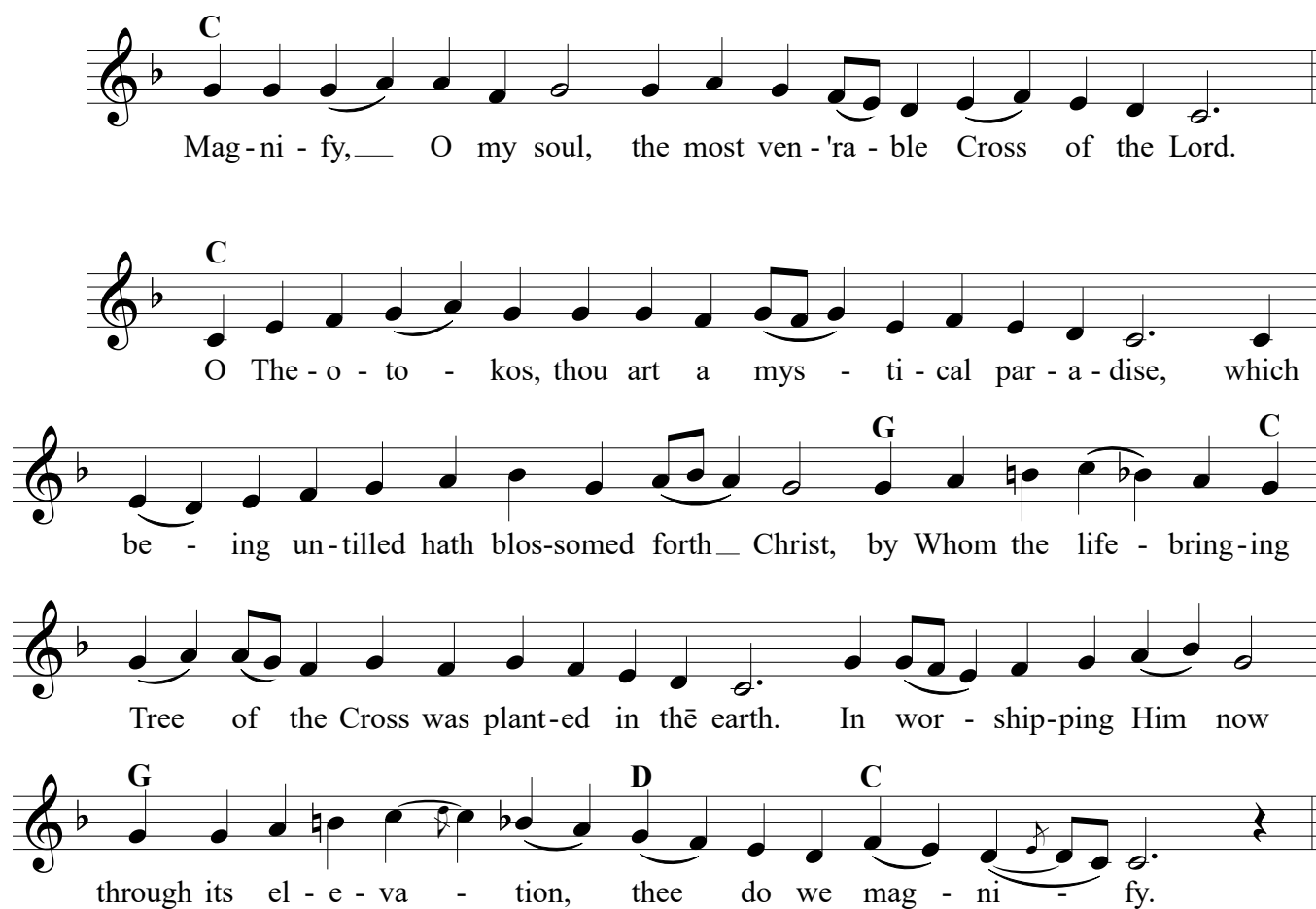


Ode 9

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



Mag-ni - fy, O my soul, the most ven - 'ra - ble Cross of the Lord.

