

# Menaion Highlights

This document shares some highlights from the *Festal Menaion* compiled by Met. Kallistos Ware and Mother Mary.

## Apolytikion

**T**HOU WAST TRANSFIGURED upon the mountain, O Christ our God, showing Thy glory to Thy disciples as far as they were able to bear it. At the intercessions of the Theotokos, make Thine everlasting light shine forth also upon us sinners. O Giver of light, glory to Thee.

## Kontakion

**T**HOU WAST TRANSFIGURED upon the mountain, and Thy disciples beheld Thy glory, O Christ our God, as far as they were able so to do: that when they saw Thee crucified, they might know that Thy suffering was voluntary, and might proclaim unto the world that Thou art truly the Brightness of the Father.

## Oikos

**A**WAKE YE SLUGGARDS, lie not for ever on the ground; and ye thoughts that draw my soul towards the earth, arise and go up to the high slope of the divine ascent. Let us run to join Peter and the sons of Zebedee, and go with them to Mount Tabor, that with them we may see the glory of our God and hear the voice they heard from heaven; and they proclaimed that this is the Brightness of the Father.

## Small Vespers

**C**OME, LET US REJOICE, mounting up from the earth to the highest contemplation of the virtues: let us be transformed this day into a better state and direct our minds to heavenly things, being shaped anew in piety according to the form of Christ. For in His mercy the Saviour of our souls has transfigured disfigured man and made him shine with light upon Mount Tabor.

O let us who love to see and hear things past understanding, mystically behold Christ shine as lightning with the rays of divine splendour; and let us make the Father's voice resound, who proclaimed Him as His well-beloved Son. On Mount Tabor He makes bright the weakness of man and bestows enlightenment upon our souls.

Let the assembly of all on earth and in the world above be moved to praise Christ our God, Lord both of the living and the dead. For when He was divinely transfigured on Tabor, the Saviour of our souls was pleased to have at His side the leaders and the preachers of both the Law and Grace.

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The shining cloud of the Transfiguration has taken the place of the darkness of the Law. Moses and Elijah were counted worthy of this glory brighter than light and, taken up within it, they said unto God: 'Thou art our God, the King of the ages.'

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Today Christ on Mount Tabor has changed the darkened nature of Adam, and filling it with brightness He has made it godlike.

Shining forth with the light of the virtues, let us set foot on the holy mountain that we may gaze upon the divine Transfiguration of the Lord.

The sun which makes the earth bright sets once more; but Christ has shone as lightning with glory upon the mountain and has filled the world with light.

## Great Vespers

**B**EFORE THY CRUCIFIXION, O Lord, the mountain became as heaven and a cloud spread itself out to form a tabernacle. When Thou wast transfigured and the Father testified unto Thee, Peter with James and John were there, who were to be present with Thee also at the time of Thy betrayal: that, having beheld Thy wonders, they should not be afraid before Thy suffering. Grant in Thy great mercy that we too may be counted worthy to venerate these Thy sufferings in peace.

Before Thy Crucifixion, O Lord, taking the disciples up into a high mountain, Thou wast transfigured before them, shining upon them with the bright beams of Thy power: from love of mankind and in Thy sovereign might, Thy desire it was to show them the splendour of the Resurrection. Grant that we too in peace may be counted worthy of this splendour, O God, for Thou art merciful and lovest mankind

When Thou wast transfigured, O Saviour, upon a high mountain, having with Thee the chief disciples, Thou hast shone forth in glorious majesty, proving thereby that those who surpass in the height of their virtues shall be counted worthy of the divine glory. Talking with Christ, Moses and Elijah showed that He is Lord of both the living and the dead, the God who spake of old through the Law and the prophets. And the voice of the Father testified to Him from the cloud of light saying, 'Hear ye Him, who through His Cross harrows hell and gives the dead eternal life.'

The mountain that was once gloomy and veiled in smoke has now become venerable and holy, since Thy feet, O Lord, have stood upon it. For thy dread Transfiguration, the mystery hidden before the ages, has been made manifest in the last times to Peter, John, and James. Unable to endure the shining of Thy countenance and the brightness of Thy garments, they fell to the ground upon their faces. Seized with astonishment and wonder, they saw Moses and Elijah talking with Thee of the things that should befall Thee; and a voice in testimony came from the Father, saying: 'This is my beloved Son in whom I am well-pleased: hear ye Him. He it is who grants the world great mercy.'

