

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 Exapostilarion of the Feast twice, as on page 73 of this book, followed by another Exapostilarion 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

All the ends of the earth have seen the salvation of our God

Verse

Sing unto the Lord a new song,  
for He hath done marvelous things.

Third time

All the ends of the earth have seen the salvation of our God.

Un.

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

Glo-ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.

O thou\_\_\_\_ tri - par-tite Cross of \_\_\_\_ Christ, thou\_\_\_\_ art my se -

- cure\_\_\_\_ pro - tec - - - - tion. Sanc - ti - fy\_\_\_\_ me, there - fore,

by\_\_\_\_ thy\_\_\_\_ might, that with faith\_\_\_\_ and long - ing

I may a - dore and glo - ri - fy thee.

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

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

Have mer - cy up - on me O God ac - cord - ing to thy  
lov - ing kind - ness ac - cord - ing to the mul - ti - tude of  
thy ten - der mer - cies blot out my trans - gres - sion.

Idiomelon Tone 6

Ison O Cross of Christ, O hope of Christians, and  
guide of the lost; O ha - - - ven of the winter - - - locked;  
O vic' - try in war and se - cu - - - ri - ty of the

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

C D he di - vid - ed the Red Sea for Is - ra - el, who went on foot; then he turned and

C F smote the sea, once a - gain u - nit - ing it o'er Phar-ah's char - i - ots, with

C Un. F trans-verse stroke por - tray - ing thē in - vin - ci - ble weap - on. Where-fore,

Un. 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

G Church that for - mer - ly was bar - ren hath the Wood of the Cross now

D C 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  
awe - some mys - ter - y; and I came to knowl-edge of Thy works,  
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  
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-fi-gured the sav-ing Pas-sion man-i-fest-ly. Hence al-also, 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-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 wor - ship the Lord.

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 -

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

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

**Ode 9**

C

Mag - ni - fy,\_\_\_ O my soul, the most ven - er - a - 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

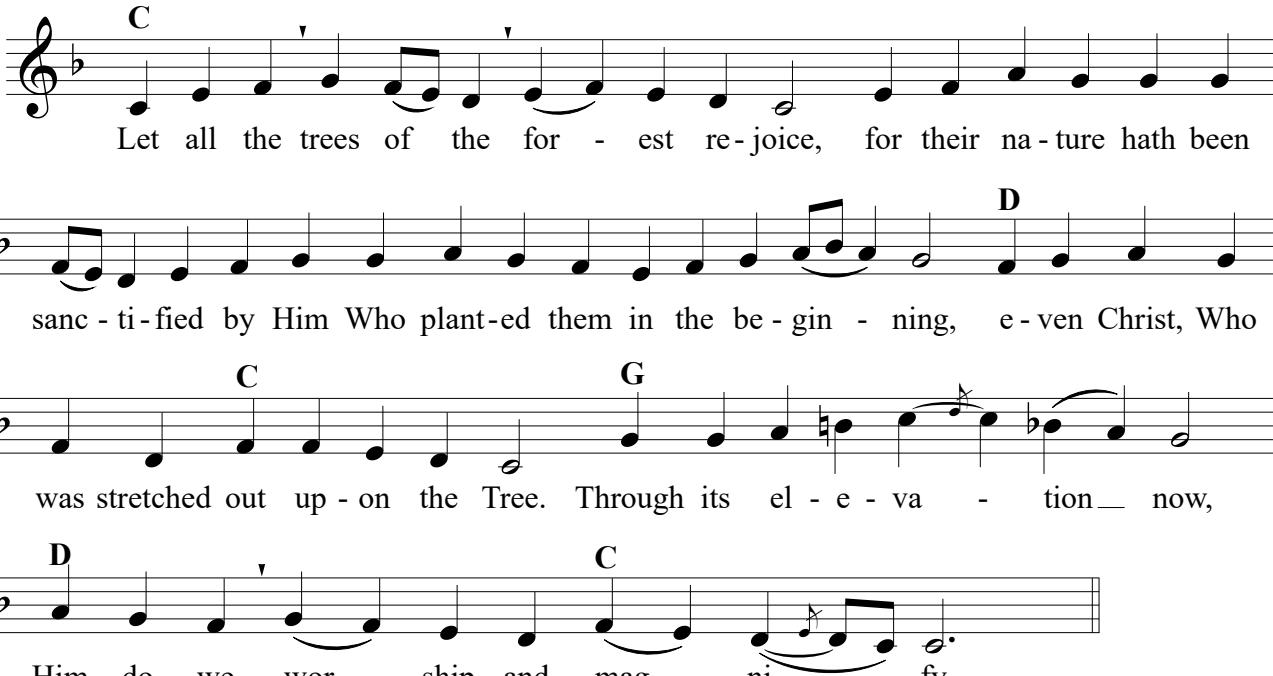
Tree of the Cross was plant-ed in the earth. In wor - ship-ping Him now

