

KATAVASIÆ¹

For Sundays and Doxology, Polyeleos, and Vigil rank services on weekdays²

THEOPHANY (TONE 2)

January 1 – January 14

Ode 1 — The Lord mighty in battle / uncovered the foundation of the deep / and led His servants on dry ground; / but He covered their adversaries with the waters, // for He hath been glorified.

Ode 3 — The Lord who granteth strength unto our kings, / and exalteth the horn of His anointed, / is born of a Virgin and cometh unto baptism. / Therefore, let us, the faithful, cry aloud: // None is holy as our God and none is righteous save Thee, O Lord.

Ode 4 — 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 5 — Jesus, the Prince of Life, hath come to set loose from condemnation Adam the first-formed man; / and though as God He needeth no cleansing, / yet for the sake of fallen man He is cleansed in the Jordan. / In its streams He slew the enmity // and bestoweth the peace that passeth all understanding.

Ode 6 — 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 delivereth the world from corruption.

Ode 7 — The breath of the wind heavy 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.’

Ode 8 — The Babylonian furnace, as it poured forth dew, foreshadowed 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.

Ode 9 — 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 seeketh 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.

MEETING (TONE 3)

January 15 – Apodosis of the Meeting

Ode 1 — The Sun once shone with its rays upon dry land / in the midst of the deep. / For the water on both sides became firm as a wall / while the people crossed the sea on foot, / offering this song acceptable to God: // Let us sing to the Lord; for gloriously is he glorified.

Ode 3 — O Lord, the firm foundation of those that put their trust in Thee, / do Thou confirm the Church, // which Thou hast purchased with thy precious blood.

Ode 4 — Thy virtue, O Christ, hath covered the heavens, / for proceeding forth from the Ark of Thy sanctification, / from Thine undefiled Mother, / Thou hast appeared in the temple of Thy glory as an infant in arms, // and the whole world hath been filled with Thy praise.

¹ Sources: *The Order of Divine Services* by Fekula and Williams; <http://www.saintjonah.org/services/katavasia.htm>

² For simple, double, or six-stichera services during the week, the katavasïæ are sung only after the third, sixth, eighth, and ninth odes. In that case, the katavasia will be the irmos of the last canon of these odes.

Ode 5 — In a figure Isaiah saw God upon a throne, / lifted up on high and borne in triumph by angels of glory; / and he cried: ‘Woe is me! / For I have seen beforehand God made flesh, // Lord of the light that knows no evening and King of peace.’

Ode 6 — The Elder, having seen with his eyes / the salvation that was to come to the peoples, / cried aloud unto Thee: // ‘O Christ that comest from God, Thou art my God.’

Ode 7 — O Word of God who in the midst of the fire / hast dropped dew upon the children / as they discoursed on things divine, / and Who hast taken up Thy dwelling in the pure Virgin: / Thee do we praise as with piety we sing: // O God of our fathers, blessed art Thou.

Ode 8 — Standing together in the unbearable fire, / yet not harmed by the flame, / the children, champions of godliness, sang a divine hymn: / O all ye works of the Lord, // bless ye the Lord and exalt Him above all forever.

Ode 9 — In the shadow and the letter of the Law, / let us, the faithful, discern a figure: / every male child that opens the womb / shall be sanctified to God. / Therefore, do we magnify the firstborn Word / and Son of the Father without beginning, // the firstborn Child of a Mother who hath not known a man.

THE KATAVASIA OF THE THEOTOKOS DURING THE TRIODION (TONE 4)

Apodosis of the Meeting – Cheesefare Saturday

Ode 1 — I shall open my mouth, / and the Spirit will inspire it, / and I shall utter the words of my song to the Queen and Mother: / I shall be seen radiantly keeping feast // and joyfully praising her wonders.

Ode 3 — O Mother of God, / thou living and plentiful fount, / give strength to those united in spiritual fellowship, / who sing hymns of praise to thee: / and in thy divine glory // vouchsafe unto them crowns of glory.

Ode 4 — Perceiving the unsearchable purpose of God / concerning Thine incarnation from a Virgin, O Most High, / the prophet Habakkuk cried: // Glory to Thy power, O Lord.

Ode 5 — The whole world was amazed at thy divine glory: / for thou, O Virgin who hast not known wedlock, / hast held in thy womb the God of all / and hast given birth to an eternal Son, // who rewards with salvation all who sing thy praises.

