

Pastoral School of the Diocese of Chicago and Mid-America
Liturgics 111 – Introduction to Liturgics
Biblical Odes in Different Redactions

The nine Biblical Odes (Canticles) form a central portion of the service of Matins and are the basis for the poetic form of the Canon. Even though nowadays the Biblical Odes are not chanted in the manner proscribed by the Typicon in most parishes (except during Great Lent), it is important to understand the structure of these Odes in order to be able to appreciate the Canon.

The Biblical Odes exist in three redactions (versions) – the Lenten, the Weekday, and the Festal.

How are the Odes properly chanted during Great Lent?

During the weekdays of Great Lent, the Biblical Odes are chanted according to the Lenten (full) redaction. This occurs in the following manner. Each weekday has an appointed Three-Ode Canon. On Monday, the Three-Ode Canon consists of Odes 1, 8 and 9; on Tuesday, of Odes 2, 8 and 9; on Wednesday, of Odes 3, 8 and 9; on Thursday, of Odes 4, 8 and 9; and on Friday, of Odes 5, 8 and 9. On Saturday, we have a Four-Ode Canon consisting of Odes 6, 7, 8, and 9. These Three-Ode (or Four-Ode) Canons are combined with the Canon of the Menaion and chanted in the following manner.

When we have an Ode from a Three-Ode Canon, the entire text of the Biblical Ode is chanted up to and including the verse labeled “14”. Then, we chant the Hirmos of the Canon of the Menaion; then, we chant the verses of the Biblical Ode interspersed with 5 Troparia from the Canon of the Menaion (it may be necessary to repeat the first Troparion); then, following the verse labeled “8”, we chant the verses interspersed with 8 Troparia from the Three-Ode Canons (4 Troparia from the first Three-Ode and 4 Troparia from the second Three-Ode). Having completed thus the text of the Biblical Ode, there are usually two Troparia remaining, which are read with the verse “Glory to Thee, O God, glory to Thee.” Then, we chant the appropriate Catabasia. At Odes where we do not have Troparia from the Three-Ode Canons, the Biblical Odes are not chanted in their entirety; rather, we begin with the verse labeled “4” and chant the last four verses, interspersed with 4 troparia of the Canon of the Menaion.

Ode 2 is only chanted on Tuesdays. Since no canon in the Menaion contains Ode 2, the manner in which Ode 2 is chanted is peculiar: on Tuesday, the entire text of the second Biblical Ode is chanted; after the last verse of the Biblical Ode, we chant the Hirmos of the Three-Ode Canon and then read the Troparia of both Three-Ode Canons with the refrain, “Glory to Thee, O God, glory to Thee.” Before the Triadicon and Theotokion of the last Three-Ode Canon, we chant the verses “Glory” and “Now and ever”; then the additional Troparion (or two additional Troparia), with the verse “Glory to Thee, O God, glory to Thee.” Then, we chant the Catabasia.

In this manner, the text of the Biblical Odes in their entirety is chanted during one week of Lent – the first Ode on Mondays, the second Ode on Tuesdays, the third Ode on Wednesdays, the fourth Ode on Thursdays, the fifth Ode on Fridays, and the sixth and seventh Odes on Saturdays; Odes 8 and 9 are chanted every day.

Ode 8 has one addition verse, the verse “We praise, bless...”, which is chanted immediately before the Catabasia, after all Troparia (including additional Troparia).

Ode 9 is peculiar in its arrangement. The first portion of Ode 9 is the *Magnificat*, or song of the Theotokos; this portion is chanted first, with the refrain “More honorable...”. Then we chant the Hirmos, and then the 13 Troparia (5 from the Menaion and 8 from the Triodion). Following the Catabasia, we chant *It is truly meet*, which serves as a conclusion of the *Magnificat*.

To what melody are the verses of the Biblical Odes chanted? The *Precentor's Companion* provides the following option:



Let us sing un-to the Lord, for gloriously is He glorified; horse and rider hath He thrown in-to the sea.

While very simple, this recitation melody works very well when sung in unison or in parallel thirds. It should further be noted that the Typicon envisions two choirs chanting at a service, thus at this point, as well, one can appoint for two choirs to alternate in the chanting of the verses.

Finally, it should be pointed out that on those Saturdays of the Lenten period when *God is the Lord* is appointed instead of *Alleluia* – the First Saturday (on account of the feast of St Theodore Tero), the Fifth Saturday (on account of the Laudation of the Theotokos) and the Sixth Saturday (on account of St Lazarus), the Biblical Odes are chanted in their festal redaction. In this case, the text of Odes 6 and 7 is chanted ahead of time on Friday, in exactly the same manner as Ode 5 on that day. This is done so that all of the Biblical Odes are chanted during the course of one week. For a discussion of this, see Section 49.21 of the Typicon.

But when Alleluia is sung – on the Second, Third, and Fourth Saturdays, unless there is a Polyeleos or higher-ranked feast or the Forefeast of Annunciation – the Biblical Odes on the Saturdays of Lent are done in the following way. At Odes 1, 3, 4, and 5, we chant the Hirmos of the Canon from the Menaion and then immediately the first Troparion of the Canon from the Menaion; then, the verse labeled “8” (for example, *Then the dukes of Edom*), and the remaining Troparia – 4 from the Menaion and 4 for the Patron Saint of the Temple – interspersed with the remaining verses. In a Temple of Christ or the Theotokos, the order is the same, except first we chant the Canon for the Temple (Hirmos and 5 Troparia) and then the Canon from the Menaion (4 Troparia). At Ode 6, we begin chanting the Four-Ode Canon. The order for Odes 6, 7, 8, and 9 is as follows. At Ode 6, we chant immediately the Hirmos of the Canon from the Menaion; then the first verse of the Biblical Ode (*In my affliction I cried*), then 5 Troparia of the Canon from the Menaion and all 8 Troparia of the two Four-Ode Canons, interspersed with the verses of Ode 6. After concluding the verses, there are two additional Troparia – a Martyicon and a Necrosimon – that are read; the first, with the verse “Wondrous is God in His saints, the God of Israel” and the second with the verse “Their souls shall dwell at ease.” Then we chant the Catabasia. At Ode 7, we chant first the text of the Ode up to the verse labeled “14” (*So that the flame*) and then we read the Canon from the Menaion and the Four-Ode Canons in exactly the same manner as at Ode 6. Odes 8 and 9 are chanted the same way as on weekdays of Lent. On Sundays of Great Lent (as on all Sundays) the Biblical Odes are chanted in their Festal redaction.

