

Sing the Matins Service, from the Matins Byzantine Project by Kazan, as usual up to "God is the Lord...". Then sing the Troparion, "O Lord, save thy people...", in Tone 1 as on page 61 of this book.

Now read the Kathismata as on page 298 and 299 of "Divine Prayers & Services" by Nassar.

Then sing the Anabathmoi as on page 63 of the Matins Byzantine Project, "From my youth up...", followed by the Prokeimenon in Tone 4 on the top of page 63 of this book: "All the regions of the earth ...".

Continue with pages 65-66 of the Matins Byzantine Project, and after Psalm 50, sing the "Glory..." on the bottom of page 63 of this book, and "O thou tripartite Cross of Christ..." Then sing "Both now..." and repeat "O thou tripartite Cross of Christ...". Continue on page 64 of this book with "Have mercy upon me, O God...", and then sing the Idiomelon in Tone 6 as on the bottom of page 64.

Sing the Katabasiae of the Cross through the Ninth Ode as on pages 65 to 72 of this book.

Sing the first Exaposteilarion of the Feast twice, as on page 73 of this book, followed by another Exaposteilarion on pages 73 & 74 of this book.

Then sing the Praises in Tone 8 from page 75 of this book through the top of page 78, followed by the "Glory ... Both Now..." in Tone 6 as on page 78, then "Today arriveth the Cross..." as on page 79.

Then sing the Great Doxology in Tone 6, and follow the Nassar Book on pages 304 and 305 for the Procession of the Cross. The music for the Procession and the Divine Liturgy is as follows:

PROCESSION OF THE CROSS

Pages 80 to 82

THE DIVINE LITURGY

SECOND ANTIPHON

Page 83

ENTRANCE HYMN

Page 83

KONTAKION

Page 83 to 84

EIRMOS OF THE NINTH ODE

Page 84 to 85

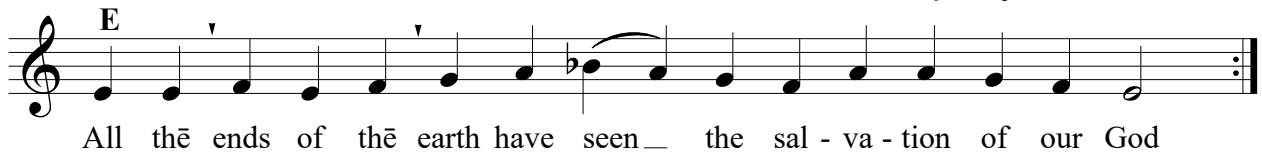
KOINONIKON TONE 8

Page 85 to 86

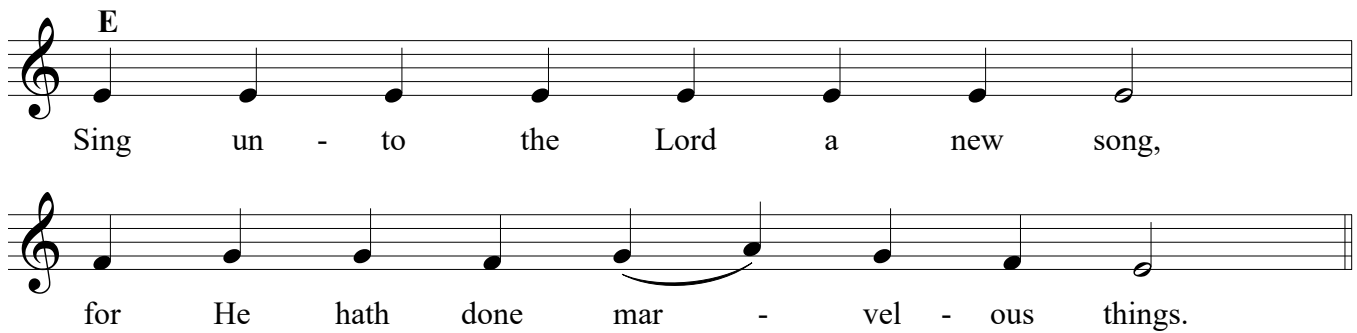
September 14th
Elevation (Exaltation) of the Holy Cross
Prokeimenon at Orthros/Matins