Ode 6 — As we celebrate this sacred and solemn feast of the Mother of God, / let us come, clapping our hands, O people of the Lord, // and give glory to God who was born of her.

Ode 7 — The holy children bravely trampled upon the threatening fire, / refusing to worship created things in place of the Creator, / and they sang in joy: // ‘Blessed art Thou and praised above all, O Lord God of our Fathers.’

Ode 8 — The Offspring of the Theotokos / saved the holy children in the furnace. / He who was then prefigured hath since been born on earth, / and he gathers all the creation to sing: / O all ye works of the Lord, // praise ye the Lord and exalt Him above all forever.

Ode 9 — Let every mortal born on earth, / radiant with light, in spirit leap for joy; / and let the host of the angelic powers / celebrate and honor the holy feast of the Mother of God, / and let them cry: // Rejoice! Pure and blessed Ever-Virgin, who gavest birth to God.

SUNDAY OF ORTHODOXY (TONE 4)

Sunday of Orthodoxy

Ode 1 — Having traversed the depths of the Red Sea with dryshod feet, / Israel of old vanquished the might of Amalek in the wilderness // by Moses’ arms stretched out in the form of the Cross.

Ode 3 — Thy Church rejoiceth in Thee, O Christ, / crying aloud: / Thou art my strength, O Lord, // my refuge and my consolation!

Ode 4 — Beholding Thee lifted up upon the Cross, / O Sun of righteousness, / the Church stood rooted in place, / crying out as is meet: // Glory to Thy power, O Lord!

Ode 5 — Thou hast come, O my Lord, / as a light into the world: / a holy light turning from the darkness of ignorance // those who hymn Thee with faith.

Ode 6 — I will sacrifice to Thee with a voice of praise, O Lord, / the Church crieth unto Thee, / cleansed of the blood of demons // by the blood which, for mercy's sake, flowed from Thy side.

Ode 7 — The children of Abraham in the Persian furnace, / afire with love of piety more than with the flame, cried out: // Blessed art Thou in the temple of Thy glory, O Lord!

Ode 8 — Stretching forth his hands, / Daniel shut the lions' mouths in the pit; / and the young lovers of piety, / girded about with virtue, / quenched the power of the fire, crying out: // Bless the Lord, all ye works of the Lord!

Ode 9 — Christ, the Chief Cornerstone / uncut by human hands, / Who united the two disparate natures, / was cut from thee, the unquarried mountain, O Virgin. // Wherefore, in gladness we magnify thee, O Theotokos.

SUNDAY OF THE CROSS (TONE 1)

Sunday of the Cross

Ode 1 — Moses the servant of God prefigured Thy Cross / in days of old, when he divided the Red Sea with his rod / and led Israel across on dry land; / and he sang a song of deliverance unto Thee, // O Christ our God.

Ode 3 — Through Thy Cross, O Christ my Master, / set me firmly on the rock of the faith: / let not my mind be shaken / by the assaults of the malicious enemy; // for Thou alone art holy.

Ode 4 — Seeing Thee, O mighty Lord, upon the Cross, / the sun was seized with fear and hid its rays, / with dread the whole creation glorified Thy longsuffering, // and the earth was filled with Thy praise.

Ode 5 — Rising early in the morning we sing Thy praises, / O Savior of the world, / for we have found peace through Thy Cross. / By it Thou hast renewed mankind, // and led us to the light that knows no evening.

Ode 6 — Jonah in the belly of the whale / foreshadowed with his outstretched hands the figure of the Cross; / and he leapt out from the monster, // saved by Thy power, O Word.

Ode 7 — The Lord who delivered the Children from the flames / took flesh and came upon the earth: / nailed to the Cross, He has granted us salvation, / the God of our fathers, // who alone is blessed and greatly glorified

Ode 8 — Daniel, great among the prophets, / was cast into the lions' den; / but, stretching out his hands in the form of the Cross, / he was delivered from their mouths and kept unharmed, // blessing Christ our God forever.

Ode 9 — O Virgin Mother and true Theotokos, / without seed thou hast borne Christ our God, / who was lifted in the flesh upon the Cross. / We and all the faithful, as is right, // magnify thee with thy Son.