The Biblical Odes in the Weekday and Festal Redactions

In addition to the full (Lenten) version of the Biblical Odes, there are two abbreviated versions – a weekday version and a festal version – referred to in the Typicon by their incipits, *Unto the Lord let us sing* and *Let us sing unto the Lord*, respectively. In Chapter 18 (p. 73), the Typicon specifies when we sing *Unto the Lord let us sing* and when, *Let us sing unto the Lord*. In the weekday redaction, the singing of the text of the biblical odes before the hirmos and troparia of the canon is retained, but in a limited scope. In the festal redaction, the verses of the biblical odes function only as refrains to the troparia of the canon; canons are executed in this way “on all Sundays, on feasts of the Lord or the Theotokos, during their Forefeasts or Afterfeasts, on a feast of a Saint having a Polyeleos or the Great Doxology, and throughout the period of the Pentecostarion”.

From this, one may conclude that for all Doxology-rank (⊗) and higher observances, the festal redaction is used. But this is not quite correct. Elsewhere, in the rubrics for September 23, the Typicon states that the Doxology can be sung when the redaction *Unto the Lord let us sing* is appointed, that is, when we retain the singing of the odes, as long as the Octoechos is used. Thus, the overall conclusion is that *Unto the Lord let us sing* is used on weekdays when the first canon is chanted from the Octoechos. On Sundays, feasts, the period of the Pentecostarion, and forefeasts and afterfeasts, the version *Let us sing unto the Lord* is sung.

The Biblical Odes in the weekday redaction are chanted in the following manner. In Odes 1-5, we first chant the verses up to the point labeled “14”. Then, we chant the Hirmos of the first Canon. The Troparia of the Canons are then interspersed with the verses of the Biblical Odes. In Odes 6 and 7, however, we immediately chant the Hirmos; then add an intercalary verse (“Glory to Thee, O God, glory to Thee”), and then read one Troparion; then begin chanting the verses. Ode 8 is chanted like Odes 1-5; note that again it has one additional verse that is chanted following all Troparia, before the Catabasia. Ode 9 is again peculiar; the *Magnificat* portion is chanted first with the refrain “More honorable than the Cherubim...”; then we chant the Hirmos, then read one Troparion with an intercalary verse, and then and begin the verses of the *Benedictus*.

As for the festal redaction, the Typicon may appoint for 14 or 16 elements to be chanted from the Canons. On Sundays, the Canon is appointed “on 14” – Hirmos once and 13 troparia; in this case, we chant the Hirmos, then say the refrain “Glory to Thy holy resurrection, O Lord”, then say the first Troparion and then begin the verses of the Biblical Ode. On feasts when the Canons are appointed “on 14,” the Hirmos is chanted twice without a verse interspersed; then we begin the verses of the Biblical Ode, interspersed with the 12 Troparia of the Canons. If the Canons are appointed “on 16”, the Hirmoi of both Canons are chanted twice, without interspersing any verses. On certain great feasts, the Typicon calls for Biblical Ode 9 to be omitted; in these instances, the *Magnificat* is not chanted and the text of Ode 9 of the Canon is interspersed with special refrains instead of the verses of the *Benedictus*.

Parish Practice

Information about chanting the Biblical Odes is provided in a number of liturgical calendars and manuals, including the *Богослужebные указания* printed by the Moscow Patriarchate and the latest edition of the *Order of Divine Services*. Nonetheless, in parish practice, the Biblical Odes are commonly only sung during Great Lent. Outside of the Lenten period, instead of the weekday or festal redactions, the Canon is said with appropriate refrains, such as “Glory to Thee, O God, glory to Thee”, “O Most-Holy Theotokos, save us”, etc. In this instance, one should keep in mind that there is no “canonical” text of these refrains – they are the result of popular piety – and the tendency to amalgamate names and titles should be avoided. Thus, it is better to say “O Holy Forerunner, pray to God for us” than “O Holy and great John, prophet, forerunner, and baptist of the Lord, pray to God for us.”

Finally, it should be pointed out that the Typicon does presuppose the chanting of the Canon without Biblical Odes, but in very specific instances: on Pascha, when the Canon is chanted with the refrain “Christ is risen from the dead”; on the Thursday of the Great Canon; during Holy Week; and whenever a Canon is appointed outside of the service of Matins – either Little Compline or Great Compline, or occasional services such as the Pannychida, the Funeral, or Holy Unction. Remember that the Biblical Odes are a feature of Matins, not a feature of the Canon!

Even if one cannot practically implement the chanting of the Biblical Odes in a parish setting, one should still be familiar with their content and structure so that one can better understand the structure of Matins and the poetic imagery of many of our Canons.

The Lenten (Full) Redaction of the Biblical Odes

Ode 1 (Exodus 15:1-19)

Let us sing unto the Lord, for gloriously is He glorified; horse and rider hath He thrown into the sea.

He was for me a helper and protector unto salvation; He is my God, and I will glorify Him; my father's God, and I will exalt Him.

The Lord who crusheth battles; the Lord is His Name. Pharaoh's chariots and his host hath he cast into the sea.

His chosen chief horsemen hath He drowned in the Red Sea.

The depths have covered them; they sank into the deep as a stone.

Thy right hand, O Lord, is become glorious in power; Thy right hand, O Lord, hath dashed in pieces the enemy, and in the abundance of Thy glory Thou hast wiped out them that rose up against Thee.

Thou sentest forth Thy wrath, which consumed them as stubble, and with the blast of Thy displeasure the water was parted.

14: The waters hardened like a wall, even the waves congealed in the midst of the sea.

Hirmos

13: The enemy said, I will pursue, I will overtake, I will divide the spoil; I shall gratify my soul; I will murder with my sword, my hand shall prevail.

12: Thou didst send Thy wind, the sea covered them; they sank as lead in the mighty waters.

11: Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, marvelous in renown, doing wonders?

10: Thou didst stretch out Thy right hand; the earth swallowed them. Thou in Thy righteousness hast guided this Thy people, which Thou hast redeemed.

9: Thou hast guided them in Thy strength unto Thy holy habitation. The nations heard, and were angry; sorrow took hold on the inhabitants of Palestine.

8: Then the Dukes of Edom made haste, and the mighty men of Moab, trembling took hold upon them; all the inhabitants of Canaan melted away.

7: Fear and dread shall fall upon them; by the greatness of Thine arm let them become as stone;

6: Till Thy people pass over, O Lord, till this Thy people pass over, which Thou hast purchased.

5: Bring them in, and plant them in the mountain of Thine inheritance; in Thy prepared habitation which Thou hast made, O Lord; in the sanctuary which Thy hands have prepared.

4: The Lord reigneth for ever and forever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea.

3: And the Lord brought again the waters of the sea upon them, but the children of Israel went on dry land in the midst of the sea.

2: Glory to the Father and to the Son and to the Holy Spirit.

1: Now and ever and unto the ages of ages. Amen.