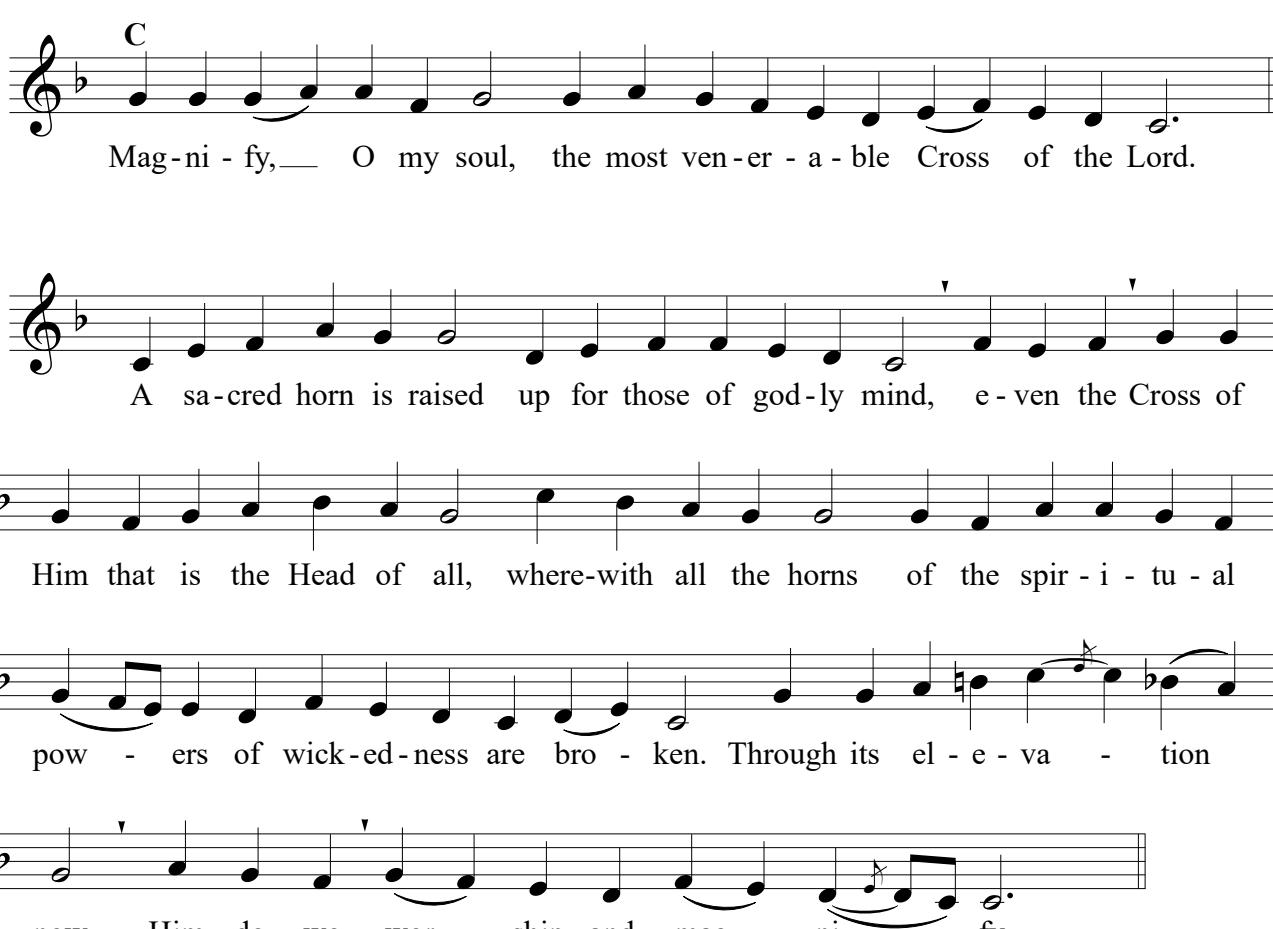
through its el - e - va - - tion, thee do we mag - ni - fy.