ANNUNCIATION (TONE 4)

March 25

Ode 1 — I shall open my mouth, / and the Spirit will inspire it, / and I shall utter the words of my song to the Queen and Mother: / I shall be seen radiantly keeping feast // and joyfully praising her wonders.

Ode 3 — O Mother of God, / thou living and plentiful fount, / give strength to those united in spiritual fellowship, / who sing hymns of praise to thee: // and in thy divine glory vouchsafe unto them crowns of glory.

Ode 4 — He who sitteth in glory upon the throne of the Godhead, / Jesus the true God, / is come in a swift cloud / and with His sinless hands he hath saved those who cry: // Glory to Thy power, O Christ.

Ode 5 — The whole world was amazed at thy divine glory: / for thou, O Virgin who hast not known wedlock, / hast held in thy womb the God of all / and hast given birth to an eternal Son, // who rewards with salvation all who sing thy praises.

Ode 6 — Prefiguring Thy three-day burial, / the prophet Jonah cried out / in the belly of the whale: / ‘Deliver me from corruption, // O Jesus, King and Lord of hosts.’

Ode 7 — The holy children bravely trampled upon the threatening fire, / refusing to worship created things in place of the Creator, / and they sang in joy: / ‘Blessed art Thou and praised above all, // O Lord God of our Fathers.’

Ode 8 — Hearken, O pure Virgin Maid: / Let Gabriel tell thee the counsel of the Most High / that is ancient and true. / Make ready to receive God: / for through thee the Incomprehensible comes to dwell with mortal men. / Therefore, I cry rejoicing: // O all ye works of the Lord, bless ye the Lord.

Ode 9 — Let no profane hand touch the living Ark of God, / but let the lips of the faithful, / chanting unceasingly the words of the angel to the Theotokos, / with joy cry out: Rejoice, thou who art full of grace, // the Lord is with thee.

PASCHA (TONE 1)

Thomas Sunday – Pascha V Saturday

Ode 1 — It is the Day of Resurrection, / let us be radiant, O ye people; / Pascha, the Lord's Pascha: / for from death to life, / and from earth to heaven, / Christ God hath brought us, // as we sing the song of victory.

Ode 3 — Come, let us drink a new drink, / not one miraculously brought forth from a barren rock / but the Fountain of Incorruption, / springing forth from the tomb of Christ, // in Whom we are strengthened.

Ode 4 — On divine watch let the God-inspired Habakkuk stand with us, / and show forth the light-bearing angel clearly saying: / Today salvation is come to the world, / for Christ is risen // as Almighty.

Ode 5 — Let us awake in the deep dawn, / and instead of myrrh, offer a hymn to the Master, / and we shall see Christ, / the Sun of Righteousness, // Who causeth life to dawn for all.

Ode 6 — Thou didst descend into the nethermost parts of the earth, / and didst shatter the eternal bars that held the fettered, O Christ, / and on the third day, / like Jonah from the whale, // Thou didst arise from the tomb.

Ode 7 — He Who delivered the Children from the furnace, / became man, suffereth as a mortal, / and through His Passion / doth clothe mortality with the beauty of incorruption, / He is the only blessed and most glorious // God of our fathers.

Ode 8 — This chosen and holy day / is the first of the sabbaths, / the queen and lady, / the feast of feasts, / and the festival of festivals, // wherein we bless Christ unto the ages.

Ode 9 — Shine, shine, O new Jerusalem, / for the glory of the Lord is risen upon thee; / dance now and be glad, O Zion, / and do thou exult, O pure Theotokos, // in the arising of Him Whom thou didst bear.

ASCENSION (TONE 5)

Sunday of the Blind Man – Pascha VI Wednesday; Pascha VI Friday – Pascha VI Saturday; Pascha VII Monday – Pascha VII Thursday

Ode 1 — Let us sing unto the only Savior and God, / Who guided the people dry-shod in the sea, / and drowned Pharaoh with all his forces; // for He is glorified.

Ode 3 — By the power of Thy Cross, O Christ, / do Thou make steadfast mine understanding, / that I may hymn and glorify // Thy saving Ascension.

Ode 4 — I have heard the report of the mighty deed / of Thy Cross, O Lord, / how Paradise was opened thereby, and I cried: // Glory to Thy power, O Lord.

Ode 5 — Waking at dawn, / we cry unto Thee, O Lord: / Save us, for Thou art our God; // besides Thee we know none other.

