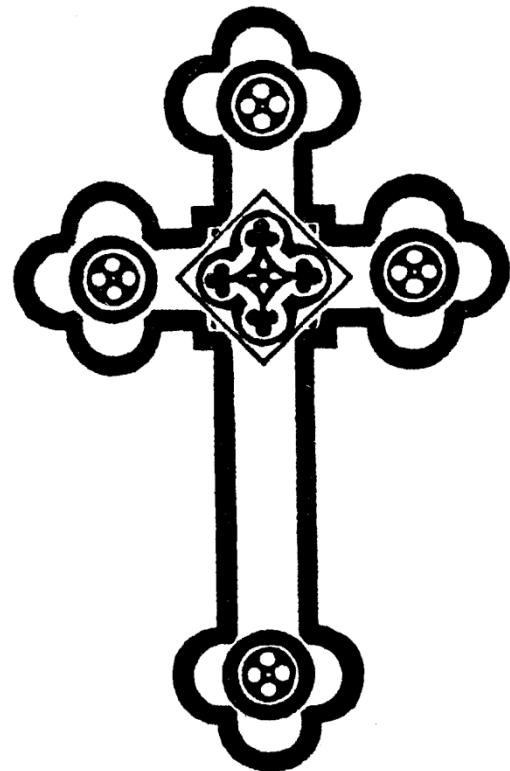


Mentation

December



**Second Edition, January, 2016
Third Edition, December, 2017**

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

To all the Choir Directors, Choir Members, Chanters, and those who are interested in Church Music

Beloved in Christ:

It is with thankfulness to God that we welcome this electronic version of the Kazan Menaion project thoroughly compiled and digitized by Mr. Christopher Holwey, the former chairman of the Department of Sacred Music.

In this electronic, online version, many of the typos and mistakes have been corrected from the original printings. This platform will also make it very easy when modified and corrected translations are made by our Department of Translations as we work to bring uniformity to our texts and service books. Therefore, we wholeheartedly encourage all of our parishes to use this online version of the Kazan Menaion and check it regularly for updates.

We are grateful to Mr. Christopher Holwey for the countless hours he spent on digitizing this project originally produced by the late protopsaltis, Mr. Basil Kazan.

Wishing you and your loved ones all of God's blessings, I remain,

Your Father in Christ,

+JOSEPH

Archbishop of New York and Metropolitan of all North America

Given at our headquarters in Englewood,
New Jersey, this 8th day of January, 2016

"The disciples were first called Christians in Antioch" (Acts 11: 26)

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Antiochian Orthodox Christian Archdiocese

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To all who read these letters

GREETINGS IN THE LORD JESUS CHRIST

We are indeed pleased to introduce to you these volumes of hymnographic selections from The Menaion which constitute the latest addition to the liturgical music series *The Byzantine Project* of the Archdiocesan Department of Sacred Music. The purpose of *The Byzantine Project* is to make available in the English language and western musical notation treasures of traditional Byzantine chant. Other works in this series include the hymnography of Saturday evening Vespers in the eight tones (in a single volume, published 1974), Sunday morning Matins in the eight tones (in a single volume, published 1976), the major services of Holy Week (in two volumes, published 1979), the major services from The Pentecostarion (in three volumes, published 1983), and the major services from The Triodion (in two volumes, published 1991).

We take this opportunity to convey our heartfelt gratitude to Mr. Basil Kazan of Brooklyn, New York (noted Byzantine chanter and musicologist who worked as the transcriber and arranger) and Mr. Raymond George of Detroit, Michigan (gifted choir master and chairman of the Department of Sacred Music who worked as the publisher).

These volumes of hymnographic selections from The Menaion (*Byzantine Project Number Six*) are hereby approved and authorized for use in the parishes of the Archdiocese.

Metropolitan PHILIP
Primate
Antiochian Orthodox Christian Archdiocese
of North America

Given at our Archdiocesan Chancery in Englewood, New Jersey on this first day of November in the year of our salvation 1993.

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of NORTH AMERICA**

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INFORMATION ON THE "MENAION"

This publication has been assembled in the best possible way as to expedite its use with a minimum of confusion. This Menaion has been compiled by the month, making it easier to locate what ever you want without difficulty. It begins in the month of September which is the beginning of the Church Calendar Year.

This publication must be used in conjunction with the "MATINS" and the "VESPER SERVICE BOOK" of the Byzantine Project. In addition you will find throughout some hymns from the Divine Liturgy.