Byzantine Chant Tone/Mode 4

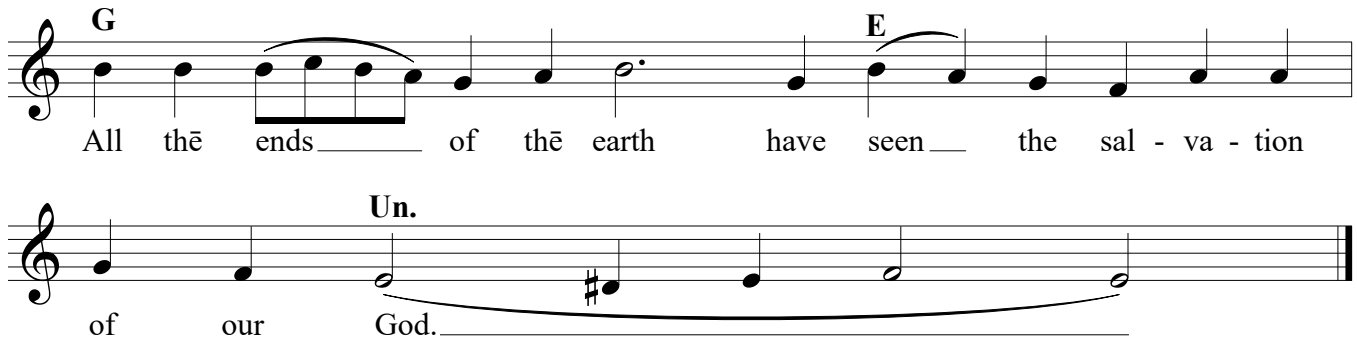
Basil Kazan
(1915-2001)
Adapted by Dn John El Massih



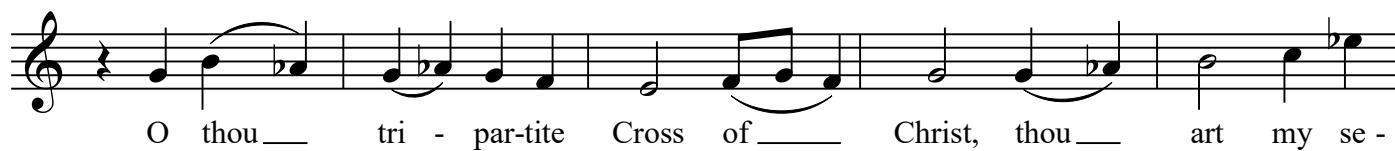
Verse



Third time

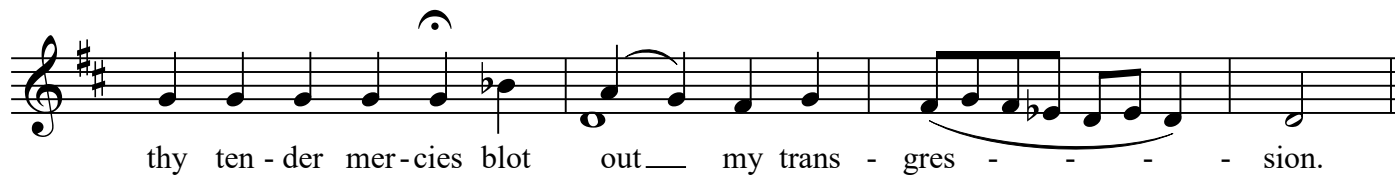
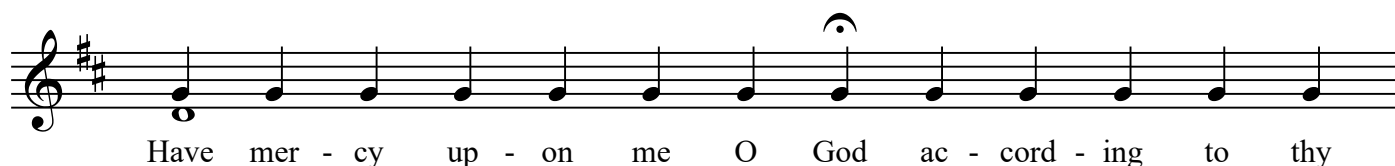


After the reading of Psalm 50, sing the following in Tone 2.