Ode 2 (Deuteronomy 32:1-43)

Hearken, O Heaven, and I will speak, and let the earth hear the words of my mouth.
Let my prophecy be looked for as the rain, let my words drop down as the dew,
As raindrops upon the tender herb, and as frost upon the hay. For I have invoked the
Name of the Lord; ascribe ye majesty unto our God.
God, His works are true, and all his ways are judgment.
God is faithful, and there is no untruth in Him; righteous and holy is the Lord.
They have sinned, the depraved children are not His; O perverse and crooked
generation, do ye thus requite the Lord?
This is a foolish people and unwise; is not this thy Father the same that bought thee,
and made thee, and fashioned thee?
Remember the days of old, consider the years of generations of generations.
Ask thy father, and he will show thee; thy elders, and they will tell thee.
When the Most High divided the nations, when He dispersed the sons of Adam.
He set the bounds of the people according to the number of the angels of God. And the
Lord's portion became His people Jacob, and the lot of His inheritance, Israel.
He provided for him in the wilderness, and in the thirsty heat of the desert.
He surrounded him, He instructed him, He kept him as the apple of His eye,
As an eagle sheltereth her nest, and fluttereth over her fledglings.
She spreadeth abroad her wings and taketh them, and beareth them on her wings.
So the Lord alone did lead them, and there was no strange god with them.
He brought them up on the strength of the land; He fed them on the increase of the
fields.
They sucked honey out of the rock, and oil from the solid rock.
Butter of kine, and milk of sheep, with fat of lambs and rams, of the children of bulls,
and goats, with wheaten cakes, and thou didst drink wine, the blood of the grape.
So Jacob ate and was filled, and the beloved one kicked;
He waxed fat; he grew thick; he grew broad; and he forsook God who made him, and
departed from God his Savior.
They provoked Me with strange gods, and galled Me with their abominations.
They sacrificed unto devils, not to God; to gods whom they knew not, new and newly
come up, of whom their fathers knew not.
The God that begat thee thou hast forsaken, and hast forgotten the God that feedeth
thee.
And the Lord saw it, and was jealous, and was provoked to wrath by His sons and
daughters.
And he said, I will turn my face from them, and I will show what their end shall be;
For it is a froward generation, children in whom is no faith.
They have moved Me to jealousy with that which is not God; they have provoked me
to anger with their idols;
And I will move them to jealousy by those who are not a nation; with a foolish nation
will I provoke them.

For a fire is kindled in Mine anger, and shall burn unto the lowest hell;
It shall consume the land, with her increase; it shall set on fire the foundations of the mountains.

I will heap evils upon them, and I will spend mine arrows upon them.

They shall be wasted by starvation, and the scavenging of birds, and incurable diseases; I will also send the teeth of beasts upon them, with the venom of things that crawl in the dust.

From without the sword shall make them childless, and fear from in their houses; the young man with the maiden, the suckling with him that hath grown old.

I said, I would scatter them; I would make even the memory of them to cease from among men,

Were it not for the wrath of the enemy, that they should not live long, and that they should not draw into attack.

Lest they should say, Our hand is high, and the Lord hath not done all this.

For they are a nation void of counsel, neither is there any cunning in them.

They had not the wit to understand; let them consider this in time to come!

How should one chase a thousand, and two put ten thousand to flight,

Except God had given them away, and the Lord had given them up?

For their gods are not as our God, and our enemies are foolish.

For their vine is of the vines of Sodom, and their branches of Gomorrah;

Their grapes are grapes of gall, their clusters are bitter.

Their wine is snake venom, and the incurable venom of asps.

Is not this laid up in store with Me, and sealed up among My treasures?

In the day of vengeance shall I repay

At a time when their foot shall slip;

For the day of their calamity is nigh, and they shall be at hand, waiting for you.

For the Lord shall judge His people, and shall be entreated concerning His servants.

For He saw that their power was gone, and they melted away in time, and faltered.

And the Lord said, Where are their gods, in whom they trusted, the fat of whose sacrifices ye ate, and drank the wine of their drink offerings?

Let them rise up and help you, and be your protectors.

See! See! For I Am Who Am, and there is no other God beside me.

I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of My hand.

For I lift up My hand to heaven, and I swear by My right hand, and say, I live for ever.

For like lightning shall I whet My sword, and mine hand take hold on judgment;

I will render vengeance to mine enemies, and will reward them that hate me.

I will make mine arrows drunk with blood, and my sword shall eat meat,

From the blood of the slain and of the captives, from the heads of the heathen princes.

Rejoice with Him, O ye heavens, and let all the angels of God worship Him.

Rejoice, O ye nations, with his people, and and be confirmed unto Him, all ye children of God.

For He avengeth the blood of his children, and will avenge; and He shall wreak vengeance upon His adversaries, and them that hate Him shall have their reward, And the Lord shall purify the land of His people.

The Hirmos and Troparia of Ode 2 of the two Three-Ode Canons are now chanted, interspersed with the verse, "Glory to Thee, O our God, glory to Thee". At the final troparia of the second Three-Ode Canon, these two verses are chanted:

Glory to the Father and to the Son and to the Holy Spirit.
Now and ever, and unto the ages of ages. Amen.

Ode 3 (1 Kingdoms [1 Samuel] 2:1-10)

My heart is confirmed in the Lord, my horn is exalted in my God. My mouth is enlarged over mine enemies; I have rejoiced in Thy salvation.

For there is none holy as the Lord, and there is none righteous as our God, and there is none holy except Thee.

Boast not, and talk no more so exceeding proudly, neither let arrogancy come out of your mouth.

For the Lord is a God of knowledge, and a God that prepareth His own undertakings.

14: The bow of the mighty hath grown slack, and they that are weak have girded themselves with strength.

Hirmos

13: They that were full of bread have lacked, and the hungry have wandered the land.

12: For the barren hath borne seven, and she that hath many children is waxed feeble.

11: The Lord killeth, and maketh alive; He bringeth down to hell, and bringeth up.

10: The Lord maketh poor, and maketh rich; He bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill.

9: To seat him with the mighty of the people, and making him to inherit the throne of glory.

8: Who granteth the prayer of him that prayeth, and hath blessed the years of the righteous;

7: For the mighty man shall not prevail by his own strength; the Lord hath weakened his adversary; the Lord is holy.

6: Let not the wise man glory in his wisdom, nor let the mighty man glory in his power, and let not the rich man glory in his lucre.

5: But let him that glorieth glory in this, which is to understand and know the Lord, and to deal justice and truth in the midst of the earth.

4: The Lord hath gone up into the heavens and thundered; He shall judge the ends of the earth, for He is righteous.

3: And He shall give strength unto our king, and He shall exalt the horn of His Christ.

2: Glory to the Father and to the Son and to the Holy Spirit.

1: Now and ever and unto the ages of ages. Amen.

Ode 4 (Ambacum [Habakkuk] 3:2-19).