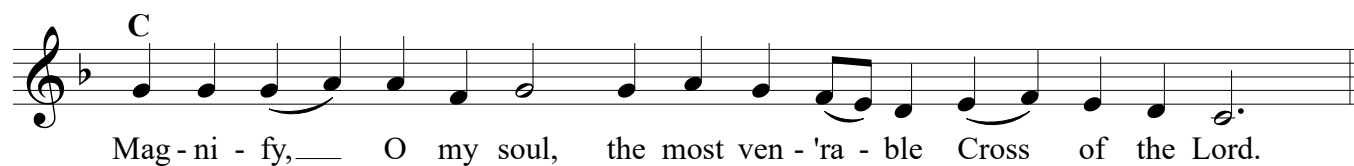
O The - o - to - kos, thou art a mys - ti - cal par - a - dise, which

be - ing un-tilled hath blos-somed forth Christ, by Whom the life - bring-ing

Tree of the Cross was plant-ed in thē earth. In wor - ship-ping Him now

through its el - e - va - tion, thee do we mag - ni - fy.

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



Mag-ni - fy, O my soul, the most ven - 'ra - ble Cross of the Lord.

C  
Let all the trees of the forest re-joyce, for their nature hath been

D  
sanc-ti-fied by Him Who plant-ed them in the be-gin-ning, e-ven Christ, Who

C G  
was stretched out up-on the Tree. Through its el-e-va-tion now,

D C  
Him do we wor-ship and mag-ni-fy.

C  
Mag-ni-fy, O my soul, the most ven-'ra-ble Cross of the Lord.

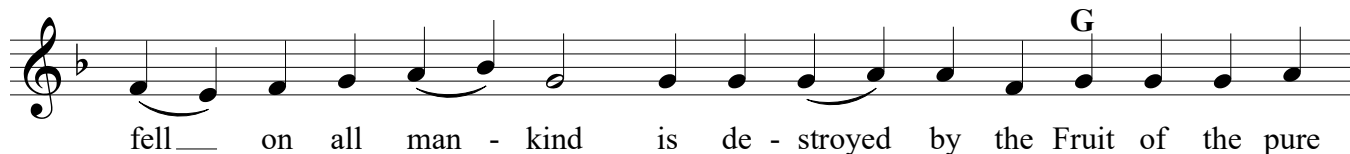
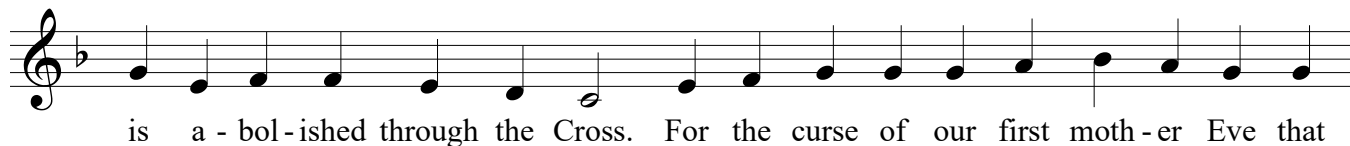
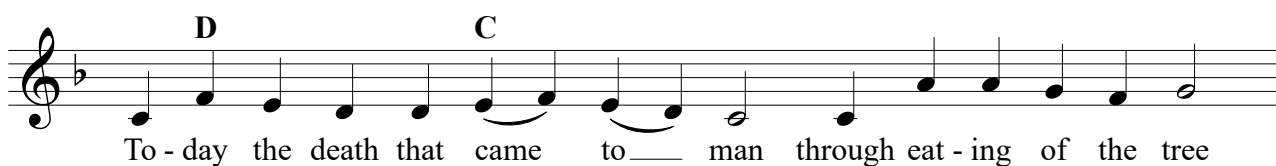
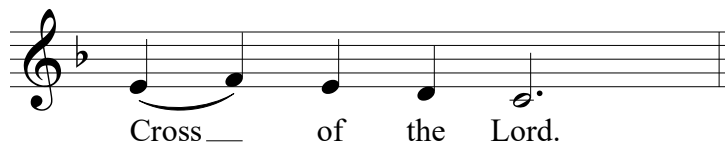
A sa-cred horn is raised up for those of god-ly mind, e-ven the Cross of

Him that is the Head of all, where-with all the horns of the spir-i-tu-al

pow-ers of wick-ed-ness are bro-ken. Through its el-e-va-tion

now, Him do we wor-ship and mag-ni-fy.