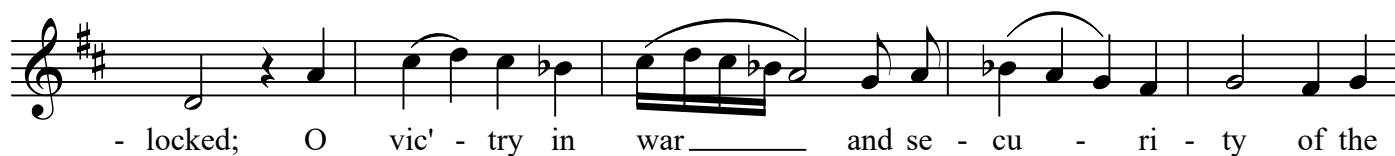
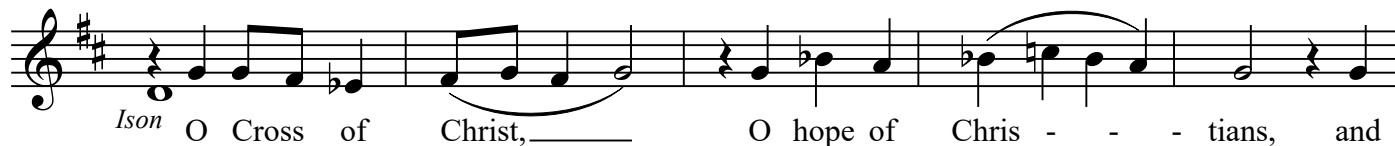




Now repeat "O thou tripartite Cross of Christ...", then "Have mercy..." as below.



Idiomelon Tone 6



ū - ni - verse; O phy - si - cian of the sick and re-sur rec - tion

of _____ the _____ dead, have mer - cy up - on _____

us. _____

September 14th
The Elevation (Exaltation) of the Cross
Katavasiae
(Sung on August 1, August 6-13 & August 24-September 21)

Byzantine Chant Tone 8
Plagal Fourth Mode

Ode 1

Chadi Karam

Un. F

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 thē in-vin-ci-ble weap-on. Where-fore,

let us praise in song Christ our God; for He tru-ly is glo-ri-fied.

Ode 3

C

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.

Ode 4

F

I have hear - kened and heard, O Lord, of thy dis - pen - sa - tion's most

C

awe - some mys - ter - y; and I came to knowl - edge of Thy works,

F

and I sang the praise of Thy Di - vin - i - ty.

Ode 5

C D C

O Tree di - vine and thrice - bless - ed! where - on Christ God —

(Zygos scale)

was out - stretched, though He is King and Lord of all. He who once had

G

through the tree wrought wick - ed be - guile - ment, fell him - self be -

Un. F G

- cause of thee, en - snared when God was nailed un - to thee in our

D C

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 - cat - ed the su - per - nal Res - ur - rec - tion of
 Christ__ God, Who was cru - ci - fied__ in the flesh and en - light - ened the
 world by His A - ris - ing on__ the third__ day.

Ode 7

Thē 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

C (Hard chromatic)

rage__ wild and bes - tial, nor by roar - ing fire; but in an

G F

ech - o - ing and dew - be - sprin - kling breeze, they stood a - midst the

G C

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 wor - ship the Lord.