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Prefiguring, O Christ our God, Thy Resurrection, Thou hast taken with Thee in Thy ascent upon Mount Tabor Thy three disciples, Peter, James, and John. When Thou wast transfigured, O Saviour, Mount Tabor was covered with light. Thy disciples, O Word, cast themselves down upon the ground, unable to gaze upon the Form that none may see. The angels ministered in fear and trembling, the heavens shook and the earth quaked, as they beheld upon earth the Lord of glory.

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O Christ our God, who wast transfigured in glory on Mount Tabor, showing to Thy disciples the splendour of Thy Godhead, do Thou enlighten us also with the light of Thy knowledge and guide us in the path of Thy commandments, for Thou alone art good and lovest man.

Christ, the Light that shone before the sun, who in the body went about the earth, having fulfilled before His Crucifixion, as befitted His divine majesty, all things pertaining to His fearful dispensation, this day has mystically made known upon Mount Tabor the image of the Trinity. For taking apart the three disciples He had expressly chosen, Peter, James, and John, He led them up into the mountain by themselves; and for a short time He concealed the flesh He had assumed, and was transfigured before them, making manifest the excellence of the original beauty, though not in its full perfection. For while

giving them full assurance He also spared them, lest perchance at the sight they should lose their lives: yet they saw as much as their bodily eyes were able to receive. He likewise called before Him the chief prophets Moses and Elijah, who testified to His divinity, that He is indeed the true brightness of the essence of the Father, the Ruler of the living and the dead. Wherefore a cloud wrapped them round like a tent; and out of the cloud from above loudly sounded the voice of the Father, testifying and saying: 'This is my beloved Son, whom I have begotten without change from the womb before the morning star: Him have I sent to save those who are baptized in the Name of Father, Son, and Holy Spirit, and who confess with faith that the One Power of the Godhead is indivisible. Hear ye Him.' And do thou Thyself, O Christ our God, supreme in goodness, who lovest mankind, shine upon us with the light of Thy glory that no man can approach and make us worthy to inherit Thy never-ending Kingdom.

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Come, let us ascend into the mountain of the Lord, even to the house of our God, and behold the glory of His Transfiguration, glory as of the Only-begotten of the Father.' Let us receive light from His Light, and with uplifted spirits let us for ever sing the praises of the consubstantial Trinity.

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David the ancestor of God, foreseeing in spirit from afar the sojourn with men of the Only-begotten Son in the flesh, called the creation together to rejoice with him, and prophetically lifted up his voice to cry: 'Tabor and Hermon shall rejoice in Thy name.' For having gone up, O Christ, with Thy disciples into Mount Tabor, Thou wast transfigured, and hast made the nature that had grown dark in Adam to shine again as lightning, transforming it into the glory and splendour of Thine own divinity. Therefore we cry aloud unto Thee: O Lord and Creator of all things, glory to Thee.

When the chosen apostles beheld upon the mountain of the Transfiguration the overwhelming flood of Thy light, O Christ who hast no beginning, and Thy divinity unto which no man may approach, they were caught up into a divine trance. The cloud of light shone around them on every side, and they heard the voice of the Father confirming the mystery of Thine Incarnation: for even after taking flesh Thou dost remain the Only-begotten Son and the Saviour of the world.

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He who once spoke through symbols to Moses on Mount Sinai, saying, 'I am He who is' was transfigured today upon Mount Tabor before the disciples; and in His own person He showed them the nature of man, arrayed in the original beauty of the Image. Calling Moses and Elijah to be witnesses of this exceeding grace, He made them sharers in His joy, foretelling His decease through the Cross and His saving Resurrection.

## Matins

**T**HOU WAST TRANSFIGURED upon Mount Tabor, showing the transformation mortal men will make with Thy glory at Thy second and fearful coming, O Saviour. Elijah and Moses talked with Thee, and Thou hast called the three disciples to be with Thee. As they gazed upon Thy glory, O Master, they were struck with wonder at Thy blinding brightness. Do Thou who then hast shone upon them with Thy light, give light now to our souls.