Ode 6 — The abyss hath encompassed me, / the sea monster is become my grave; / but I cried unto Thee, the Lover of mankind, // and Thy right hand saved me, O Lord.

Ode 7 — O Thou Who didst save the Children / who praised Thee in the furnace of fire, / blessed art Thou, // O God of our Fathers.

Ode 8 — Unto God the Son, Who was begotten of the Father before the ages / and was incarnate of a Virgin Mother in these last times, / give praise, O ye priests, // and supremely exalt Him, O ye people, unto all the ages.

Ode 9 — O thou who art God's Mother transcending mind and word, / who ineffably in time gavest birth unto the Timeless One, / thee do we the faithful // magnify with one accord.

PENTECOST (TONE 4)

Ascension; Pascha VII Sunday; Pascha VII Friday

Ode 1 — Covered with divine darkness, / the one slow of speech hath proclaimed the God written law; / for having thrown the mire off his mental eye, / he doth see the Existing One and is taught knowledge of the Spirit, // praising with divine songs.

Ode 3 — The fetters of a childless womb, / and the unbearable insults from a fruitful foe / were of old done away with by Anna the Prophetess by her prayer alone, / brought with a broken spirit, // unto the Mighty One and God of wisdom.

Ode 4 — O King of Kings, Only Like of Like, / Word coming forth from the Uncaused Father, / as a benefactor Thou hast now ineffably sent forth Thy Spirit, / Equal in might, upon the apostles who chant:// Glory to Thy dominion, O Lord.

Ode 5 — A redemptive purification of short comings, / the fire-breathing dew of the Spirit, / receive, O ye luminous children of the Church, / for now out of Zion hath a law gone forth:// the grace of the Spirit in the form of tongues of fire.

Ode 6 — O Christ, our propitiation and salvation, / Thou didst shine forth, O Master, from the Virgin, / that, just as the Prophet Jonah from the breast of the sea monster, / Thou mightest rescue from corruption the whole Adam, // fallen with all his race.

Ode 7 — The harmonious music of the flutes sounded forth / to honor the lifeless idol made of gold; / but the light-bearing grace of the Comforter / doth inspire to cry out in reverence: / Trinity in Unity, / equal in might and beginning less, // Blessed art Thou!

Ode 8 — The thrice-radiant Form of the Godhead looseth the chains and bedeweth the flame; / the youths chant, and the whole creation blesseth // the Only Savior and Creator as Benefactor.

Ode 9 — Rejoice thou, O Queen, the glory of both mothers and virgins! / For no mouth, however fluent and well-spoken, / can be so eloquent as to hymn thee worthily; / and every mind faileth to understand thy childbirth// with one accord thee do we glorify.

THEOTOKOS (TONE 4)

Sunday of All Saints – July 31; September 21 – November 20

Ode 1 — I shall open my mouth, / and the Spirit will inspire it, / and I shall utter the words of my song to the Queen and Mother: / I shall be seen radiantly keeping feast // and joyfully praising her wonders.

Ode 3 — O Mother of God, / thou living and plentiful fount, / give strength to those united in spiritual fellowship, / who sing hymns of praise to thee: / and in thy divine glory // vouchsafe unto them crowns of glory.

Ode 4 — He who sitteth in glory upon the throne of the Godhead, / Jesus the true God, / is come in a swift cloud / and with His sinless hands he hath saved those who cry: // Glory to Thy power, O Christ.

Ode 5 — The whole world was amazed at thy divine glory: / for thou, O Virgin who hast not known wedlock, / hast held in thy womb the God of all / and hast given birth to an eternal Son, //who rewards with salvation all who sing thy praises.

Ode 6 — As we celebrate this sacred and solemn feast of the Mother of God, / let us come, clapping our hands, O people of the Lord, // and give glory to God who was born of her.

Ode 7 — The holy children bravely trampled upon the threatening fire, / refusing to worship created things in place of the Creator, / and they sang in joy: // ‘Blessed art Thou and praised above all, O Lord God of our Fathers.’

Ode 8 — The Offspring of the Theotokos / saved the holy children in the furnace. / He who was then prefigured hath since been born on earth, / and he gathers all the creation to sing: / O all ye works of the Lord, // praise ye the Lord and exalt Him above all forever.