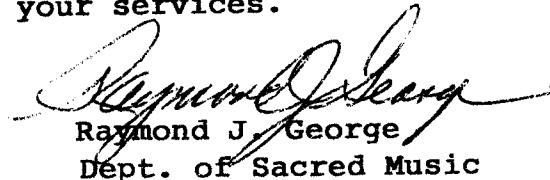
The pages have been numbered in the top center to allow room on the left and right corners to identify the contents of each page. In the upper right corner you will find the date of the Service and the Name of the Service. For example it would say January 6 and underneath "The Epiphany".

In the upper left corner we have identified the service such as "Vespers" or "Matins", and underneath that what part of the Service i.e. Exaposteilarion, Aposticha or the Glory etc. Along with that each page is identified "MENAION" in case it becomes detached from the work it can be identified.

In addition, before each service we have given some information as to how it works in conjunction with the Matins and Vesper Service books and gives the number of the pages where it can be found in that particular month.

If more information is needed refer to the "Nassar Divine Prayers and Service Book, starting on page 280. The Liturgical Guide is a further reference.

When using this material give yourself the luxury of working several weeks ahead of the date of the service. It is our hope that this publication will enhance your services.



Raymond J. George
Dept. of Sacred Music



THE SELF-RULED ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

DEPARTMENT OF SACRED MUSIC PAUL JABARA, CHAIRMAN

“...guiding chanters, choirs and congregations to musical excellence in worship for the glory of God.”

WWW.ANTIOCHIAN.ORG/MUSIC

December 17, 2015

The holy Prophet Daniel and the Three Children: Ananias, Azarias and Misael

Greetings to you all in the Name of our Lord Jesus Christ!

When I was appointed chairman of the Sacred Music Department in February, 2006, I saw that we had already type-set Basil Kazan’s Byzantine Vespers Project as he originally wrote it. Some of the accenting of the music was incorrect, but the ison was added, and we had a much cleaner copy of it all. I then began to proof and correct his Byzantine Matins Project, already type-set by +Michael Kargatis, with the opportunity to make sure the barring and accenting of the music and the ison were done properly, and that the text was according to the approved text from The Divine Prayers & Services by Nassar. This Project was completed and approved for use in 2010.

The next Project our department took on was Kazan’s Menaion, the music for many of the Feast Days of the Saints and the 9 fixed Major Feast Days of the Orthodox Church celebrated throughout the year, since we discovered back then that it was out of print. This has been a 5 year project, now completed at the end of 2015. The music presented here in each of the 12 months of the Menaion is basically the original music written by Basil Kazan and Ray George, of blessed memory, but also corrected in the same manner as the Matins. In this updated, type-set edition of the Menaion, we have corrected the barring and accenting of the music, corrected the text according to Nassar, added various rubrics and instructions for the services according to the Typikon, added the names of the special melodies used for various stichera in Vespers and Matins, and added the ison to complete the style of Byzantine chant. The music presented here is to be used in conjunction with Kazan’s Vespers and Matins Project, as well as Nassar.

I am eternally grateful to Deborah Abraham for doing the initial type-setting of the Menaion back in 2007; to Michael Farrow and Emily Lowe for their role in proofing the final editions of each month; to Chadi Karam for helping me along the way with the correct ison; and to Paul Jabara, our current chairman, for allowing me to finish this Project.

May God continue to bless you all as we sing His praises throughout the year, glorify His holy Name, honor His Saints and celebrate the Feast Days of the Holy Orthodox Church.

