Byzantine Chant Tone 1
First Mode

Ode 1

A-dorned in varied colors with divine glory, O
Virgin, thy sacred and renowned memorial hath gathered all the
faithful in rejoicing; and led by Mariam with dances and
timbrels, they sing unto thine Only begotten; for

Ode 3

O Christ, Thou Wisdom and Power of God, creating and sustaining
all things, establish the Church immoveable and unshaken;

for Thou alone art holy, Who dost rest in the Saints.

*The Katavasiae for Odes 1-9 are sung from August 15-23, with the full 9th Ode sung on August 15 & 23rd.
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Antiochian Orthodox Christian Archdiocese of North America, Rev. 3, 7/31/19, CAH
Ode 4

The words and dark sayings of the Prophets dimly foreshowed
Thine Incarnation from a Virgin, O Christ, that splendor of Thy
lightning which was to come forth as a light for the nations;
and the deep calleth unto Thee in gladness: Glory to Thy
power, O Friend of man.

Ode 5

The divine and unspeakable beauty of Thy virtues shall
I declare, O Christ. For Thou shon'est forth from the Eternal
Glory as His Coeternal and Enhypostatic Effulgence; and having received a body from a virginal womb,
Thou didst rise like the sun upon those in darkness and shadow.

**Ode 6**

The briny, sea-generated fire of the monstrous beast's entrails was a certain prefiguration of Thy three-day burial, whereof Jonah was shown to be the herald; for being saved without harm, even as he had been before he fell in, he cried:

I will sacrifice unto Thee with a voice of praise, O Lord.

**Ode 7**

Striving both with reckless wrath and fire, godly longing be-

dewed the blazing fire, and fearlessly laughed at wrath,

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when with the rational, three-voiced, God-inspired harp of the Saints it cried aloud, in returning answer midst the roaring flame to the instruments of music: O glorified Lord and God of our Fathers, and of us who sing Thy praise, for ever art Thou blessed.

Ode 8

We praise, we bless and we worship the Lord.

The Almighty Angel of God showed the Children a flame that refresheth the righteous but burneth up the profane; and He made the Theotokos a life-originating spring, the destruction of death, bubbling over with life for them that sing:

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We that have been delivered praise the Creator alone,
and we supremely exalt Him unto all the ages.

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Katavasia
for the Feast of the
Dormition of the Theotokos

A Composition of Saint Cosmas
(August 15th)
First Mode

Ode 1.

A

- dorned in var- ied col- ors with di- vine glo- ry, O

Vir- gin, thy sa- cred and re- nowned me- mo- ri- al hath gath-

ered all the faith- ful in re- joic- ing; and led by Mar- i- am with
danc- es and tim- brels, they sing un- to thine On- ly- be- got- ten;

for glo- ri- ous- ly is He glo- ri- fied.
Ode 3.

Christ, Thou Wisdom and Power of God, creating and sustaining all things, establish the Church immovable and unshaken; for Thou alone art holy, Who dost rest ___ in the Saints.

Ode 4.

The words and dark ____ sayings of the Prophets dimly fore-showed Thine Incarnation from a Virgin, O Christ, that splendor of Thy lightning which was to come forth ____ as a light for ____ the nations; and the deep call____ eth unto Thee in gladness: Glory to Thy power, ____ O Friend ____ of ____ man.
Ode 5.

The divine and unspeakable beauty of Thy virtues shall I declare, O Christ. For Thou shonest forth from the Eternal Glory as His Co-eternal and Hypostatic Effulgence; and having received a body from a virginal womb, Thou didst rise like the sun upon those in darkness and shadow.

Ode 6.

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for being saved without harm, even as he had been before he fell in, he cried: I will sacrifice unto Thee with a voice of praise, O Lord.

Ode 7.

Striving both with reckless wrath and fire, godly longing be-dewed the blazing fire, and fearlessly laughed at wrath, when with the rational, three-voiced, God-inspired harp of the Saints it cried aloud, in returning answer amidst the roaring flame to the instruments of music: O glorified Lord and God of our Fathers, and of us who sing Thy praise, for

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