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Enlightening the disciples that were with Thee, O Christ our Benefactor, Thou hast shown them upon the holy mountain the hidden and blinding light of Thy nature and of Thy divine beauty beneath the flesh; and they, understanding that Thy glory could not be borne, loudly cried out, Holy art Thou. For Thou art He whom no man may approach, yet wast Thou seen in the flesh by the world, O Thou who alone lovest mankind.

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Having uncovered, O Saviour, a little of the light of Thy divinity to those who went up with Thee into the mountain, Thou hast made them lovers of Thy heavenly glory. Therefore they cried in awe: 'It is good for us to be here.' With them we also sing unto Thee, O Saviour Christ who wast transfigured.

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Today on Tabor in the manifestation of Thy Light, O Word, Thou unaltered Light from the Light of the unbegotten Father, we have seen the Father as Light and the Spirit as Light, guiding with light the whole creation

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Before Thy precious Cross and Thy Passion, taking with Thee those among Thy holy disciples that Thou hadst specially chosen, Thou hast gone up, O Master, into Mount Tabor, wishing to show them Thy glory. And when they saw Thee transfigured and shining more brightly than the sun, falling upon their faces, they were smitten with wonder at Thy power, and cried aloud: 'O Christ, Thou art the timeless Light and Brightness of the Father yet of Thine own will without changing Thou art made manifest in the flesh.'

O Thou who from all eternity art God the Word, who coverest Thyself with light as with a garment, Thou wast transfigured before Thy disciples, shining more brightly than the sun. Moses and Elijah stood by Thy side, making it plain that Thou art Lord both of the dead and of the living: they glorified Thine ineffable dispensation, Thy compassion and Thy great condescension, whereby Thou hast saved the world lost utterly in sin.

# Odes

## Canon 1 by St Cosmas

### Ode 1: The Song of Moses (Exodus 15.1-19)

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 has been glorified.'

Delivering to His friends words of life concerning the Kingdom of God, Christ said to them: 'When I shall shine forth with unapproachable light, ye shall know that the Father is in Me, and shall cry out for joy: 'Let us sing unto our God, for He has been glorified.'

'O my disciples and friends, ye shall eat the strength of the Gentiles and their riches shall be your boast: for when I shall appear shining brighter than the sun, ye shall be filled with glory and cry out for joy: 'Let us sing unto our God, for He has been glorified.'

Today as He has promised Christ, shining on Mount Tabor, dimly disclosed to His disciples the image and reflection of the divine brightness; and filled with godlike and light-bearing splendour, they cried out for joy: 'Let us sing unto our God for He has been glorified.'

### Ode 3: The Prayer of Hannah (1 Samuel 2:1-10)

The bow of the mighty has waxed feeble and the weak have girded themselves with strength: therefore is my heart established in the Lord.

Thou hast put Adam on entire, O Christ, and changing the nature grown dark in past times, Thou hast filled it with glory and made it godlike by the alteration of Thy form.

In the past Christ led Israel in the wilderness with the pillar of fire and the cloud; and today ineffably He has shone forth in light upon Mount Tabor.

### Ode 4: The Prayer of Habakkuk (Habakkuk 3:1-19)

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

Thou, O Christ our God, hast delivered the written Law upon Mount Sinai, and hast appeared there riding upon the cloud, in the midst of fire and darkness and tempest. Glory to Thy power, O Lord.

As a pledge of Thy glorious dispensation, Thou hast ineffably shone forth on Tabor, O Christ our God, who wast before the ages and whose chariot is the clouds.

Those with whom Thou hast conversed of old in fiery vapour, in darkness and the lightest of winds, stood before Thee in the manner of servants, O Christ our Master, and talked with Thee. Glory to Thy power, O Lord.

Moses who in past times foresaw Thee in the fire of the burning bush, and Elijah who was taken up in a chariot of fire were present on Tabor and made known there Thy decease upon the Cross.

### **Ode 5: The Prayer of Isaiah (Isaiah 26:9-20)**

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.

The seasons bowed down before Thy face: for at Thy feet the sun laid its light and its bright rays which fill the heavens, when Thou, O Christ, vouchsafed to change Thy mortal form.