Ode 9 — Let every mortal born on earth, / radiant with light, in spirit leap for joy; / and let the host of the angelic powers / celebrate and honor the holy feast of the Mother of God, / and let them cry: // Rejoice! Pure and blessed Ever-Virgin, who gavest birth to God.

EXALTATION OF THE CROSS (TONE 8)

August 1 – August 6; August 13; August 24 – September 21

Ode 1 — Inscribing the invincible weapon of the Cross upon the waters, / Moses marked a straight line before him with his staff and divided the Red Sea, / opening a path for Israel who went over dry-shod. / Then he marked a second line across the waters and united them in one, / overwhelming the chariots of Pharaoh. / Therefore let us sing to Christ our God, // for He hath been glorified.

Ode 3 — The rod of Aaron is an image of this mystery, / for when it budded it showed who should be priest. / So in the Church, that once was barren, / the wood of the Cross hath now put forth flower, // filling her with strength and steadfastness.

Ode 4 — O Lord, I have heard the mystery of Thy dispensation: / I have considered Thy works, // and I have glorified Thy Godhead.

Ode 5 — O thrice-blessed Tree, / on which Christ the king and Lord was stretched! / Through thee the beguiler fell, who tempted mankind with the tree. / He was caught in the trap set by God, / who was crucified upon thee in the flesh, //granting peace unto our souls.

Ode 6 — Jonah stretched out his hands in the form of a cross / within the belly of the sea monster, / plainly prefiguring the redeeming Passion. / Cast out from thence after three days, / he foreshadowed the marvelous Resurrection of Christ our God, / who was crucified in the flesh // and enlightened the world by His Rising on the third day.

Ode 7 — The senseless decree of the wicked tyrant, / breathing forth threats and blasphemy hateful to God, / confused the people. / Yet neither the fury of the wild beast nor the roaring of the fire / could frighten the three Children: / but standing together in the flame, / fanned by the wind that brought refreshment as the dew, they sang: / ‘Blessed art Thou and praised above all, // O our God and the God of our fathers.’

Ode 8 — O ye Children, equal in number to the Trinity, / bless ye God the Father and creator; / sing ye the praises of the Word who descended and changed the fire to dew; / and exalt ye above all for ever the most Holy Spirit, // who giveth life unto all.

Ode 9 — O Theotokos, thou art a mystical Paradise, / who untilled hast brought forth Christ. / He hath planted upon the earth the life-giving Tree of the Cross: / therefore at its exaltation on this day, // we worship Him and thee do we magnify.

The following is done only on the feast itself:

Today the death that came to man through eating of the tree, / is made of no effect through the Cross. / For the curse of our Mother Eve that fell on all mankind / is destroyed by the fruit of the pure Mother of God, // whom all the powers of heaven magnify.

TRANSFIGURATION (TONE 4)

August 7 – August 12

Ode 1 — The choirs of Israel passed dry-shod across the Red Sea and the watery deep; / and beholding the riders and captains of the enemy swallowed by the waters, / they cried out for joy: // ‘Let us sing unto our God, for He hath been glorified.’

Ode 3 — The bow of the mighty hath waxed feeble / and the weak have girded themselves with strength: // therefore is my heart established in the Lord.

Ode 4 — I have heard of Thy glorious Dispensation, O Christ our God: / how Thou wast born of the Virgin, / so that Thou mightest deliver from error those who cry aloud to Thee: // Glory to Thy power, O Lord.

Ode 5 — Thou hast parted the light from the original chaos, / that Thy works might celebrate Thee in light, O Christ, as their Creator: // do Thou direct our paths in Thy light.

Ode 6 — In mine affliction I cried unto the Lord, / the God of my salvation, // and He hearkened unto me.

Ode 7 — Of old the Abrahamite Children in Babylon / trampled down the flame of the furnace, / whilst crying out with hymns: // O God of our Fathers, blessed art Thou.

Ode 8 — In Babylon the Children, burning with zeal for God / bravely trampled upon the threat of the tyrant and the fire; / thrown into the midst of the flames but refreshed with dew they sang: // ‘O all ye works of the Lord, bless ye the Lord.’

Ode 9 — Thy birthgiving was undefiled: / God came forth from thy womb, / and He appeared upon earth wearing flesh / and made His dwelling among men; // therefore we all magnify thee, O Theotokos.

