The Lord might-y in bat-tle un-cov-ered the foun-da-tions of the deep and led his ser-vants on dry ground; but He cov-ered their ad-versaries with the wa-ters, for He has been glo-ri-fied.
Is - ra-el passed through the storm-tossed deep of the sea, that God had turned into dry land: But the dark waters completely covered the chief captains of Egypt in a watery grave. Through the mighty strength of the right hand of the Master.
Ode 3 (1st Canon) :

The Lord Who gives strength to our kings and ex-alts the horn of His

a-noint-ed, is born of a Virgin and comes to bap-tism.

Therefore, let us the faithful cry a-loud: None is ho-ly

as our God and none is right-eous save Thee, O Lord.
From the ancient snares have we all been set free,

And the jaws of the devouring lions have been broken:

Let us, then, rejoice exceedingly and open wide our mouths, weaving with words a melody to the Word.

Whose delight it is to bestow gifts upon us.
He whom Thou hast called, O Lord, 'The voice of one
crying in the wilderness,' heard Thy voice when Thou hast
thundered upon many waters, bearing witness to Thy Son.

Wholly filled with the Spirit that had come, he cried aloud:

'Thou art Christ, the wisdom and the power of God.'
Cleansed by the fire of a mystic vision

the Prophet sang the praises of the renewal of mortal man.

Filled with the inspiration of the Spirit, he raised his voice,

telling of the Incarnation of the ineffable Word,

Who has shattered the dominion of the mighty.
Ode 5 (1st Canon):

Jesus, the Prince of Life, has come to set loose from condemnation.

Adam the first formed man; and though as God He needs no cleaning, yet for the sake of fallen man

He is cleansed in the Jordan. In its streams He slew the enmity and grants the peace that passes all understanding.
Ode 5 (2nd Canon):

By the clean-sing of the Spirit have we been washed from the poison of the dark and unclean enemy, and we have set out upon a new path free from error, that leads to gladness of heart past all attainment, which only they attain whom God has reconciled unto Himself.
Ode 6 (1st Canon):

The Voice of the Word, the Candlestick of the Light,

the Morning Star and Forerunner of the Sun,

cried in the wilderness to all the peoples: 'Repent

and be cleansed while there is yet time. For lo, Christ

is at hand, Who delivers the world from corruption.'
The Father in a voice full of joy made manifest

His Beloved whom He had begotten from the womb.

'Verily,' said He, 'This is My Offspring, of the same nature as

Myself: bearing light, He has come forth from mankind,

My living Word, in divine providence made a mortal man.'
Ode 7 (1st Canon):

The breath of the wind heavily with dew and the descent of the

angel of God preserved the Holy Children from all harm,

as they walked in the fiery furnace. Refreshed with dew

in the flames, they sang in thanksgiving: 'Blessed art Thou

and praised above all, O Lord God of our fathers.'
He Who stilled the heat of the flame of the furnace

that mounted high in the air and encircled the godly Children,

burnt the heads of the dragons in the stream of the Jordan:

and with the dew of the Spirit

He washes away all the stubborn gloom of sin.

Ode 7 (2nd Canon)
Before the Katavasia of the 8th Ode:

We praise, we bless, we worship the Lord, praising and

supremely exalting Him unto all the ages.
The Babylonian furnace as it poured forth dew, fore-shadowed a marvelous mystery: how the Jordan should receive in its streams the immaterial fire, and should encompass the Creator, when He was baptized in the flesh. Him do ye peoples bless and exalt above all forever.
The creation finds itself set free, and those in darkness are now made sons of the light: Alone the prince of darkness groans. Let all the inheritance of the nations, that was before in misery, now bless with eagerness Him who has wrought this change.
Ev-ery tongue is at a loss to praise thee as is due: ev-en

a spi-rit from the world above is filled with diz-zi-ness,

when it seeks to sing thy praises, O The-o-to-kos. But since

thou art good, ac-cept our faith: Thou know-est well our love in-spired

by God, for thou art the protector of Christians and we mag-ni-fy thee.
Irmos of the 9th Ode (2nd Canon):

O most pure Bride, O bless-ed Mo- ther, the won-ders of Thy

birthgiving pass all un-der-stan-ding. Through thee we have obtained

sal-va-tion in all things, and as is right and meet,

we rejoice before Thee, our Bene-fac-tor, bearing as a gift

a song of thank-s-giv-ing.

English text adapted from the translation of Mother Mary and Archimandrite Kallistos Ware
Monastery of the Veil Faber and Faber, London, ©1969

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music.russianorthodox-stl.org 1/11/07.