Working a great wonder the Master saved the people of old when He made dry the sea's swelling water. And now He is born of His own will from a Maiden, making us a path that leadeth unto Heaven: Him we glorify, equal in essence with the Father and with mortals.
To Thy servants' hymns, incline, O Benefactor; bring low the haughty pride of the adversary, O Blessed One, that lookest down and seest all; keep us above sin, who ever sing Thy praises, steadfast and unMOVED on the foundation of faith.
In his song of old, Prophet Abba-cum foretold of the restoration of all the race of mortals, having been vouchsafed to see its type past all telling; for as a young babe from the mountain of the Virgin did the Word come forth to re-

fashion the peoples.
As we now keep watch in the night to sing Thy praises

as our Benefactor, O Christ, grant us forgiveness of what we have done in be-nighted delusion; come provide a path that is easy to journey, that we may ascend upon it and find glory.
Dwelling in the deeps of the sea's lowest regions, Jonas prayed to come unto Thee and calm the tempest. But I, that am pierced by the shaft of the tyrant, call on Thee, O Christ, the Abolisher of evil: come anticipate my slothfulness speedily.
For the King of all, longing held fast the children, who despised as nought the base ungodly babblings of the tyrant who raged with fury insensate; and the boundless fire then gave way as they cried out to the Sov’reign Lord: Blessed art Thou to the ages.
We praise, we bless, and we worship the Lord.
Midst the flames unburnt, the Old Covenant children figure forth the womb of the virginal Maiden, which, remaining sealed, doth conceive beyond nature. For in working both by the same wondrous power, grace doth wisely rouse the peoples unto praises.
Second (Iambic) Canon

First Ode

"Εσωσε λαόν

ork-ing a great won- der the Mas- ter saved the peo-
ple of old when He made dry the sea’s swell-ing wa-
ter. And now He is born of His own will from a Maid-
en, making us a path that lead-eth un-to Heav-en: Him we glo-
ri fy, e- qual in es-sence with the Fa- ther and with mor-tals.
Second Canon

Third Ode

Neýson prós ñmnoç

o Thy ser-vants' hymns, in-cline, O Ben-e-fac-tor; bring low the haugh-ty pride of the ad-ver-sary, O Bless-ed One, that look-est down and see-est all; keep us a-bove sin, who ev-er sing Thy pra-is-es, stead-fast and un-moved on the foun-da-tion of faith.
Second Canon

Fourth Ode

Γένος βροτείον

n his song of old, Prophet Ab- - ba- - cum fore- - told of the rest- - ra- - tion of all the race of mor- - tals, hav- - ing been vouch- - safed to see its type past all tell- - ing; for as a young babe from the moun- - tain of the Vir- - gin did the Word come forth to re- - fash- - ion the peo- - ples.
Second Canon

Fifth Ode

Ἐκ νυκτὸς ἔργων

As we now keep watch in the night to sing Thy praises as our Benefactor, O Christ, grant us forgiveness of what we have done in besetted delusion; come provide a path that is easy to journey, that we may ascend upon it and find glory.
well-ing in the deeps of the sea's lowest regions, Jonas prayed to come unto Thee and calm the tempest. But I, that am pierced by the shaft of the tyrant, call on Thee,

O Christ, the Abolisher of evil: come antici-pate

my slothful-ness speed-ily.
Second Canon

Seventh Ode

Τῷ παντάνακτος

or the King of all, long-ing held fast the chil-dren,

Who de-spised as nought the base un-god-ly bab-blings of the ty-rant who raged with fu-ry in-sen-sate; and the bound-less fire then
gave way as they cried out to the Sov-reign Lord: Bless-ed art

Thou to the ag-es.
Second Canon
Eighth Ode

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

Mήτραν ἀφλέκτως

idst the flames un-burnt, the Old Cov- e-nant
children figure forth the womb of the vir- ginal
Maid-en, which, re-main-ing sealed, doth con-ceive be-yond na-
ture. For in work-ing both by the same won-drous pow-
er, grace doth wise-ly rouse the peo- ples un-to prais-
es.

* Finale:

* The verse “We praise, we bless, and we worship the Lord” is always chanted before the Katavasia of the eighth ode. When two Katavasias are chanted for each ode, (e.g., on December 25 and 31) this verse is chanted only before the first Katavasia of the eighth ode.