## Second Canon (same tone)



Not suf - fer - ing the dead - ly bit - ter - ness of the  
 tree to con - tin - ue, O Lord, Thou hast ut - ter - ly blot - ted it  
 out through the Cross. Where - fore, wood al - so once de - stroyed the bit - ter - ness  
 of the wa - ters of Mar - ah, pre - fig - ur - ing the work - ing  
 of the Cross, which all the pow - ers of Heav - en mag - ni - fy.  
 Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.  
 Though we were con - tin - u - al - ly sunk - en in the gloom of our fore - fa - ther, O  
 Lord, this day Thou hast lift - ed us up a - gain through the Cross. For as our  
 na - ture be - fore was pulled down in - to er - ror through rank in - tem - per - ance,

G C

we have been re-stored to our full in - her - i - tance by the

D C

light of Thy Cross, which we the faith-ful mag - ni - fy.

Both now and ev - er, and un - to ag - es of ag - es. A - men.

D C

That Thou might - est show the world the fig - ure of the Cross

wor-shipped in all plac - es as most glo - ri - ous, O Lord, Thou hast

formed it in the heav - en, splen - did with un - ap - proach - a - ble light,

G C D

an in - vin - ci - ble pan - o - ply for the King, which all the

C

pow - ers of Heav - en mag - ni - fy.

*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 . . . ."*

## Katavasiae of Ode 9

O The - o - to - kos, thou art a mys - ti - cal par - a - dise, which  
 be - ing un-tilled hath blos-somed forth— Christ, by Whom the life - bring-ing  
 Tree of the Cross was plant-ed in thē earth. In wor - ship-ping Him now  
 through its el - e - va - tion, thee do we mag - ni - fy.

To - day the death that came to\_\_ man through eat - ing of the tree  
 is a - bol-ish-ed through the Cross. For the curse of our first moth - er Eve that  
 fell\_\_ on all man - kind is de - stroyed by the Fruit of the pure Moth - er of  
 God, whom all the pow - ers of Heav-en mag-ni - fy.

# ΚΑΤΑΒΑΣΙΑΕ FOR THE ELEVATION OF THE LIFE-GIVING CROSS

Plagal Fourth Mode

Ἦχος λ̣ ϣ̣ Νη

## Ode 9

**M**<sup>(N)</sup> ag- ni- fy, \_\_\_ O my soul, <sup>Δ</sup> the most ven- 'ra- ble Cross

of the Lord. <sup>υ</sup>

**O**<sup>(N)</sup> The- o- to- kos, thou art a mys- - - ti- cal par-

a- dise, <sup>υ</sup> which be- - ing un- tilled hath blos-somed forth \_\_\_ Christ, <sup>Δ</sup> by

<sup>(N)</sup> Whom the life- - bring-ing Tree \_\_\_ of \_\_\_ the Cross was plant-ed in the

earth. <sup>υ</sup> In wor- ship- ping Him now through its el- e- va- tion, \_\_\_

<sup>(N)</sup> <sup>(N)</sup> thee \_\_\_ do we mag- - ni- - fy. <sup>υ</sup>

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

**M**<sup>(N)</sup> ag- ni- fy, \_\_\_ O my soul, <sup>Δ</sup> the most ven- 'ra- ble Cross

of the Lord.



**L** et all the trees of \_ the for- est re-joyce, <sup>γ</sup> for their na-

ture hath been sanc- ti- fied by Him Who plant- ed them in the be-

gin- ning, e- ven Christ, Who was stretched out up- on the Tree. <sup>γ</sup> Through

its el- e- va- tion\_ now, Him do we wor- - ship and mag- - ni- -

fy.

**M**<sup>(N)</sup> ag- ni- fy, \_\_\_ O my soul, <sup>Δ</sup> the most ven- 'ra- ble Cross

of the Lord.



**A** sa- cred horn is raised up for those of god- ly mind, <sup>γ</sup>



<sup>3</sup> e- ven the Cross of Him that is the Head of all, <sup>(Δ)</sup> where-with all the  
<sup>(N)</sup> horns of the spir- i- tu- al pow- - - ers of wick- ed- ness are bro-  
ken. <sup>(Δ)</sup> Through its el- e- va- tion <sup>(Π)</sup> now, Him do we wor- - ship and  
<sup>(N)</sup> mag- - ni- - fy. <sup>(γ)</sup>

Second Canon (same tone)

<sup>(N)</sup> **M** ag- ni- fy, \_\_\_ O my soul, the El- e- va- tion of the life-  
- giv- ing Cross of the Lord. <sup>(γ)</sup>

