

January 1-14: The Katavasia of Theophany (Canons I & II), Tone 2

Ode 1 (1st Canon) :

II-chant melody

The Lord might-y in bat - - - tle un - cov - ered the

I-descant

foun-da-tions of the deep and led his ser-vants on dry _____ ground;

but He cov - ered their adversaries with the wa - - - ters,

for He has been glo - ri - fied.

for He has been glo - ri - fied.

for He has been glo - ri - fied.

Ode 1 (2nd Canon) :

Is - ra-el passed through the storm-tossed deep of the sea, that God

had turned in - to dry _____ land: But the dark wa - ters com-plete-ly

cov - ered the chief captains of Egypt in a wa - ter - y grave

Through the mighty strength of the right hand of the Mas - ter.

Ode 3 (1st Canon) :

The Lord Who gives strength to our kings and exalts the horn of His

a-nointed, is born of a Virgin and comes to baptism.

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

as our God and none is righteous save Thee, O Lord.

Ode 3 (2nd Canon) :

From the an - cient snares have we all been set _____ loose,

And the jaws of the devouring lions have been bro - - - ken:

Let us, then, re - joice ex - ceed - ing - ly and o - pen

wide our mouths, weaving with words a melody to _____ the _____ Word

Whose delight it is to be - stow _____ gifts up - on us.

Ode 4 (1st Canon) :

He whom Thou hast called, O Lord, 'The voice of one

cry-ing in the wil - der - ness,' heard Thy voice when Thou hast

thundered upon man - y wa - ters, bear-ing wit-ness to Thy Son.

Whol-ly filled with the Spirit that had come, he cried a-loud:

The fifth system of musical notation for Ode 4 (1st Canon) consists of a treble and bass staff. The lyrics are: 'Thou art Christ, the wisdom and the pow - er of God.' The music concludes with a double bar line.

Ode 4 (2nd Canon) :

Cleansed by the fire of a mystic vis - - - ion

the Pro - phet sang the praises of the renewal of mor - tal__ man.

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

telling of the Incarnation of the in - ef - fa - ble Word,

Who has shattered the dominion of the might - - - y.

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

cleans - ing, 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 Spi - - - rit have we been washed from

the poison of the dark and unclean en - e - my, and we have

set out upon a new path free from er - ror, that leads to gladness

of heart past all at - tain - - - ment, which on - ly

they — at-tain whom God has rec - on-ciled un - to Him-self.

Ode 6 (1st Canon) :

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

the Morn - ing Star and Forerunner of the Sun,

cried in the wilderness to all the peo - ples: 'Re - pent

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

is _____ at _____ hand, Who delivers the world from cor - rup - tion.'

Ode 6 (2nd Canon) :

The Fa - ther in a voice full of joy made man - i - fest

His Beloved whom He had begotten from the womb.

'Verily,' said He, 'This is My Off - spring, of the same nature as

My - self: bear - ing light, He has come forth from man - kind,

My living Word, in divine providence made a mor - tal man.'

Ode 7 (1st Canon) :

The breath of the wind heav - y with dew and the des-cent of the

angel of God preserved the Holy Children from all _____ harm,

as they walked in the fi - er - y fur - nace. Re-freshed with dew

in the flames, they sang in thanks-giv - - ing: 'Bless-ed art Thou

and praised a - bove _____ all, O Lord God of our fa - thers.'

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 a - - - ges.

Ode 8 (1st Canon) :

The Bab-y-lon-ian furnace as it poured forth dew, fore-shad-owed

a mar-vel-lous mys - ter-y: how the Jordan should receive in its

streams the im-ma-ter - i - al fire, and should en - com - pass the

Cre - a - - - tor, when He was bap-tized in___ the flesh.

Him do ye peoples bless and exalt above all for - ev - - - er.

Ode 8 (2nd Canon) :

The cre - a - tion finds itself set - - - free, and those in

darkness are now made sons_ of the light: A - lone the prince of

dark - ness groans. Let all the inheritance of the nations,

that was before in mis - - - er - y,

now bless with eagerness Him who has wrought this change.

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

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 under-stand - 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 thanks - giv - - - ing.

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