‘Behold the Saviour’, cried Moses and Elijah on Tabor the Holy Mountain, and their words rang in the ears of the disciples. ‘Lo, here is Christ whom we in ancient times proclaimed as God.’

The nature that knows no change, being mingled with the mortal nature, shone forth ineffably, unveiling in some small measure to the apostles the light of the immaterial Godhead. When they saw Thee, O Christ the eternal Light, shining forth in the glory of the Father, the disciples cried aloud to Thee: ‘Direct our paths in Thy light.’

### **Ode 6: The Prayer of Jonah (Jonah 2:2-9)**

In my affliction I cried unto the Lord, and the God of my salvation heard me.

The Saviour Christ, Light shining forth on Tabor more brightly than the brilliance of the sun, has enlightened us.

Going up into Mount Tabor Thou wast transfigured, O Christ, and darkening all error Thou hast made Thy Light shine forth.

On Tabor, O Christ, the glorious apostles recognized Thee as God and bent their knees before Thee in their amazement.

### **Ode 7: The Prayer of the Three Holy Children (Daniel 3:26-56)**

In Babylon the Children, sons of Abraham, once trampled upon the flame of the fiery furnace, and they sang this song of praise: ‘O God of our fathers, blessed art Thou.’

On Mount Tabor, O Christ, the apostles, bathed in the light of Thine unapproachable glory, cried aloud: ‘O God of our fathers, blessed art Thou.’

The apostles delighted in the whirlwind of the divine voice, in the cloud that shed dew, and in Thy shining majesty, O Christ; and they sang: ‘O God of our fathers, blessed art Thou.’

As Peter looked upon Thee, O Christ, shining forth on Mount Tabor in unapproachable light, he cried aloud: ‘O God of our fathers, blessed art Thou.’

The children of Zebedee were with Christ, the Prince of life, when light went forth from His Person, and they thundered out: ‘O God of our fathers, blessed art Thou.’

### **Ode 8: The Song of the Three Holy Children (Daniel 3:57-88)**

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.’

Thou, who dost uphold all things by Thy will, hast gone up with Thine undefiled feet into Mount Tabor. There Thy face shone with a splendour brighter than the light of the sun, and in its radiance stood the elect of the Law and of Grace, singing: 'O all ye works of the Lord, bless ye the Lord.'

When the infinite Light that knows no evening, even the brightness of the Father that gives splendour to creation, ineffably appeared in unapproachable glory on Mount Tabor, it made men godlike as they sang: 'O all ye works of the Lord, bless ye the Lord.'

Standing in reverence on Mount Tabor, Moses and Elijah clearly beheld the express images of the divine Person, even Christ, shining forth as lightning with the glory of the Father, and they sang: 'O all ye works of the Lord, bless ye the Lord.'

The face of Moses once shone with glory because of the divine voice he heard in the darkness; but Christ covers Himself with light and glory as with a garment, for He, who is by nature Himself the Author of light, shines upon those who sing: 'O all ye works of the Lord, bless ye the Lord.'

The disciples, looking on Mount Tabor upon Christ wrapped in a cloud of light, fell on their faces to the ground, and with their minds enlightened they sang this hymn of praise to Him, and to the Father and the Spirit: 'O all ye works of the Lord, bless ye the Lord.'

### **Ode 9: The Song of the Theotokos (the Magnificat, Luke 1:46-55)**

Magnify, O my soul, the Lord who was transfigured on Tabor.

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.

The disciples, struck with fear and illuminated with the sudden stream of strange light, looked at one another and fell face downwards upon the ground, worshipping Thee the Master of all.

A divine voice came forth from the cloud confirming the wonder. For the Father of lights called to the apostles: 'This is My beloved Son. Hear ye Him.'

On Tabor the ministers of the Word looked upon strange and marvellous wonders, and hearing the voice of the Father, they cried out: 'This is the imprint of the archetype, even our Saviour.'

O unchanged Image of the One Who Is, O Seal that cannot be removed or altered, Son and Word, Wisdom and Arm, Right Hand and Strength of the Most High, Thee do we sing with the Father and the Spirit.

## **Canon 2 by St John of Damascus**

### **Ode 1: The Song of Moses (Exodus 15.1-19)**

**H**AVING CROSSED THE WATER as though it were dry land, and escaped from the wickedness of Egypt, the children of Israel shouted aloud: 'Let us sing unto our Deliverer and our God.'

