

katavasiae of the cross

Plagal of Fourth Tone. Ode One

A musical score for a single voice part, written in a plagal fourth tone. The score consists of eight staves of music. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The melody is written on a five-line staff. The lyrics are: "A cross did Mos - es in - scribe, when with an up - right stroke". The second staff continues the melody with lyrics: "of his rod he di - vid - ed the Red Sea". The third staff has lyrics: "for Is - ra - el, who went on foot; then he turned". The fourth staff has lyrics: "and smote the sea, once a - gain u - nit - ing it o'er". The fifth staff has lyrics: "Pha - raoh's cha - ri - ots, with trans - verse stroke por - tray - ing". The sixth staff has lyrics: "the in - vin - ci - ble wea - pon. Where - fore, let us". The seventh staff has lyrics: "praise in song Christ our God; for He tru - ly is". The eighth staff has lyrics: "glo - ri - fied." and ends with a double bar line. Dynamics markings include *C* (Crescendo) and *F* (Forte) throughout the piece.

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
Pha - raoh's cha - ri - ots, with trans - verse stroke por - tray - ing
the in - vin - ci - ble wea - pon. Where - fore, let us
praise in song Christ our God; for He tru - ly is
glo - ri - fied.

Ode Three

C

The rod is per-ceived as a fig-ure of the Mys-te-ry,
for by its blos-som-ing it showed who was chos-en 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 Four

F

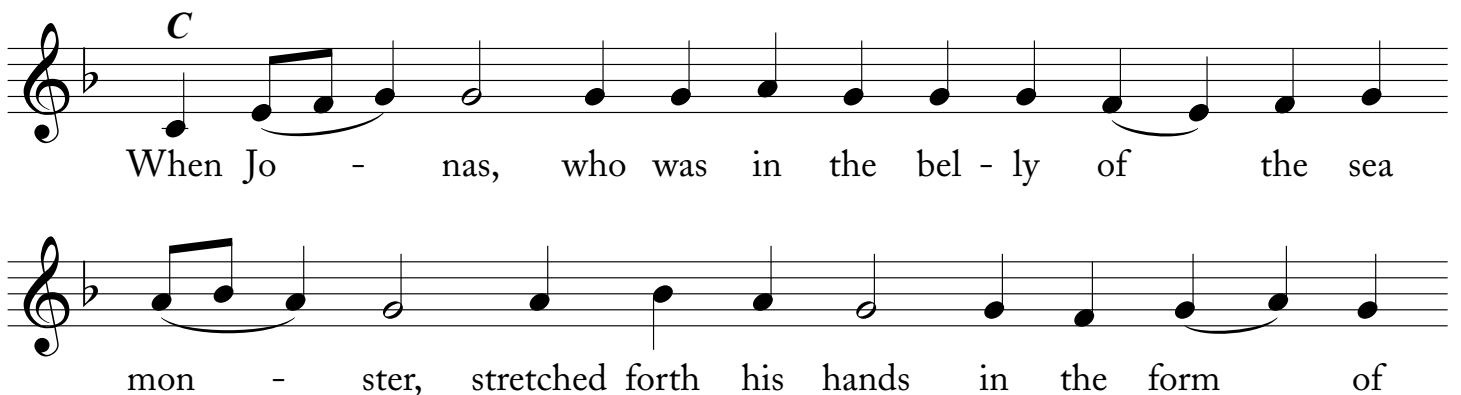
I have heark-ened and heard, O Lord, of Thy dis-pen-sa-tion's
G
most awe-some mys-te-ry; and I came to know-ledge of Thy
F
works, and I sang the praise of Thy Di-vi-ni-ty.

