The Lord might y in wars un covered the bottom of the sea, and drew his own to dry land; and with it he sub merged his ad vers ar ies; for he hath been glor i fied.

Ver i ly, Is ra el past the tem pest of the tu mul tu ous sea, hav ing ap peared to him a gain as dry land. But the tri speared Egyp tians were lost whol ly by the dark ness of the deep, as a grave yard swept by wa ters, by the pow er of the pre cious right hand of the Mas ter.
The Lord that granteth power to our kings, and who raiseth those born of his anointed ones, was born of the Virgin, and cometh to baptism.

Wherefore, let us believers shout, There is none holy like our God, and there is none just except thee, O Lord.

O ye who were delivered from the ancient snares, since the tusks of devouring lions had been crushed. Wherefore, let us rejoice and open wide our mouths, in dicting to the Word sayings of praise for his benefactions granted to us; for he is pleased thereby.
He of whom thou didst say, O Lord, that he is a voice crying in the wilderness, heard thy voice when thou didst thunder on the many waters, testifying to thy Son. And having been filled wholly by the presence of the Spirit, he shouted saying, Thou art Christ, the Wisdom of God and his Pow'r.

The Prophet having been cleansed by the fire of mystical vision, praising the renewal of mankind, sang with a great voice, moved by the Spirit, revealing the ineffable Incarnation, the Incarnation of the
Word, by which the might of the mighty hath been crushed.

Verily Jesus, the Originator of life, cometh to unravel the fall of Adam, the first of creation; and he who needeth not purification, since he is God, granteth to the fallen one purification in the Jordan. And as he abolisheth in him the enmity, he thereby granteth safety transcending all intelligence.

We who have been washed by the purification of the Spirit from the dark, mire-defiled venom of the enemy, have come upon a new way, not misleading, but
leading to a bliss unapproachable except by those who have been reconciled to God.

Verily the voice of the Word, the lamp of the Light, the mystical star and Forerunner of the Sun, doth cry out in the wilderness, saying to all the people, Repent and be purified; for Christ hath come to deliver the world from corruption.

Him whom the Father had caused to overflow from the belly, in his all blissful voice he proclaimed beloved, saying, Yea, this is my Son consubstantial with
me; the Radiance of my light hath been born of mankind. And he himself is my living Word and Man at the same time, for his own dispensation.

Ode 7-First Canon

The youths of true worship when they were cast in the furnace of fire, were kept from harm by the gentle dewy breeze and by the descent of the divine angel. Wherefore, when they were moistened by the flames, they sang with gratitude, shouting,

Blessed art thou, O Lord, transcending praise, the God of our fathers.

Ode 7-Second Canon

Verily, he who quenched the flaming fire of the furnace containing the youths of true
worship, hath burned the heads of dragons in the courses of water; and by the dew of the Spirit hath cleansed the abyssal darkness resulting from sin.

Ode 8-First Canon

We praise, we bless, and we worship the Lord.

Verily, the furnace of Babylon revealed a strange secret when it overflowed with dew. But Jordan was about to receive in its courses the immaterial Fire, and was to contain the Creator baptized in the flesh, whom the nations bless and exalt yet more unto the end of ages.
The prince of darkness sigheth to himself because creation hath been freed, and those who were of old in darkness have become sons of the Light. Wherefore, all the nations of the Gentiles that before had been wretched, now ceaselessly bless Christ the Cause.

And immediately, instead of "More Honorable..."
sing the following Ninth Ode in the Second Tone (with the Magnifications).

Magnify, O my soul, her who is more honorable, and more exalted in glory than the heavenly hosts.

O thou blessed and all pure one, in whose womb was incarnate in an ineffable manner,
the God rising before the sun, coming to us in the flesh, thee, O Theotokos, do we magnify.

Magnify, O my soul, him who accepted circumcision on the eighth day.

Verily, Christ having passed all the bounds of human nature, was born of the Virgin in a supernatural manner and was circumcised in the flesh, fulfilling the law.

Today the Lord is circumcised in the flesh and his name was called Jesus.
Come, let us celebrate in holiness the glorious naming of Christ; for he was called today Jesus, as worthily of God, and with all let us magnify the memory of the Bishop.

Ode 9-For St. Basil

Mag-ni-fy, O my soul, Bas-il, the Great a-mongst Bish-olds.

O Fa-ther Bas-il, thou didst follow in the life-bearing steps, the steps of Christ, faith-ful Head of shep-herds, for thou didst go forth and of-fer thy self to the ü-sur-p-e-r, val-i-ant-ly en-

-dan-ger-ing thy self for the Church, O most be-at-i-fied.
Magnify, O my soul,

Basil, the Great of Caesarea.

Verily, the usurper, having seen the all sanctified assembly, the assembly of the Church of Christ, adorned by the presidency of thy priesthood, O wise one, was confounded and fell down, utterly perishing, not being able to bear the radiance of the spirit that was in thee, O Basil.

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

Note: The following magnification and 2nd stichera of Basil was omitted by Kazan by mistake, but added here by Holwey.
Magnify, O my soul, the might of the three-

personed and indivisible Trinity.

Thou hast become worthy, O Basil, of the throne of the Apostles, of the rank of the strivers for Christ, of the paradise of the righteous, and of the assembly of the Prophets; for thou wast an initiate of the Theotokos and a servant of the Trinity.

Both now and ever, and unto ages of ages. Amen.

Glorify, O my soul, the Maiden who delivered us from the curse.
Verily, the Lord, who alone roofed with waters his high chambers, bridled the sea and dried up the waves, and was incarnate of thee, O pure one, doth come down from Bethlehem to the Jordan to be baptized in the flesh.
Although Kazan included the Magnification here, it does not have to be done.
You can start with "Verily, all tongues are at a loss..."
Now conclude with the final 9th Ode of the Second Canon of Epiphany.

O the wonder of thy superintelligent Nativity, thou all pure bride the blessed Mother, to whom having received therefrom perfect salvation, we indite a fitting song, offering as a gift the song of gratitude.