O Lord, I heard the report of Thee, and I was afraid; O Lord, I considered Thy works, and I was terrified.

In the midst of two living creatures shalt Thou be known; when the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth; when my soul is troubled in wrath, Thou shalt remember Thy mercy.

God shall come from the south, and the Holy One from the mountain overshadowed by the forest.

His virtue covered the heavens, and the earth was full of His praise.

And His brightness shall be as the light; horns are in His hand, and He hath established a mighty love of His strength.

The Word shall go before His face, and shall come forth upon the ground at His feet.

He stood, and the earth was shaken; He looked, and the nations melted away.

The mountains spontaneously burst asunder, the perpetual hills melted away; their going forth is everlasting.

I saw the tents of the Ethiopians in affliction, and the curtains of the land of Midian did tremble.

Wast Thou displeased against the rivers, O Lord? Was Thine anger against the rivers? Or was Thy wrath against the sea?

For Thou shalt ride upon Thine horses, and Thy chariots are salvation.

Pulling, thou shalt bend thy bow against the scepters, saith the Lord.

The earth shall be cloven with rivers; they shall see Thee, and the people shall be in travail.

Spilling the waters from its course; the deep hath given his voice, his appearing is on high.

The sun arose, and the moon stood in its course.

In light shall Thine arrows go forth, at the shining of thy glittering weapons.

Thou shalt subdue the land with threatening, and Thou shalt thresh the heathen with wrath.

Thou went forth for the salvation of Thy people, even to save Thine anointed didst Thou come.

14: Thou didst lay death upon the heads of the lawless; Thou didst bind their neck with fetters at the end.

Hirmos

13: Thou didst cut asunder the heads of the mighty with amazement, they shall tremble in it; they shall burst their bridles, they shall be as a poor man devouring in secret

12: Thou dost cause Thy horses to enter the sea, disturbing much water.

11: I watched, and my belly trembled at the sound of the prayer of my lips.

10: Trembling entered into my bones, and my frame was troubled within me.

9: That I might rest in the day of trouble, and that I might come up to the people of my sojourning.

- 8: For the fig tree shall not blossom, neither shall fruit be in the vines.
- 7: The labor of the olive shall fail, and the fields shall yield no harvest.
- 6: The flock shall be cut off from the pasture, and there shall be no herd in the stalls.
- 5: Yet I will rejoice in the Lord; I will joy in the God of my salvation.
- 4: The Lord God is my strength, and He setteth my feet unto perfection.
- 3: And He leadeth me up on high, that I might be victorious with His song.
- 2: Glory to the Father and to the Son and to the Holy Spirit.
- 1: Now and ever and unto the ages of ages. Amen.

Ode 5 (Isaiah 26:9-20)

- My spirit seeks Thee very early in the morning, O God, for Thy commandments are a light upon the earth.
- Learn righteousness, ye that inhabit the earth. For the wicked one is put down: no one who will not learn righteousness on the earth shall be able to do the truth.
- Let the wicked one be taken away, that he see not the glory of the Lord. O Lord, Thine arm is exalted, yet they knew it not: but when they know it they shall be ashamed.
- 14: Jealousy shall lay hold upon the uninstructed people; yea, fire shall devour the adversaries.

Hirmos

- 13: O Lord our God, grant us peace. For all that we have is from Thee.
- 12: O Lord our God, take dominion over us; O Lord, we know none other besides Thee, and we call upon Thy Name.
- 11: For the dead shall not live, neither shall physicians raise them up.
- 10: Therefore hast Thou visited and destroyed them, and hast taken away every male of them.
- 9: Multiply their evils, O Lord, multiply the evils of them that be glorious upon the earth.
- 8: O Lord, in our trouble we remembered Thee; in Thy light chastening do we have Thine instruction.
- 7: Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs, so have we become in the sight of Thy beloved.
- 6: For fear of Thee, O Lord, we have been with child, we have been in pain, we have brought forth the Spirit of Thy salvation, which we have wrought in the earth.
- 5: We shall not fall, but all the inhabitants of the earth shall fall.
- 4: The dead shall arise, and they that lie in the tomb shall awake, and they that dwell in the earth shall rejoice.
- 3: For Thou sendest Thy dew as healing for them, but the land of the ungodly shall perish.
- 2: Glory to the Father and to the Son and to the Holy Spirit.
- 1: Now and ever and unto the ages of ages. Amen.

Ode 6 (Jonah 2:3-10)

Hirmos

- 13: In my affliction I cried unto the Lord my God, and He heard me.
12: Out of the belly of hell cried I, and Thou heardest my voice. For Thou hadst cast me into the deep, into the midst of the seas, and the floods compassed me about.
11: All Thy billows and thy waves passed over me.
10: And I said, I am cast out of Thy sight, shall I indeed look again toward Thy holy temple?
9: The waters poured in, even unto my soul; the uttermost deep closed me round about.
8: My head sank down to the clefts of the mountains; I went down into the earth, whose branches are everlasting bonds.
7: Yet, may my life go up from corruption unto Thee, O Lord my God.
6: When my soul was dying within me, I remembered the Lord.
5: Yea, let my prayer come in unto Thee, even into Thy holy temple.
4: They that observe lying vanities forsake their own mercy.
3: But I will sacrifice unto Thee with the voice of praise and thanksgiving; all whatsoever I vowed for my salvation will I pay unto Thee, O Lord.
2: Glory to the Father and to the Son and to the Holy Spirit.
1: Now and ever and unto the ages of ages. Amen.

Ode 7 (Daniel 3:26-56)

Blessed art Thou O Lord, the God of our fathers, and praised and glorified is Thy Name for evermore.
For Thou art righteous in all the things that Thou hast done to us.
Yea, true are all Thy works, Thy ways are right, and all Thy judgments are true.
In all the things that Thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, Thou hast executed true judgment.
For according to truth and judgment didst Thou bring all these things upon us because of our sins.
For we have sinned and committed iniquity, departing from Thee, and in all things have we trespassed.
And not obeyed Thy commandments, nor kept them, neither done as Thou hast commanded us, that it might go well with us.
Wherefore all that Thou hast brought upon us, and everything that Thou hast done to us, Thou hast done in true judgment.
And Thou didst deliver us into the hands of lawless enemies, most hateful apostates, and to an unjust king, and the most wicked in all the world.
And now we cannot open our mouths; we are become a shame and reproach to Thy servants, and to them that worship Thee.
Yet deliver us not up wholly, for Thy holy Name's sake, neither disannul Thou Thy covenant; and cause not Thy mercy to depart from us, for Thy beloved Abraham's

sake, for Thy servant Isaac's sake, and for Thy holy Israel's sake.
To whom Thou hast said that Thou wouldest multiply their seed as the stars of heaven,
and as the sand that lieth upon the seashore.
For we, O Master, are become less than any nation, and be kept under this day in all
the world because of our sins.
Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice,
or oblation, or incense, or place to sacrifice before Thee, that we may find mercy.
Nevertheless in a contrite soul and a humble spirit let us be accepted.
Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat
lambs; so let our sacrifice be acceptable in Thy sight this day, and may it hereafter
be performed before Thee; for they shall not be confounded that put their trust in
Thee.
And now we follow Thee with all our heart, and we fear Thee, and seek Thy face.
Put us not to shame, but deal with us after Thy loving-kindness, and according to the
multitude of Thy mercy.
Deliver us also according to Thy marvelous works, and give glory to Thy Name, O
Lord.
And let all them that do Thy servants hurt be ashamed; and let them be confounded in
all their power and might, and let their strength be broken.
And let them know that Thou art Lord, the only God, and glorious over the whole
world.
And the king's servants, that put them in, ceased not to make the furnace hot with
rosin, pitch, and tow, and small wood.
14: So that the flame streamed forth above the furnace forty and nine cubits.