D C

O__ ye Chil - dren, e - qual in num - ber to the Trin - i - ty, bless ye

God the Fa - ther and Cre - a - tor; praise ye the Word, Who de - scend -

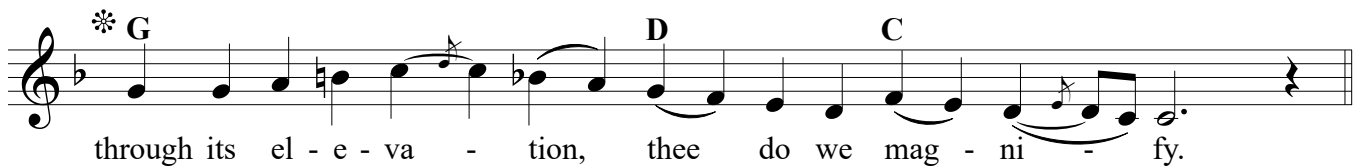
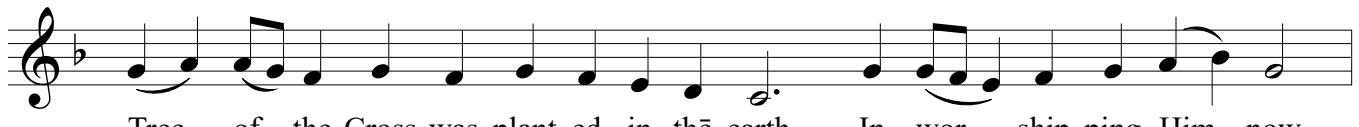
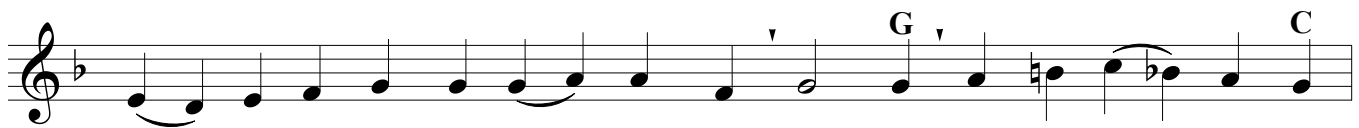
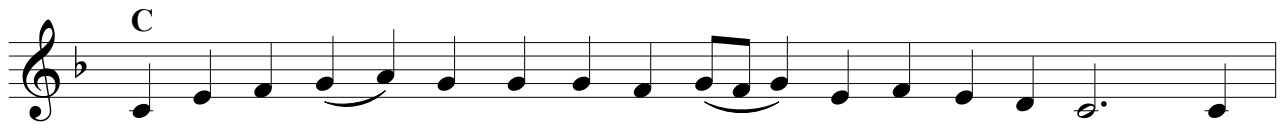
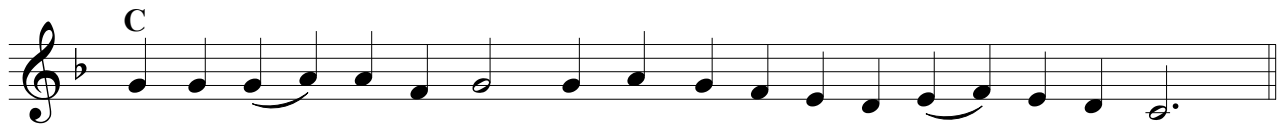
G

- ed and changed the fire__ in - to dew; and su - preme - ly ex - alt the All -

C D C G↓ Un.

- ho - ly Spir - it, Who grant - eth life un - to all for ev - er.

Ode 9



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



C

Let all the trees of the for - est re-joyce, for their na - ture 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 - er - a - ble Cross of the Lord.

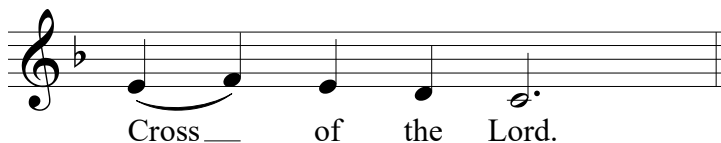
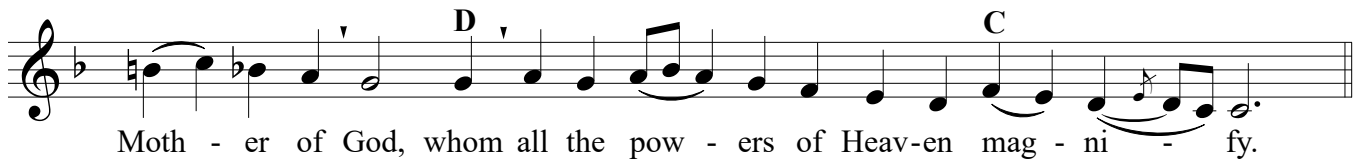
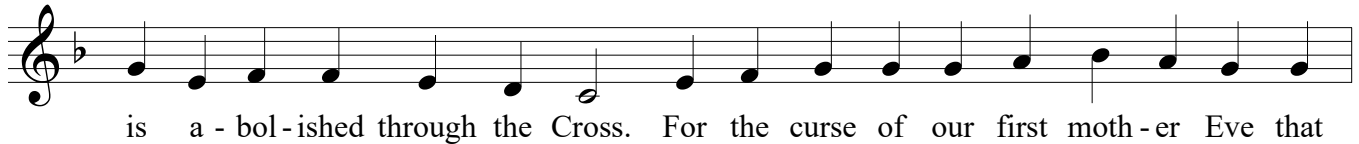
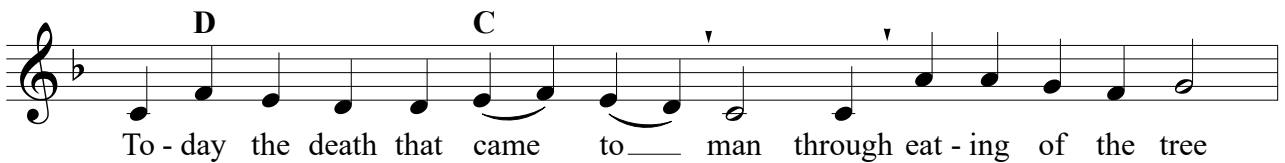
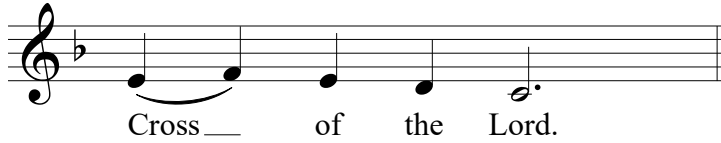
A sa - cred horn is raised up for those of god - ly mind, e - ven the Cross of

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-destroyed 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-er-ance,



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

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

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 - ished 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.