In times past, Moses saw prophetically the glory of the Lord by the Red Sea in the cloud and the pillar of fire, and he shouted aloud: 'Let us sing unto our Deliverer and our God.'



Protected by a godlike body as by a rock and seeing Him who is invisible, Moses who beheld God shouted aloud: 'Let us sing unto our Deliverer and our God.'

Thou hast appeared to Moses both on the Mountain of the Law and on Tabor: of old in darkness, but now in the unapproachable light of the Godhead.

### **Ode 3: The Prayer of Hannah (1 Samuel 2:1-10)**

O Lord, Thou Builder of the vault of heaven and Founder of the Church, do Thou confirm me in Thy love: for Thou art our supreme desire and the support of the faithful, O Thou who alone lovest mankind.

The Glory that once overshadowed the tabernacle and spake with Thy servant Moses, O Master, was a figure of Thy Transfiguration that ineffably shone forth as lightning upon Tabor.

The leaders of the apostles went up with Thee into Mount Tabor, O Only-begotten Word most high, and Moses and Elijah were both present with Thee as attendants of God, O Thou who alone lovest mankind.

Being complete God, Thou hast become complete man, bringing together manhood and the complete Godhead in Thy Person which Moses and Elijah saw on Mount Tabor in the two natures.

### **Ode 4: The Prayer of Habakkuk (Habakkuk 3:1-19)**

Lightning flashes of divinity proceeded forth from Thy flesh: therefore the chosen prophets and apostles sang and cried aloud: Glory to Thy power, O Lord.

Thou hast preserved the bush unharmed, O Master, though it was united with fire, and Thou hast shown to Moses Thy flesh shining with divine brightness, while he sang: 'Glory to Thy power, O Lord.'

The visible sun was eclipsed by the rays of Thy divinity, when it saw Thee transfigured on Mount Tabor, O my Jesus. Glory to Thy power, O Lord.

Thou wast revealed as an immaterial fire that burns not the material substance of the body, when Thou hast appeared to Moses and the apostles and Elijah, O Master who art one in two natures and both of them perfect.

### **Ode 5: The Prayer of Isaiah (Isaiah 26:9-20)**

O Light that never sets, why hast Thou cast me from Thy face? And why has the alien darkness covered me in my wretchedness? But I entreat Thee, cause me to return and direct my paths towards the light of Thy commandments.

No tongue, however eloquent, can declare Thy mighty works. For Thou who art Lord of life and Master of death hast called Moses and Elijah before Thee on Mount Tabor, to bear witness to Thy divinity.

Thou, O Christ, with invisible hands hast fashioned man in Thine image; and Thou hast now displayed the original beauty in this same human body formed by Thee, revealing it, not as in an image, but as Thou art in Thine own self according to Thine essence, being both God and man.

In a union without confusion, Thou hast shown us on Mount Tabor the live coal of the Godhead that consumes sins while it enlighten souls, and Thou hast caught up in ecstasy Moses and Elijah and the

chief disciples.

### **Ode 6: The Prayer of Jonah (Jonah 2:2-9)**

Be merciful to me, O Saviour, for many are my transgressions, and lead me up, I beseech Thee, from the abyss of evil, for unto Thee have I cried: Hearken unto me, O God of my salvation.

How mighty and fearful is the vision that was seen today! The visible sun shone from heaven, but from the earth there shone upon Mount Tabor the spiritual Sun of Righteousness, past all compare.

‘The shadow of the Law has grown exceeding weak and passed away, and Christ the Truth has plainly come’, cried Moses as he looked upon Thy Godhead on Tabor.

The pillar of fire plainly showed to Moses Christ transfigured, and the cloud pointed clearly to the grace of the Spirit that overshadowed Mount Tabor.

### **Ode 7: The Prayer of the Three Holy Children (Daniel 3:26-56)**

The Hebrew Children in the furnace boldly trampled upon the flame, and they changed the fire to dew as they cried aloud: ‘Blessed art Thou, O Lord our God, for evermore.’