Hirmos

13: And it passed through, and burned those Chaldeans it found about the furnace.
12: But the Angel of the Lord came down into the furnace together with Azariah and
his fellows.
11: And smote the flame of the fire out of the furnace.
10: And made the midst of the furnace as it had been a moist whistling wind, so that
the fire touched them not at all, neither hurt nor troubled them.
9: Then the three, as out of one mouth, praised, and blessed, and glorified God in the
furnace, saying.
8: Blessed art Thou, O Lord, the God of our fathers, and praised and exalted above all
for ever.
7: And blessed is Thy glorious and holy Name, which is praised and exalted above all
for ever.
6: Blessed art Thou in the temple of Thy holy glory, and praised and exalted above all
for ever.
5: Blessed art Thou that beholdest the depths, Who sittest upon the cherubim; and art
praised and exalted above all for ever.
4: Blessed art Thou on the glorious throne of Thy kingdom, and praised and exalted

above all for ever.

3: Blessed art Thou in the firmament of heaven, and praised and exalted above all for ever.

2: Glory to the Father and to the Son and to the Holy Spirit.

1: Now and ever and unto the ages of ages. Amen.

Ode 8 (Daniel 3:57-88)

O all ye works of the Lord, bless ye the Lord; praise and exalt Him above all for ever.

O ye Angels of the Lord, bless ye the Lord, and ye heavens, praise and exalt Him above all for ever.

O all ye waters that be above the heavens, bless ye the Lord, and ye Powers of the Lord, praise and exalt Him above all for ever.

O ye sun and moon, bless ye the Lord, and ye stars of heaven, praise and exalt Him above all for ever.

O every shower and dew, bless ye the Lord, and all ye winds, praise and exalt Him above all for ever.

14: O ye fire and heat, bless ye the Lord, O ye cold of winter and summer warmth, praise and exalt Him above all for ever.

Hirmos

13: O ye dews and storms of snow, bless ye the Lord, O ye ice and cold, praise and exalt Him above all for ever.

12: O ye frosts and snows, bless ye the Lord, O ye nights and days, praise and exalt Him above all for ever.

11: O ye light and darkness, bless ye the Lord, O ye lightnings and clouds, praise and exalt Him above all for ever.

10: O let the earth bless the Lord, O ye mountains and little hills, and all ye things that grow therein, praise and exalt Him above all for ever.

9: O ye fountains, bless ye the Lord, O ye seas and rivers, ye whales, and all that move in the waters, praise and exalt Him above all for ever.

8: O all ye fowls of the air, bless ye the Lord, O all ye beasts and cattle, praise and exalt Him above all for ever.

7: O ye sons of men, bless ye the Lord; let Israel bless the Lord. Praise and exalt Him above all for ever.

6: O ye priests of the Lord, bless ye the Lord, and ye servants of the Lord, praise and exalt Him above all for ever.

5: O ye spirits and souls of the righteous, bless ye the Lord, O ye holy and humble of heart, praise and exalt Him above all for ever.

- 4: O Hananiah, Azariah, and Mishael, bless ye the Lord; praise and exalt Him above all for ever.
- 3: O ye Apostles, Prophets, and Martyrs of the Lord, bless ye the Lord; praise and exalt Him above all for ever.
- 2: We bless the Father, the Son, and the Holy Spirit, the Lord.
- 1: Now and ever, and unto the ages of ages. Amen.

Then, before the Catabasia, chant:

We praise, and bless, and worship the Lord, praising and exalting Him above all for ever.

Ode 9 (Luke 1:46-55 and Luke 1:68-79)

First, each of the verses of the Song of the Theotokos is chanted with the refrain, "More honorable than the Cherubim and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify".

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.
For He hath regarded the lowliness of His handmaiden, for behold, from henceforth all generations shall call me blessed.
For He that is mighty hath done great things to me; and holy is His Name, and His mercy is on them that fear Him from generation to generation.
He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seats, and exalted them of low degree; He hath filled the hungry with good things; and the rich He hath sent empty away.
He hath holpen His servant Israel, in remembrance of His mercy, as He spake to our fathers, to Abraham, and to his seed for ever.

*Then, **Hirmos**, and the verses of the Song of Zechariah:*

- 13: Blessed be the Lord God of Israel; for He hath visited and redeemed His people.
- 12: And hath raised up a horn of salvation for us in the house of His servant David.
- 11: As He spake by the mouth of His holy prophets, which have been since the world began.
- 10: That we should be saved from our enemies, and from the hand of all that hate us.
- 9: To perform the mercy promised to our fathers, and to remember His holy covenant.

- 8: The oath which He swore to our father Abraham, that He would grant unto us, that, being delivered out of the hand of our enemies.
- 7: We might serve Him without fear, in holiness and righteousness before Him, all the days of our life.
- 6: And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways.
- 5: To give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God.
- 4: Whereby the Dayspring from On High hath visited us, to give light to them that sit in darkness and in the shadow of death.
- 3: To guide our feet into the way of peace.
- 2: Glory to the Father and to the Son and to the Holy Spirit.
- 1: Now and ever and unto the ages of ages. Amen.

**The End and
Glory to
God**

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The Weekday Redaction (“Unto the Lord let us sing”)

Ode 1

Unto the Lord let us sing, for gloriously is He glorified; horse and rider hath He thrown into the sea. He was for me a helper and protector unto salvation; He is my God, and I will glorify Him; my father’s God, and I will exalt Him.

The Lord who crusheth battles; the Lord is His Name. Pharaoh’s chariots and his host hath he cast into the sea;

The depths have covered them; they sank into the deep as a stone.

14: The waters hardened like a wall, even the waves congealed in the midst of the sea.

Hirmos

13: The enemy said, I will pursue, I will overtake, I will divide the spoil; I shall gratify my soul; I will murder with my sword, my hand shall prevail.