DORMITION (TONE 1)

August 14 – August 23

Ode 1 — Thy sacred and renowned memorial, O Virgin, / is clothed in the embroidered raiment of divine glory. / It hath brought all the faithful together in joy, / and led by Miriam, with dances and timbrels, / they sing the praises of thine Only-begotten Son: // For He hath been greatly glorified

Ode 3 — O Christ, the Wisdom and the Power of God, / who dost create and uphold all, / establish the Church unshaken and unwavering: / for only Thou art holy, // who hast Thy resting place among the saints.

Ode 4 — The dark sayings and riddles of the prophets / foreshadowed Thine incarnation from a Virgin, O Christ, / even the lightening of Thy brightness / which was to come as light to lighten the gentiles; / and the deep utters its voice to Thee in joy: // ‘Glory to Thy power, O Thou who lovest mankind.’

Ode 5 — I shall declare the divine and ineffable beauty of Thine excellencies, O Christ. / For Thou hast shone forth in Thine own Person / as the coeternal brightness from the eternal glory, / and taking flesh from a virgin’s womb, / Thou hast arisen as the sun, // giving light to those that were in darkness and shadow.

Ode 6 — The fire within the whale, the monster dwelling in the salt waters of the sea, / was a prefiguring of Thy three days’ burial, / and Jonah acted as interpreter. / For, saved and unharmed, as though he had never been swallowed, he cried aloud: // ‘I will sacrifice unto Thee with the voice of praise, O Lord.’

Ode 7 — Divine Love, fighting against cruel wrath and fire, / quenched the fire with dew and laughed the wrath to scorn, / making the three-stringed harp of the saints inspired by God / sing in the midst of the flames in answer to the instruments of music: / ‘Blessed art Thou, O most glorious God, // our God and the God of our fathers.’

Ode 8 — The all-powerful Angel of God revealed to the Children a flame, / that brought refreshment to the holy while it consumed the ungodly. / And He made the Theotokos into a life-giving fount, / gushing forth to the destruction of death and to the life of those that sing: / ‘We who have been delivered praise the one and only Creator // and exalt Him above all forever.’

Ode 9 — In thee, O Virgin without spot, / the bounds of nature are overcome: / for childbirth remains virgin / and death is betrothed to life. / O Theotokos, Virgin after bearing child and alive after death, // do thou ever save thine inheritance.

NATIVITY (TONE 1)

November 21 – December 31

Ode 1 — Christ is born, give ye glory. / Christ cometh from heaven, meet ye Him. / Christ is on earth, be ye exalted. / O all the earth, sing unto the Lord, / and sing praises in gladness, O ye people, // for He hath been glorified.

Ode 3 — To the Son who was begotten of the Father / without change before all ages, / and in the last times was without seed made flesh of the Virgin, / to Christ our God let us cry aloud: / Thou hast raised up our horn, // holy art Thou, O Lord.

Ode 4 — Rod of the root of Jesse, / and flower that blossomed from his stem, O Christ, / Thou hast sprung from the Virgin. / From the Mountain overshadowed by the forest Thou hast come, / made flesh from her that knew not wedlock, / O God who art not formed from matter. // Glory to Thy power, O Lord.

Ode 5 — As Thou art God of peace and Father of mercies, / Thou hast sent unto us Thine Angel of great counsel, / granting us peace. / So are we guided towards the light of the knowledge of God, / and watching by night we glorify Thee, // O Lover of mankind.

Ode 6 — The sea monster spat forth Jonah as it had received him, / like a babe from the womb: / while the Word, having dwelt in the Virgin and taken flesh, / came forth from her yet kept her uncorrupt. / For being Himself not subject to decay, // He preserved His Mother free from harm.

Ode 7 — Scorning the impious decree, / the Children brought up together in godliness / feared not the threat of fire, / but standing in the midst of the flames, they sang: / O God of our fathers, // blessed art Thou.

Ode 8 — The furnace moist with dew was the image and figure of a wonder past nature. / For it burnt not the Children whom it had received, / even as the fire of the Godhead consumed not the Virgin's womb / into which it had descended. / Therefore in praise let us sing: / Let the whole creation bless the Lord // and exalt Him above all forever.

Ode 9 — A strange and most wonderful mystery do I see: / the cave is heaven; / the Virgin the throne of the cherubim; / the manger a room, / in which Christ, the God whom nothing can contain, is laid. // Him do we praise and magnify.