The Lord mighty in battle uncovered the foundations of the deep and led his servants on dry ground;

but He covered their adversaries with the waters,

for He has been glorified.
Ode 1 (2nd Canon) :

Israel 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.
The Lord Who gives strength to our kings and exalts the horn of His anointed, is born of a Virgin and comes to baptism.

Therefore, let us the faithful cry aloud: None is holy as our God and none is righteous save Thee, O Lord.
From the ancient snares have we all been set loose,

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.'
Ode 4 (2nd Canon):

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):

Je-sus, the Prince of Life, has come to set loose from condemnation

A-dam the first-formed man; and though as God He needs no

clean-ting, yet for the sake of fall-en man

He is cleansed in the Jor-dan. In its streams He slew the

en-mi-ty and grants the peace that passes all un-der-stand-ing.
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 Him-self.
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.'
Ode 6 (2nd Canon):

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 thanks giving: 'Blessed art Thou and praised above all, O Lord God of our fathers.'
Ode 7 (2nd Canon):

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.
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 marvellous 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.
Irmos of the 9th Ode (1st Canon):

Every tongue is at a loss to praise thee as is due: even a spirit from the world above is filled with dizziness,

when it seeks to sing thy praises, O Theotokos. But since thou art good, accept our faith: Thou knowest well our love inspired

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

O most pure Bride, O blessed Mother, the wonders of Thy birthgiving pass all understanding. Through thee we have obtained salvation in all things, and as is right and meet, we rejoice before Thee, our Benefactor, bearing as a gift a song of thanksgiving.

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