12: Thou didst send Thy wind, the sea covered them; they sank as lead in the mighty waters.

11: Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, marvelous in renown, doing wonders?

10: Thou didst stretch out Thy right hand; the earth swallowed them. Thou in Thy righteousness hast guided this Thy people, which Thou hast redeemed.

9: Thou hast guided them in Thy strength unto Thy holy habitation. The nations heard, and were angry; sorrow took hold on the inhabitants of Palestine.

8: Then the dukes of Edom made haste, and the mighty men of Moab, trembling took hold upon them; all the inhabitants of Canaan melted away.

7: Fear and dread shall fall upon them; by the greatness of Thine arm let them become as stone;

6: Till Thy people pass over, O Lord, till this Thy people pass over, which Thou hast purchased.

5: Which Thou hast made, O Lord; in the sanctuary which Thy hands have prepared.

4: The Lord reigneth for ever and forever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea,

3: But the children of Israel went on dry land in the midst of the sea.

2: Glory to the Father and to the Son and to the Holy Spirit.

1: Now and ever and unto the ages of ages. Amen.

Ode 3

My heart is confirmed in the Lord, my horn is exalted in my God. My mouth is enlarged over mine enemies; I have rejoiced in Thy salvation.

For there is none holy as the Lord, and there is none righteous as our God, and there is none holy except Thee.

Boast not, and talk no more so exceeding proudly, neither let arrogancy come out of your mouth, For the Lord is a God of knowledge, and a God that prepareth His own undertakings.

14: The bow of the mighty hath grown slack, and they that are weak have girded themselves with strength.

Hirmos

13: They that were full of bread have lacked, and the hungry have wandered the land.

12: For the barren hath borne seven, and she that hath many children is waxed feeble.

11: The Lord killeth, and maketh alive; He bringeth down to hell, and bringeth up.

10: The Lord maketh poor, and maketh rich; He bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill,

9: To seat him with the mighty of the people, and making him to inherit the throne of glory.8: Who granteth the prayer of him that prayeth, and hath blessed the years of the righteous;

7: The Lord hath weakened his adversary; the Lord is holy.

6: Let not the wise man glory in his wisdom, nor let the mighty man glory in his power, and let not the rich man glory in his lucre;

5: And to deal justice and truth in the midst of the earth.

4: The Lord hath gone up into the heavens and thundered; He shall judge the ends of the earth, for He is righteous;

3: And He shall give strength unto our king, and He shall exalt the horn of His Christ.

2: Glory to the Father and to the Son and to the Holy Spirit.

1: Now and ever and unto the ages of ages. Amen.

Ode 4

O Lord, I heard the report of Thee, and I was afraid; O Lord, I considered Thy works, and I was terrified.

When my soul is troubled in wrath, Thou shalt remember Thy mercy.

God shall come from the south, and the Holy One from the mountain overshadowed by the forest.

His virtue covered the heavens, and the earth was full of His praise.

14: Thou didst lay death upon the heads of the lawless; Thou didst bind their neck with fetters at the end.

Hirmos

13: Thou didst cut asunder the heads of the mighty with amazement, they shall tremble in it; they shall burst their bridles, they shall be as a poor man devouring in secret.

12: Thou dost cause Thy horses to enter the sea, disturbing much water.

11: I watched, and my belly trembled at the sound of the prayer of my lips,

10: Trembling entered into my bones, and my frame was troubled within me

9: That I might rest in the day of trouble, and that I might come up to the people of my sojourning.

8: For the fig tree shall not blossom, neither shall fruit be in the vines.

7: The labor of the olive shall fail, and the fields shall yield no harvest.

6: The flock shall be cut off from the pasture, and there shall be no herd in the stalls.

5: Yet I will rejoice in the Lord; I will joy in the God of my salvation.

4: The Lord God is my strength, and He setteth my feet unto perfection;

3: And He leadeth me up on high, that I might be victorious with His song.

2: Glory to the Father and to the Son and to the Holy Spirit.

1: Now and ever and unto the ages of ages. Amen.

Ode 5

My spirit seeks Thee very early in the morning, O God, for Thy commandments are a light upon the earth;

Learn righteousness, ye that inhabit the earth.

14: O Lord, Thine arm is exalted, yet they knew it not: but when they know it they shall be ashamed:

Hirmos

13: Jealousy shall lay hold upon the uninstructed people; yea, fire shall devour the adversaries.

12: O Lord our God, grant us peace. For all that we have is from Thee.

11: O Lord our God, take dominion over us; O Lord, we know none other besides Thee, and we call upon Thy Name.

10: For the dead shall not live, neither shall physicians raise them up,

9: Therefore hast Thou visited and destroyed them, and hast taken away every male of them.8:

Multiply their evils, O Lord, multiply the evils of them that be glorious upon the earth.

7: O Lord, in our trouble we remembered Thee; in Thy light chastening do we have Thine instruction.

6: Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs, so have we become in the sight of Thy beloved.

5: We shall not fall, but all the inhabitants of the earth shall fall.
4: The dead shall arise, and they that lie in the tomb shall awake, and they that dwell in the earth shall rejoice;
3: For Thou sendest Thy dew as healing for them, but the land of the ungodly shall perish.
2: Glory to the Father and to the Son and to the Holy Spirit.
1: Now and ever and unto the ages of ages. Amen.

Ode 6

Note that Ode 6 is not chanted in full because it does not have as many verses as the other odes. Rather, we say the Hirmos and one troparion without an intervening verse. Likewise, we chant odes 7 and 9. Ode 7 in its entirety is chanted only on Saturdays of Great Lent.

12: In my affliction I cried unto the Lord my God, and He heard me.
11: Thou hadst cast me into the deep, into the midst of the seas, and the floods compassed me about;
10: All Thy billows and thy waves passed over me.
9: Shall I indeed look again toward Thy holy temple?
8: The waters poured in, even unto my soul; the uttermost deep closed me round about.
7: My head sank down to the clefts of the mountains; I went down into the earth, whose branches are everlasting bonds.
6: Yet, may my life go up from corruption unto Thee, O Lord my God.
5: Yea, let my prayer come in unto Thee, even into Thy holy temple.
4: They that observe lying vanities forsake their own mercy.
3: All whatsoever I vowed for my salvation will I pay unto Thee, O Lord.
2: Glory to the Father and to the Son and to the Holy Spirit.
1: Now and ever and unto the ages of ages. Amen.

