

Glo - - - - - ry to the

Fa - ther and to the Son and to the

Ho - - - ly Spir - - - it.

Both now and ev - - - er, and un - to

a - ges of a - ges. A - - - men.

Doxastikon

From heav - en thē arch - an - gel Ga - bri - el was

sent to an - nounce the con - cep - tion to the

Vir - - - gin. He went to Naz - a - reth

think - ing with - in him - self and won - der - ing

great - ly, how it is that he who is in the

high - est and in - com - pre - hen - si - ble shall be
born of a Vir - gin. He whose
throne is heav - en, and
earth his foot - stool, how shall he be con -
- tained in a wom - an's womb?
How was he pleased to be in - car - nate of
her by a word on - ly, he whom the
six - wing'd ones and those of man - y
eyes can - not gaze up - on? Yea, he who

com - eth is the Word of God.

Why then do I hes - i - tate, and not ad -

- dress the Maid - - en, say - ing, Hail O

full of grace, the grace of the

Lord is with thee? Hail O spot - - less Vir - gin!

Hail, O groom - less bride! Hail, O

Moth - er of life; bless - ed is the fruit of

thy womb?

Following the Entrance and "O Gladsome Light," chant the daily Prokeimenon, and then read the Old Testament Prophecies, as on pages 284-286 of The Divine Prayers and Services by Nassar, which are also the ones for the Nativity of the Theotokos.