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

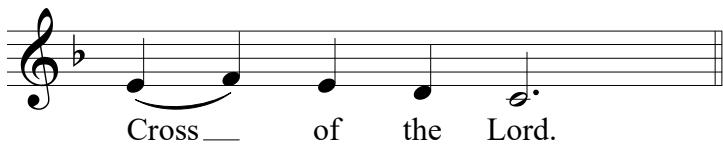
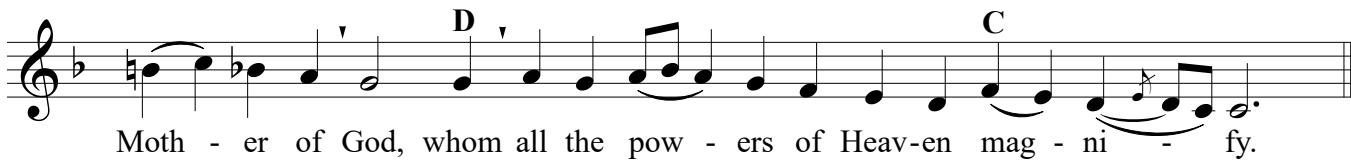
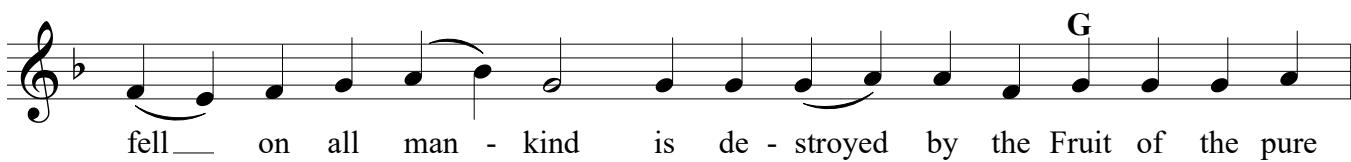
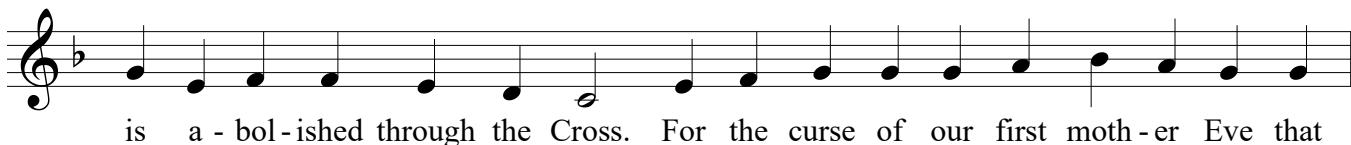
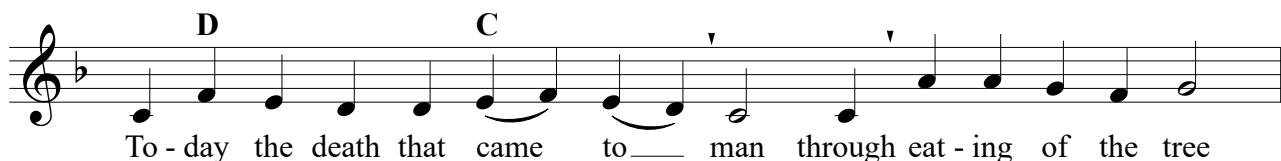
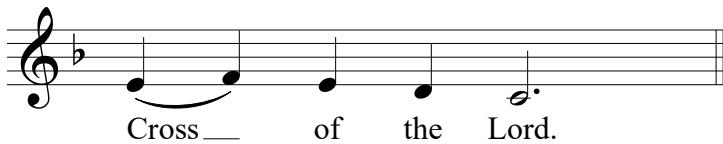
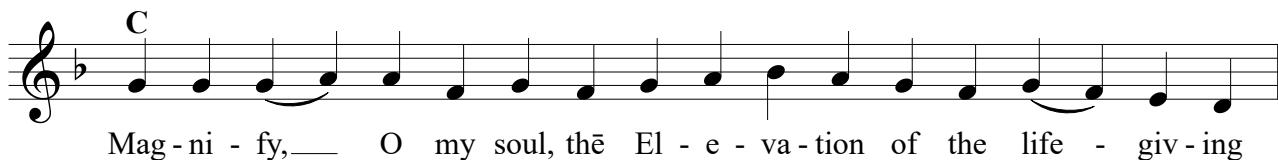
C