Ode 7

12: Blessed art Thou O Lord, the God of our fathers, and praised and glorified is Thy Name for evermore;
11: Yea, true are all Thy works, Thy ways are right.
10: And all Thy judgments are true; Thou hast executed true judgment,
9: Upon the holy city of our fathers, even Jerusalem.
8: Blessed art Thou, O Lord, the God of our fathers, and praised and exalted above all for ever.
7: And blessed is Thy glorious and holy Name, which is praised and exalted above all for ever.
6: Blessed art Thou in the temple of Thy holy glory, and praised and exalted above all for ever.
5: Blessed art Thou that beholdest the depths, Who sittest upon the cherubim; and art praised and exalted above all for ever.
4: Blessed art Thou on the glorious throne of Thy kingdom, and praised and exalted above all for ever.
3: Blessed art Thou in the firmament of heaven, and praised and exalted above all for ever.
2: Glory to the Father and to the Son and to the Holy Spirit.
1: Now and ever and unto the ages of ages. Amen.

Ode 8

O all ye works of the Lord, bless ye the Lord; praise and exalt Him above all for ever.
O ye Angels of the Lord, bless ye the Lord, and ye heavens, praise and exalt Him above all for ever.
O all ye waters that be above the heavens, bless ye the Lord, and ye Powers of the Lord, praise and exalt Him above all for ever.
O ye sun and moon, bless ye the Lord, and ye stars of heaven, praise and exalt Him above all for ever.

14: O every shower and dew, bless ye the Lord, and all ye winds, praise and exalt Him above all for ever.

Hirmos

13: O ye fire and heat, bless ye the Lord, O ye cold of winter and summer warmth, praise and exalt Him above all for ever.

12: O ye frosts and snows, bless ye the Lord, O ye nights and days, praise and exalt Him above all for ever.

11: O ye light and darkness, bless ye the Lord, O ye lightnings and clouds, praise and exalt Him above all for ever.

10: O let the Earth bless the Lord, O ye mountains and little hills, and all ye things that grow therein, praise and exalt Him above all for ever.

9: O ye fountains, bless ye the Lord, O ye seas and rivers, ye whales, and all that move in the waters, praise and exalt Him above all for ever.

8: O all ye fowls of the air, bless ye the Lord, O all ye beasts and cattle, praise and exalt Him above all for ever.

7: O ye children of men, bless ye the Lord; let Israel bless the Lord. Praise and exalt Him above all for ever.

6: O ye priests of the Lord, bless ye the Lord, and ye servants of the Lord, praise and exalt Him above all for ever.

5: O ye spirits and souls of the righteous, bless ye the Lord, O ye holy and humble of heart, praise and exalt Him above all for ever.

4: O Hananiah, Azariah, and Mishael, bless ye the Lord; praise and exalt Him above all for ever.

3: O ye Apostles, Prophets, and Martyrs of the Lord, bless ye the Lord; praise and exalt Him above all for ever.

2: We bless the Father, the Son, and the Holy Spirit, the Lord.

1: Now and ever, and unto the ages of ages. Amen.

Then, before the Catabasia, we chant:

We praise, and bless, and worship the Lord, praising and exalting Him above all for ever.

Ode 9

First, each of the verses of the Song of the Theotokos is chanted with the refrain, "More honorable than the Cherubim and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify"

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

For He hath regarded the lowliness of His handmaiden, for behold, from henceforth all generations shall call me blessed.

For He that is mighty hath done great things to me; and holy is His Name, and His mercy is on them that fear Him from generation to generation.

He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree; He hath filled the hungry with good things; and the rich He hath sent empty away.

He hath holpen His servant Israel, in remembrance of His mercy, as He spake to our fathers, to Abraham, and to his seed for ever.

Then, Hirmos, and one troparion without verse, and the verses of the Song of Zechariah:

12: Blessed be the Lord God of Israel; for He hath visited and redeemed His people,

11: And hath raised up a horn of salvation for us in the house of His servant David;

10: As He spake by the mouth of His holy prophets, which have been since the world began, that we

should be saved from our enemies, and from the hand of all that hate us;

9: To perform the mercy promised to our fathers, and to remember His holy covenant;

8: The oath which He swore to our father Abraham, that He would grant unto us, that, being delivered out of the hand of our enemies,

7: We might serve Him without fear, in holiness and righteousness before Him, all the days of our life.

6: And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways;

5: To give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God

4: Whereby the Dayspring from On High hath visited us, to give light to them that sit in darkness and in the shadow of death,

3: To guide our feet into the way of peace.

2: Glory to the Father and to the Son and to the Holy Spirit.

1: Now and ever and unto the ages of ages. Amen.

Then, after the Catabasia, we sing It is truly meet.

The Festal Redaction ("Let us sing unto the Lord")

On Sunday, we sing the Hirmos once, then the verse "Glory to Thy Holy Resurrection, O Lord", and one Troparion, and then we begin the verses of the Biblical Odes. But on Feasts, we sing the Hirmos twice, and then begin the verses of the Biblical Odes.

Ode 1

12: Let us sing unto the Lord, for gloriously is He glorified; horse and rider hath He thrown into the sea.

11: He was for me a helper and protector unto salvation; He is my God, and I will glorify Him; my father's God, and I will exalt Him.

10: The Lord who crusheth battles; the Lord is His Name. Pharaoh's chariots and his host hath he cast into the sea;

9: The depths have covered them; they sank into the deep as a stone.

8: Then the dukes of Edom made haste, and the mighty men of Moab, trembling took hold upon them; all the inhabitants of Canaan melted away.

7: Fear and dread shall fall upon them; by the greatness of Thine arm let them become as stone;

6: Till Thy people pass over, O Lord, till this Thy people pass over, which Thou hast purchased.

5: Which Thou hast made, O Lord; in the sanctuary which Thy hands have prepared.

4: The Lord reigneth for ever and forever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea,

3: But the children of Israel went on dry land in the midst of the sea.

2: Glory to the Father and to the Son and to the Holy Spirit.

1: Now and ever and unto the ages of ages. Amen.

Catabasia after each Ode.

Ode 3

12: My heart is confirmed in the Lord, my horn is exalted in my God. My mouth is enlarged over mine enemies; I have rejoiced in Thy salvation.

11: For there is none holy as the Lord, and there is none righteous as our God, and there is none holy except Thee.

10: Boast not, and talk no more so exceeding proudly, neither let arrogancy come out of your mouth,

9: For the Lord is a God of knowledge, and a God that prepareth His own undertakings.

8: Who granteth the prayer of him that prayeth, and hath blessed the years of the righteous;

7: The Lord hath weakened his adversary; the Lord is holy.

6: Let not the wise man glory in his wisdom, nor let the mighty man glory in his power, and let not the rich man glory in his lucre;

5: But let him that glorieth glory in this, which is to understand and know the Lord, and to deal justice and truth in the midst of the earth.

4: The Lord hath gone up into the heavens and thundered; He shall judge the ends of the earth, for He is righteous;

3: And He shall give strength unto our king, and He shall exalt the horn of His Christ.

2: Glory to the Father and to the Son and to the Holy Spirit.

1: Now and ever and unto the ages of ages. Amen.

