After "God is the Lord" sing the Troparion of the Fathers as in Vespers on page 58 or 59.

Now sing the Katabasiea from the Canon of the Nativity of Christ as on pages 61 through 68.

Now sing the Exapostilaria of the Resurrection, followed by the Exapostilaria of the Forefathers in Tone 2 as on page 69 and another on page 70.

Continue through to the "Praises," then sing four (4) for the Resurrection in the Tone of the week and four (4) Prosomia for the Forefathers in Tone 2 as on page 71 and 72.

Then sing the "Glory" in Tone 7, starting on the bottom of page 72 and continuing through pages 73 and 74.

Then sing "Both now" as on the bottom of page 74 and the Theotokion on pages 74 and 75.

Then sing the Doxology from the Byzantine Matins Project by Kazan on page 230.

FOR THE LITURGY

Sing the Troparion of the Resurrection in the Tone of the week, and the Troparion of the Forefathers which is on page 58 (in Tone 2) or page 59 (in Tone 4).

The Kontakion is that of the Pre-Feast of the Nativity of Christ in Tone 3 on page 76.
Ode 1

Ison Christ is born, glorify him. Christ hath come from the heavens, receive him.

Christ is on earth, elevate him. Sing unto the Lord, all the earth; and ye nations praise him with joy; for he hath been glorified.

Ode 3

Let us cry unto the Son, born of the Father before the ages without transubstantiation, Christ God who hath been incarnate.
in these last days of the Virgin, without seed, shouting, O thou who hast ele-

vat ed our state, thou art holy, O Lord.

O praised Christ, a stem hath come out of Jesse, and from it hath sprout ed a Flow'r from a dense and shad owed moun - tain, O im ma ter i al God,

com ing in car nate from the Virgin that hath not known man. Glo - ry,

there fore, to thy might, O Lord.
Ode 5

O thou Lover of mankind, since thou art the God of peace and the Father of mercies, thou didst send to us the great Messenger of thy mind, granting us thy peace.

Therefore, have we been led a right to the light of divine knowledge, glorifying thee as we come out of darkness.

Ode 6

The sea monster did disgorge Jonah from its belly, as it received him safely like a foetus.
As for the Word, when he dwelt in the Virgin, taking from her a body, he was born, preserving her without corruption, and without transubstantiation, preserving his Mother without harm.

Ode 7

The youths having grown together in true worship, despising the command of the infidel, were not dismayed by the threat of fire; but were singing as they stood in the midst of the flames:
Blessed art thou, God of our Fathers.

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

Verily, the dewy furnace did shadow the sign of the supernatural wonder; for it burned not the youths whom it received, as the fire of divinity also burned not the womb of the Virgin in which it dwelt.

Wherefore, let us offer praise with song, saying: let all creation praise the Lord, exalting him evermore, to the end of ages.
Priest: The Theotokos and Mother of the Light, let us honour and magnify in song.

Verse 1 Very Fast

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

After singing each of the six (6) Verses, sing the following Refrain.

More honourable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word, and art truly Theotokos, we magnify thee.

Verse 2 Very Fast

For he hath regarded the lowliness of his handmaid; for behold from henceforth all generations shall call me blessed.
For he that is might-y hath mag-ni-fied me, and ho-ly is his Name;
and his mer-cy is on them that fear him, through-out all gen-er-a-tions.

He hath shown strength with his arm; he hath scat-tered the proud in
the imag-in-a-tion of their hearts.

He hath put down the might-y from their seat, and hath ex-alt-ed the hum-ble and meek.
He hath filled the empty with good things, and the rich hath he sent empty a-way.

He re-mem-ber-ing his mer-cy hath hol-pen his ser-vant Is-ra-el,
as he prom-ised to our fore-fa-thers, A-бра-ham and his seed for-ev-er.
Magnify, O my soul, her who is more honorable and more exalted in glory than the heavenly hosts.

I behold a strange and wonderful mystery; the cave a heaven, the Virgin a Cherubic throne, and the manager a noble place in which hath lain Christ the uncontained God. Let us, therefore, praise and magnify him.
Let us come together,

O lovers of the Fathers, rejoicing in the memory of the Fathers, praising as is meet Abraham, Isaac, and Jacob from whom Christ was seen to come in the flesh for the abundance of his compassion.
Let us laud Adam and Abel,
Seth and Enoch,
Noah, Abraham, Isaac, and Jacob;
Moses, Job, and Aaron, Eleazar,
Joshua, Barak, Samson,
Jephthah, David, and Solomon.

Now sing the Praises: four (4) for the Resurrection in the Tone of the week,
and the following four (4) Prosomia for the Forefathers in Tone 2.
Praise him with the timbrel and dance, praise him with the stringed instruments and organs.

Let us all celebrate the memory of the revered forefathers, extolling their lives by which they were made great.

Praise him up-on the loud cymbals, praise him up-on the high sounding cymbals; let ev'ry thing that hath breath praise the Lord.

A-rise, O my God, lift up thine hand, and forget not the humble.

Verily, the youths did put down the pow'r of fire.

Repeat Prosomion 1: "Let us all celebrate..."
standing in the midst of the furnace

and praising God the Almighty.

Verse 8 Fast

I will praise thee, O Lord, with my whole heart; I will

show all thy marvelous works.

And Daniel the Prophet

when he was locked in the den, living

with the beasts, did appear

safe, not harmed by their mischief.

Glory to the Father and
to the Son and to the Holy Spirit.
Come, let us all celebrate the anniversary of their memory, the anniversary of the Fathers before the law:

Abraham and those with him. Let us honor meetly the tribe of Judah, and praise the youths who were in Babylon, who put down the flames of the furnace; for they foreshad owed the Trinity, and with them Daniel. And
holding steadfastly the fore sayings of the

Prophet, Let us shout with a loud

voice with Isaiah, saying, Behold the

Virgin shall conceive in the womb and give

birth to a son, Emmanuel, which

being interpreted is, God with us.

Both now quicker

Both now and ever, and unto ages of

Amen. Most blessed art thou, O

Virgin Theotokos, for though Him that was in-

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Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art thou, O Christ our God, who is thus well pleased, glory to thee.

Now sing the Great Doxology in Tone 7 from the Byzantine Matins Project by Kazan, on Page 230.
To day the Virgin com eth to the cave to give birth in an ineffable manner to the Word before the ages. Rejoice, therefore, O universe, when thou hearrest, and glorify with the angels and shepherds him who shall appear by his own will as a new babe, being God before the ages.