Ode Five



O 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 Six



When Jo - nas, 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
 Re - sur - 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 Seven

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 e - cho - ing and dew - be - sprink -

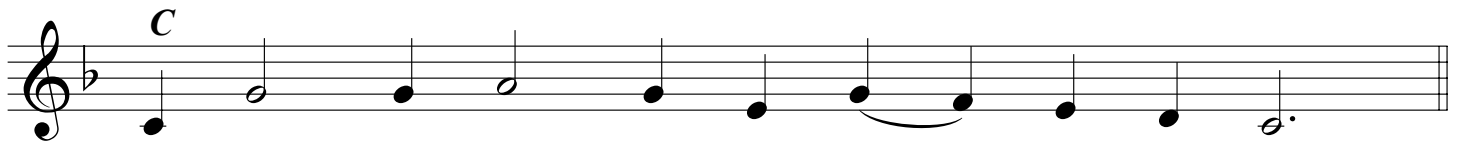
ling breeze, they stood a - midst the fire and

sang: O Thou su - preme - ly praised God of

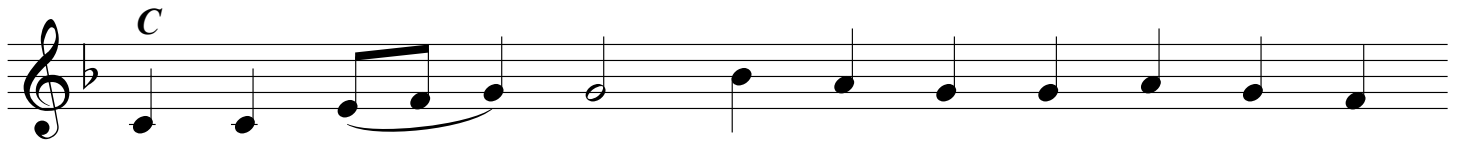
our Fa - thers and our God, for ev - er art Thou

bless - ed.

Ode Eight



We praise, we bless, and we wor - ship the Lord.



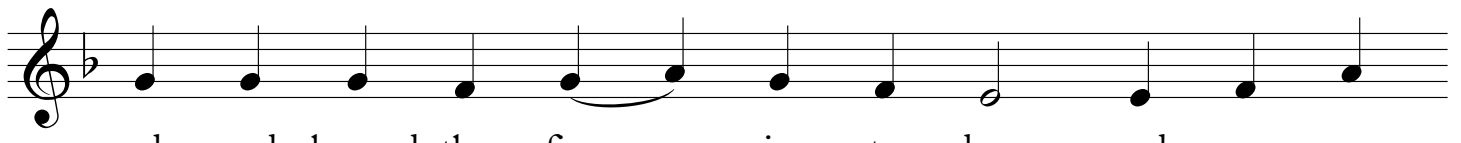
O ye Chil - dren, e - qual in num - ber to the



Tri - ni - ty, bless ye God the Fa - ther and Cre -



a - tor; praise ye the Word, Who de - scend -



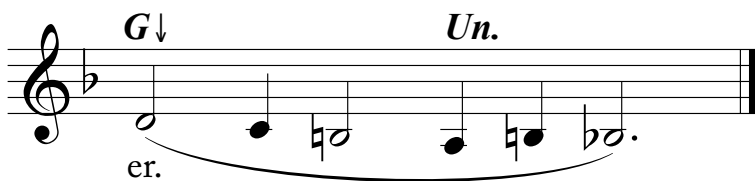
ed and changed the fire in - to dew; and su - preme -



ly ex - alt the All - ho - ly Spi - rit, Who



grant - eth life un - to all for ev -



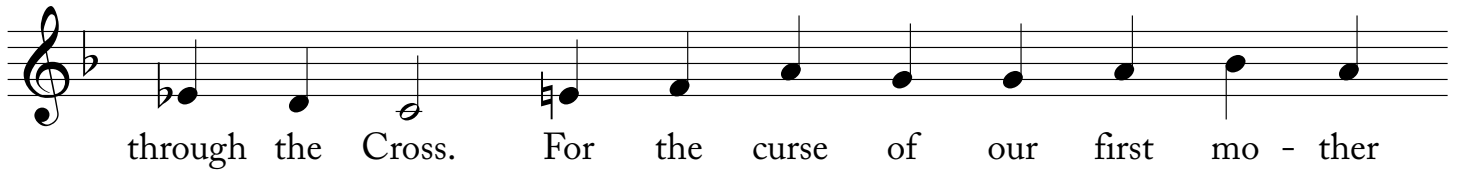
er.