<sup>(Π)</sup> **T** o- day the death that came to <sup>(N)</sup> man <sup>(γ)</sup> through eat- ing of the tree  
is a- bol- ished through the Cross. <sup>(γ)</sup> For the curse of our first  
moth-er Eve that fell \_\_\_ on all man- kind <sup>(Δ)</sup> is de- stroyed \_\_\_ by the

(Δ) ————— 3 ————— (Π) 2 ————— Γ —————  
Fruit of the pure Moth-er of God, whom all the pow- - ers of Heav-

(Z) ————— Γ —————  
en mag- - ni- - fy. γ

(Z) M ————— + —————  
Mag- ni- fy, \_\_\_ O my soul, the El- e- va- tion of the life-

————— Γ —————  
- giv- ing Cross of the Lord. γ

(Π) (Z) ————— γ ————— 3 —————  
Not suf- fer-ing the dead-ly bit- ter- - ness of the tree

————— Δ ————— 3 (Π) 3 —————  
to con- tin- ue, O Lord, Thou hast ut- ter-ly blot- ted \_ it

(Z) ————— γ ————— 2 ————— 3 —————  
out through the Cross. Where-fore, wood al- so once de-stroyed the

3 ————— 5 ————— ↑ Δ —————  
bit- ter-ness of the wa- - ters of Mar- ah, pre- fig- ur- ing

————— 3 ————— (Π) 2 ————— Γ —————  
the work- ing of the Cross, which all the pow- - ers of Heav-en

(Z) ————— Γ —————  
mag- - ni- - fy. γ

**G**lo-ry to the Fa-ther, and to the Son, and to the Ho-ly

Spir- - it. v

**T**<sup>(Π)</sup>hough we were con-<sup>(N)</sup>tin- u- al- ly sunk- en v in the gloom of

our fore-fa-ther, O Lord, 3 this day Thou hast lift- ed us up a- gain

through the Cross. 5 For as our na- ture be- fore was pulled down in-

to er-ror through rank in- tem- per- ance, (Δ) we have been re-stored

to our full in- her- i- - tance (N) by the light of Thy Cross, 3 which

<sup>(Π)</sup> we the faith- ful mag- <sup>(N)</sup> - ni- - fy. v

**B**<sup>(N)</sup>oth now and ev- er, and un- to 3 ag- es \_\_ of ag- es. A-men. v

T hat Thou might- - est show the \_\_ world <sup>(Π)</sup> the fig- ure of the  
 Cross wor-shipped in all plac- es as most glo- ri- ous, O Lord, <sup>(N)</sup> Thou  
 hast formed \_\_ it in the heav-en, splen- - did with un- ap- proach-  
 a- ble light, <sup>(Δ)</sup> an in- vin- ci- ble pan- o- ply for the King, <sup>(N)</sup> which <sup>(Π)</sup>  
 all the pow- - ers of Heav-en mag- - ni- - fy. <sup>(N)</sup>

*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 The- o- to- kos, thou art a mys- - - ti- cal par-  
 a- dise, <sup>(N)</sup> which be- - ing un- tilled hath blos-somed forth \_\_ Christ, <sup>(Δ)</sup> by  
 Whom the life- - bring-ing Tree <sup>(N)</sup> \_\_ of \_\_ the Cross was plant- ed in the  
 earth. <sup>(Δ)</sup> In wor- ship- ping Him now through its el- e- va- tion, \_\_

<sup>(Π)</sup> <sup>(N)</sup>  
thee \_\_\_ do we mag- - ni- - fy. γ  
α

**T** <sup>(Π)</sup> <sup>(N)</sup> <sup>3</sup> <sup>γ</sup>  
o- day the death that came to \_man through eat- ing of the tree

<sup>γ</sup>  
is a- bol- ished through the Cross. For the curse of our first

<sup>Δ</sup>  
moth-er Eve that fell \_\_\_ on all man-kind is de- stroyed by the

<sup>(Δ)</sup> <sup>3</sup> <sup>(Π)</sup> <sup>2</sup> <sup>Γ</sup>  
Fruit of the pure Moth-er of God, whom all the pow- - ers of Heav-

<sup>(N)</sup> <sup>(Δ↓)</sup> <sup>(M)</sup>  
en mag- ni- fy. \_\_\_\_\_ γ  
α