Ode 4

12: O Lord, I heard the report of Thee, and I was afraid; O Lord, I considered Thy works, and I was terrified.

11: When my soul is troubled in wrath, Thou shalt remember Thy mercy.

10: God shall come from the south, and the Holy One from the mountain overshadowed by the forest.

9: His virtue covered the heavens, and the earth was full of His praise.

8: For the fig tree shall not blossom, neither shall fruit be in the vines.

7: The labor of the olive shall fail, and the fields shall yield no harvest.

6: The flock shall be cut off from the pasture, and there shall be no herd in the stalls.

5: Yet I will rejoice in the Lord; I will joy in the God of my salvation.

4: The Lord God is my strength, and He setteth my feet unto perfection;

3: And He leadeth me up on high, that I might be victorious with His song.

2: Glory to the Father and to the Son and to the Holy Spirit.

1: Now and ever and unto the ages of ages. Amen.

Ode 5

12: My spirit seeks Thee very early in the morning, O God, for Thy commandments are a light upon the earth;

11: Learn righteousness, ye that inhabit the earth.

10: Let the wicked one be taken away, that he see not the glory of the Lord. O Lord, Thine arm is exalted, yet they knew it not: but when they know it they shall be ashamed.

9: Jealousy shall lay hold upon the uninstructed people; yea, fire shall devour the adversaries.

8: Multiply their evils, O Lord, multiply the evils of them that be glorious upon the earth.

7: O Lord, in our trouble we remembered Thee; in Thy light chastening do we have Thine instruction.

6: Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs, so have we become in the sight of Thy beloved.

5: We shall not fall, but all the inhabitants of the earth shall fall.

4: The dead shall arise, and they that lie in the tomb shall awake, and they that dwell in the earth shall rejoice;

3: For Thou sendest Thy dew as healing for them, but the land of the ungodly shall perish.

2: Glory to the Father and to the Son and to the Holy Spirit.

1: Now and ever and unto the ages of ages. Amen.

Ode 6

12: In my affliction I cried unto the Lord my God, and He heard me.

11: Thou hadst cast me into the deep, into the midst of the seas, and the floods compassed me about;

10: All Thy billows and thy waves passed over me.

9: Shall I indeed look again toward Thy holy temple?

8: The waters poured in, even unto my soul; the uttermost deep closed me round about.

7: My head sank down to the clefts of the mountains; I went down into the earth, whose branches are everlasting bonds.

6: Yet, may my life go up from corruption unto Thee, O Lord my God.

5: Yea, let my prayer come in unto Thee, even into Thy holy temple.

4: They that observe lying vanities forsake their own mercy.

3: All whatsoever I vowed for my salvation will I pay unto Thee, O Lord.

2: Glory to the Father and to the Son and to the Holy Spirit.

1: Now and ever and unto the ages of ages. Amen.

Ode 7

12: Blessed art Thou O Lord, the God of our fathers, and praised and glorified is Thy Name for evermore;

11: Yea, true are all Thy works, Thy ways are right.

10: And all Thy judgments are true; Thou hast executed true judgment,
9: Upon the holy city of our fathers, even Jerusalem.
8: Blessed art Thou, O Lord, the God of our fathers, and praised and exalted above all for ever.
7: And blessed is Thy glorious and holy Name, which is praised and exalted above all for ever.
6: Blessed art Thou in the temple of Thy holy glory, and praised and exalted above all for ever.
5: Blessed art Thou that beholdest the depths, Who sittest upon the cherubim; and art praised and exalted above all for ever.
4: Blessed art Thou on the glorious throne of Thy kingdom, and praised and exalted above all for ever.
3: Blessed art Thou in the firmament of heaven, and praised and exalted above all for ever.
2: Glory to the Father and to the Son and to the Holy Spirit.
1: Now and ever and unto the ages of ages. Amen.

Ode 8

12: O all ye works of the Lord, bless ye the Lord; praise and exalt Him above all for ever.
11: O ye Angels of the Lord, bless ye the Lord, and ye heavens, praise and exalt Him above all for ever.
10: O all ye waters that be above the heavens, bless ye the Lord, and ye Powers of the Lord, praise and exalt Him above all for ever.
9: O ye sun and moon, bless ye the Lord, and ye stars of heaven, praise and exalt Him above all for ever.
8: O all ye fowls of the air, bless ye the Lord, O all ye beasts and cattle, praise and exalt Him above all for ever.
7: O ye children of men, bless ye the Lord; let Israel bless the Lord. Praise and exalt Him above all for ever.
6: O ye priests of the Lord, bless ye the Lord, and ye servants of the Lord, praise and exalt Him above all for ever.
5: O ye spirits and souls of the righteous, bless ye the Lord, O ye holy and humble of heart, praise and exalt Him above all for ever.
4: O Hananiah, Azariah, and Mishael, bless ye the Lord; praise and exalt Him above all for ever.
3: O ye Apostles, Prophets, and Martyrs of the Lord, bless ye the Lord; praise and exalt Him above all for ever.
2: We bless the Father, the Son, and the Holy Spirit, the Lord.
1: Now and ever, and unto the ages of ages. Amen.

Then, before the Catabasia, we chant:

We praise, and bless, and worship the Lord, praising and exalting Him above all for ever.

Ode 9

First, each of the verses of the Song of the Theotokos is chanted with the refrain, "More honorable than the Cherubim and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify"

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

For He hath regarded the lowliness of His handmaiden, for behold, from henceforth all generations shall call me blessed.

For He that is mighty hath done great things to me; and holy is His Name, and His mercy is on them that fear Him from generation to generation.

He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree; He hath filled the

hungry with good things; and the rich He hath sent empty away.
He hath holpen His servant Israel, in remembrance of His mercy, as He spake to our fathers, to Abraham, and to his seed for ever.

Then, on Sunday, the Hirmos, the verse "Glory to Thy holy resurrection, O Lord", and one troparion (but on feasts, the Hirmos twice), followed by the verses of the Song of Zechariah:

12: Blessed be the Lord God of Israel; for He hath visited and redeemed His people,

11: And hath raised up a horn of salvation for us in the house of His servant David;

10: As He spake by the mouth of His holy prophets, which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us;

9: To perform the mercy promised to our fathers, and to remember His holy covenant;

8: The oath which He swore to our father Abraham, that He would grant unto us, that, being delivered out of the hand of our enemies,

7: We might serve Him without fear, in holiness and righteousness before Him, all the days of our life.

6: And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways;

5: To give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God

4: Whereby the Dayspring from On High hath visited us, to give light to them that sit in darkness and in the shadow of death,

3: To guide our feet into the way of peace.

2: Glory to the Father and to the Son and to the Holy Spirit.

1: Now and ever and unto the ages of ages. Amen.

It is truly meet *is not chanted*.