Ode Nine

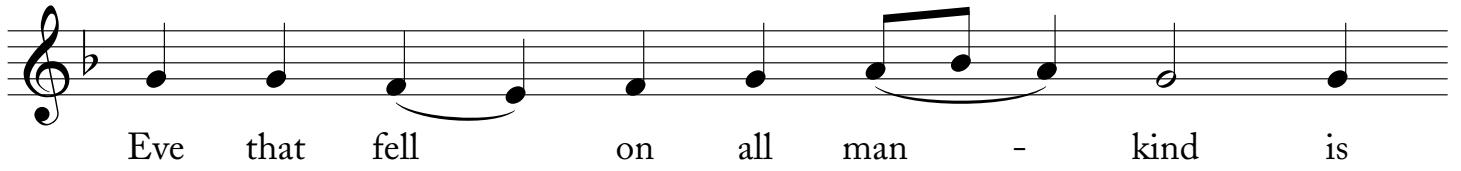
C
O The - o - to - kos, thou art a mys - ti - cal par - a -
dise, which be - ing un - tilled hath blos - somed forth Christ,
by Whom the life - bring - ing Tree of the Cross
was plant - ed in the earth. In wor - ship -
ping Him now through its ex - al - ta - tion,
C *D* *C*
thee do we mag - ni - fy.

Another

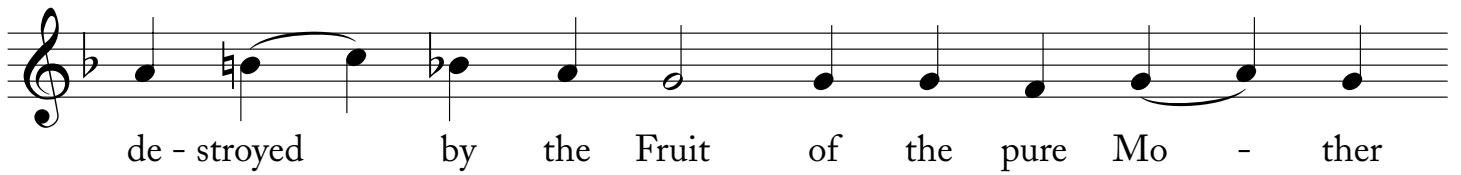
D *C*
To - day the death that came to man
through eat - ing of the tree is a - bol - ished



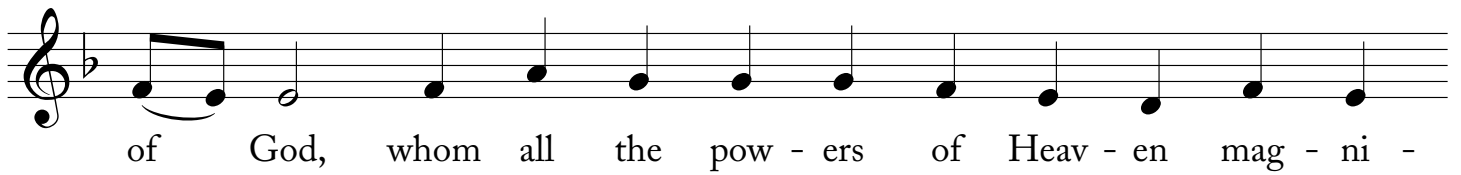
through the Cross. For the curse of our first mo - ther



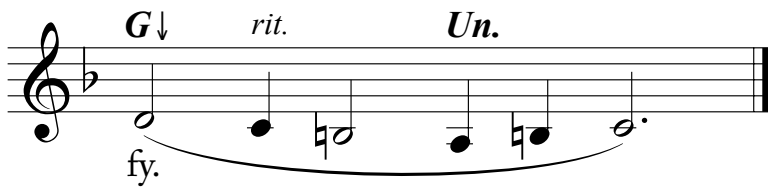
Eve that fell on all man - kind is



de - stroyed by the Fruit of the pure Mo - ther



of God, whom all the pow - ers of Heav - en mag - ni -



G↓ *rit.* *Un.*
fy.