September 14th

THE EXALTATION OF THE HOLY CROSS

Exaposteilaria

Byzantine Tone 2

Special Melody: *While Thy disciples looked on Thee*

E



The Cross is the guard - i - an of the whole world;

2



the Cross is the sup - port and staff of the faith - ful;

3

G



the Cross is the beau - ty of the Church of Christ;

4

F *E*



the Cross is the might - y strength of kings;

5

Un. *G*



the Cross is the glo - ry of An - - - gels;

6

E



it is the wound - ing of de - - - mons.

Exaposteilaria for the Exaltation of the Holy Cross - 2

Byzantine Mode 2

Special Melody: *Hearken, ye women*

7 **G** **F** **E**
To - day the Cross is lift - ed up, and all the world is

8 **G**
sanc - ti - fied. For Thou, while throned with the Fa - ther

9 **F** **E** **G**
and with thē All - ho - ly Spir - it, by stretch-ing out Thy

10 **F** **E** **G**
hands there-on, hast drawn the whole world to Thy-self, that it might

11
know Thee, O my Christ. There-fore, vouch-safe di - vine glo - ry

12 **G** *Un. rit.* **F** **G**
to them that trust in thy good - ness.

September 14th

Elevation (Exaltation) of the Holy Cross

Stichera at the Praises

Byzantine Chant Tone 8
Special melody: *O strange wonder*

Adapted by Dn. John El Massih
from various sources



D C

1) O strange won - der, great and mar - vel - ous! To - day the

life - bear - ing Tree, thē all - ho - ly and

G↓ C G↓

pre - cious Cross,, be - ing lift - ed up on high,

C

is made man - i - fest o - pen - ly. All of thē

G↓

ends _____ of thē earth give glo - ry now,

C

and all the de - mons are sore - ly ter - ri - fied.

O _____ what a gift is this, kind - ly grant - ed to us

Un. G↓

mor - tal men, O Christ! Where - by save our souls, since

C

Thou a - lone art mer - ci - ful.

D **C**

2) O strange won - der, great and mar - vel - ous! The Cross, which

held the Most High like a grape - clus - ter

G↓ **C** **G↓**

full of life, clear - ly doth ap - pear this day

C

lift - ed high up a - bove the earth. Through it, we

G↓

all have been drawn nigh un - to God,

C

and death is ut - ter - ly swal - lowed up at last.

O thou un - sul - lied Tree! through which, as we send up

Un. **G↓**

glo - ry un - to Christ, we par - take of E - den's

C

come - ly and im - mor - tal fruit.

3) O strange won - der, great and mar - vel - ous! The length and
breadth of the Cross is thē ē - qual of
Heav - en's span, for by means of grace di - vine
it doth hal - low the ū - ni - verse. By this, bar -
- bar - i - an na - tions are sub - dued;
by this, the scep - ters of princ - es are made strong.
O lad - der most di - vine! Where - by we as - cend un -
- to the Heav - ens' heights, while ex - alt - ing Christ the
Lord with hymns and songs of praise.

Slow

Glo - - - ry to the Fa - ther and to the

Son and to the Ho - ly Spir - - - it.

Both now and ev - er, and un - to a - ges of

a - - - ges. A - - - men.

To - day ar - riv - eth the Cross of the Lord, and be -

- liev - ers re - ceive it ea - ger - ly, ac - quir - ing there - from

heal - ing of soul and bod - y and ev' - - ry

sick - - - ness. Let us, there - fore, wel - come it with joy and

fear: with fear be - cause of sin, be-ing un - wor - - -

- thy; with joy be - cause of the sal - va - tion which

Christ, — who was nailed there - on and who pos - ses - eth the

Great Mer - cy, grant - ed — to — the — world.

*Then, sing the Great Doxology in Tone 6, and follow the rubrics and instructions
in The Divine Prayers & Services by Nassar, pages 304-305.*