Mag - ni - fy,\_\_\_ O my soul, the most ven - er - a - ble Cross of the Lord.





**Second Canon (same tone)**



**D** Not - suf - fer - ing the dead - ly bit - - ter - - ness of the  
**D** tree to con - tin - - ue, O Lord, Thou hast ut - ter - ly blot - ted it  
**C** 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  
**D** 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.

**D** Though we were con-tin - u - al - ly sunk - en in the gloom of our fore-fa - - ther, O  
**C** 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 . . ."*

C

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

G C

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

G D C

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

D C

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. Un.

September 14th

## THE EXALTATION OF THE HOLY CROSS

### Exaposteilaria

Byzantine Tone 2

Special Melody: *While Thy disciples looked on Thee*

The musical notation consists of six staves of music, each with a different letter above it (E, F, G, Un., E, E) indicating the tone. The music is in common time with a treble clef. The lyrics are as follows:

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

4. the Cross is the might - y strength of kings;

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

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

## Byzantine Mode 2

### **Special Melody: *Hearken, ye women***

7 G 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 the 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 Dr. John El Massih  
 from various sources

1) O strange won - der, great and mar - vel - ous! To - day the  
 life - bear - ing Tree, the all - ho - ly and  
 pre - cious Cross,, be - ing lift - ed up on high,  
 is made man - i - fest o - pen ly. All of the  
 ends \_\_\_\_\_ of the earth give glo - ry now,  
 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.

September 14th - Elevation of the Cross - Stichera at the Praises - 2

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

held \_\_\_\_ the Most High like a grape - clus - ter

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

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

all \_\_\_\_ have been drawn nigh un - to God,

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

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

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

come - ly and im - mor - tal \_\_\_\_ fruit.

**D**

3) O strange won - der, great and mar - vel - ous! The length and

**C**

breadth of the Cross is the ē - qual of

**G↓ C G↓**

Heav - en's span, for by means of grace di - vine

**C**

it doth hal - low the ū - ni - verse. By this, bar -

**G↓**

- bar - i - an na - tions are sub - dued;

**C**

by this, the scep - ters of princ - es are made strong.

**Un.** **G↓**

O lad - der most di - vine! Where - by we as - cend un -

**C**

- 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.*