Now the invisible has become visible to the apostles: on Mount Tabor the Godhead has shone forth before them in the flesh, and they cried aloud: ‘Blessed art Thou, O Lord our God, for evermore.’

On Mount Tabor the apostles, struck with wonder, trembled with fear before the beauty of the divine Kingdom, and they cried aloud: ‘Blessed art Thou, O Lord our God, for evermore.’

Now the unheard of has been heard. For the Son who came forth without father from the Virgin, receives glorious testimony from His Father’s voice, that He is both God and man for evermore.

Not by adoption hast Thou become the beloved Son of the Most High, but Thou wast such by essence before the world began; and without changing Thou hast come to dwell with us who cry to Thee: ‘Blessed art Thou, O Lord our God, for evermore.’

### **Ode 8: The Song of the Three Holy Children (Daniel 3:57-88)**

The tyrant of the Chaldeans ordered the furnace to be heated seven times more for the three Children who were filled with reverent fear of God: but seeing them saved by a greater power, he cried: ‘O ye children, bless ye the Creator and Deliverer; O ye priests, sing His praises; O ye people, exalt Him above all for ever.’

The disciples, O Master, heard the testimony of the Father; and unable to bear the sight of Thy Face whose lightning brightness was too fierce for the eyes of man, they fell to the ground in awe, singing: ‘O ye priests, bless ye Christ; O ye people, exalt Him above all for ever.’

O blessed Master, Thou art by nature the fairest King of all Kings and blessed Lord of all Lords, and Thou dwellest in unapproachable light. To Thee the disciples, struck with wonder, cried: ‘O ye children, bless ye Christ; O ye priests, sing His praises; O ye people, exalt Him above all for ever.’

Because Thou art Master of heaven and Lord of the earth, and hast dominion over the things under the earth, there stood beside Thee, O Christ, the apostles from the earth, and Elijah the Tishbite as if

from heaven, and Moses from the dead, singing with one accord: 'O ye people, exalt Christ above all for ever.'

Thy chosen apostles left all idle cares behind them upon earth, and followed Thee who lovest mankind to the divine way of life that is high above this world. So they were accounted worthy to receive the vision of Thy Godhead, and they sang: 'O ye people, exalt Christ above all for ever.'

### **Ode 9: The Song of the Theotokos (the Magnificat, Luke 1:46-55)**

Magnify, O my soul, the Lord who was transfigured on Tabor.

Every ear trembled with fear at hearing of the ineffable condescension of God: how the Most High of His own will came down even unto the flesh and was made man from a virgin womb. Therefore we the faithful magnify the undefiled Theotokos.

To show plainly how, at Thy mysterious second coming, Thou wilt appear as the Most High God standing in the midst of gods, on Mount Tabor Thou hast shone in fashion past words upon the apostles and upon Moses and Elijah. Therefore we all magnify Thee, O Christ.

Come and hearken unto me, O ye peoples: going up into the holy and heavenly mountain, let us stand in spirit in the city of the living God, and let us gaze with our minds at the spiritual Godhead of the Father and the Spirit, shining forth in the Only-begotten Son.

Thou hast taken me captive with longing for Thee, O Christ, and hast transformed me with Thy divine love. Burn up my sins with the fire of the Spirit, and count me worthy to take my fill of delight in Thee, that dancing with joy I may magnify both Thy Comings, O Lord who art good.

## **Katavasiae (from the Feast of the Exaltation of the Cross)**

### **Ode 1: The Song of Moses (Exodus 15.1-19)**

**I**NSCRIBING 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 has been glorified.

### **Ode 3: The Prayer of Hannah (1 Samuel 2:1-10)**

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

### **Ode 4: The Prayer of Habakkuk (Habakkuk 3:1-19)**

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

**Ode 5: The Prayer of Isaiah (Isaiah 26:9-20)**

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: The Prayer of Jonah (Jonah 2:2-9)**

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 marvellous 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 Prayer of the Three Holy Children (Daniel 3:26-56)**

The senseless decree of the wicked tyrant, breathing forth threats and blasphemy hateful to God, confused the people. Yet neither the fury of wild beasts 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: The Song of the Three Holy Children (Daniel 3:57-88)**

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 gives life to all.

**Ode 9: The Song of the Theotokos (the Magnificat, Luke 1:46-55)**

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

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.