Yours in Christ,

Christopher Holwey

1

DECEMBER MENAION INDEX

Troparion of Saint Barbara	Dec 1	Page 1
Troparion of St. John Damascene	Dec. 1	Page 1
Saint Nicholas - Vespers Matins	Dec. 6 Dec. 6	Page 2 Page 21
Troparion of Saint Anne	Dec. 9	Page 45
Troparion of Saint Spiridon	Dec. 12	Page 46
Sunday of Holy Forefathers - Vespers Matins	Dec. 11-17 Dec. 11-17	Page 47 Page 60
Eustratius The Martyr - Liturgy	Dec. 13	Page 77
Troparion of Daniel The Prophet	Dec. 17	Page 78
Sunday Before Christmas - Vespers Matins	Dec. 18-24 Dec. 18-24	Page 79 Page 100
Hours of the Nativity - First Hour Third Hour Sixth Hour Ninth Hour	Dec. 25 Dec. 25 Dec. 25 Dec. 25	Page 110 Page 116 Page 123 Page 130
Christmas - Vespers Matins	Dec. 25 Dec. 25	Page 138 Page 155
1st Antiphon - Christmas - Liturgy Eisodikon - Christmas - Liturgy Kontakion of Christmas - Liturgy As Many As Have Been Baptized	Dec. 25 Dec. 25 Dec. 25 Dec. 25	Page 177 Page 177 Page 178 Page 179
Magnification - Christmas - Liturgy	Dec. 25	Page 180
Koinonikon of Christmas - Liturgy	Dec. 25	Page 182
Day Following Christmas - Vespers Matins	Dec. 26 Dec. 26	Page 183 Page 188
Sunday After Christmas - Vespers Matins		Page 198 Page 206

Vespers - Menaion
Troparion
Tone 8
St. Barbara

2

December 4
St. Barbara
St. John the Damascene
Basil Kazan

Ison

Let us hon - our the all - re - vered Saint Bar - - -

- b'ra; for she did de - mol - ish the gins of the

ad - ver - sar - y, and like a bird__ she es - caped from

them, by the help of the Cross as with a wea - - - - pon.

St. John Damascene

Ison O learn - ed John, guide _____ of Or - tho - dox - y,
pi - ous and au - gust teach - - - er, torch - bear - er of the
world, di - vine - ly in-spired glo - ry of high priests.
By thy teach - ing thou hast en - light - ened all, O
thou lute _____ of the Spir - it. In - ter - cede _____ with Christ our
God that our souls _____ may _____ be _____ saved.

If this Feast falleth on a Sunday, then see the order of service as at the beginning of the Feast of St. Demetrious, on October 26th, on page 317 of Divine Prayers and Services by Nassar.

After the Sunset Psalm (103/104), recite three (3) Psalms only, beginning with "Blessed is the man...". Then sing "O Lord, to thee have I cried..." followed by eight (8) Prosomia as on pages 3 (below) through 8 of this book in Tone 2.

Then sing "Glory" in Tone 6, beginning on the bottom of page 8 of this book and then page 9 and 10. Follow this with "Both now," as on page 10 and 11, concluding at the top of page 12 of this book.

After singing "Gladsome Light" followed by the Prokeimenon and usual petitions as in the Vesper Service Book, sing the Litiya in Tone 8, as on page 12 of this book.

Follow the Vesper Service Book through to the Aposticha. Then sing the Aposticha, as on pages 13 through 17 of this book.

Now the "Glory," as on page 17 and 18, followed by "Both now," as on page 18 and 19 of this book.

Now sing the "Troparion," as on page 19 and 20 of this book, and conclude with the instructions on the bottom of page 20 of this book.

Verse 1 - Fast

Ison

Out of the dept's have I cried un-to thee, O Lord, Lord hear my voice.

Slow

Prosomion 1 - Special Melody: *When he took thee*

O Saint Nich - o - las, Bish - op of Christ, thou didst live af - ter the sense in My - ra, but didst tru - ly ap - pear as a sweet fra - grance, hav - ing been a - noint - ed with su - per sen - su - al oint - ment. Where - fore, thou dost - scent those who ev - er - last - ing - ly cel - e - brate with

faith and ea - ger - ness thy fam - - - - - ous mem - o - ry, de -
- liv - - er - ing them, O fa - ther from ca - lam - i - ties, trib - u -
- la - - tions, and sor - rows, by thine in - ter - ces - - sions with the Lord.

Verse 2 - Fast

Slow

Let thine ears be at - ten-tive to the voice of my sup-pli-ca - - tion.

Repeat Prosomion 1, "O Saint Nicholas, Bishop of Christ, ...", and then continue with Verse 3.

Verse 3 - Fast

If thou, O Lord, should'st mark in - iq - ui - ties, O Lord, who shall stand,
for with thee there is for - give - - - ness.

Prosomion 2

O Saint Nich - - o - - las, true ser - - vant of Christ,
thou didst ap - pear in truth a pre - cious tri - - umph
to the faith - ful peo - - ple in tri - - als, as thy name im -
- plies; for, be'ng called in ev' - - ry quar - - ter,

thou didst has - ten warm - ly to thē as - sis - tance of
those who seek the sha-dow of thy prō - tec - tion.
Where - - - fore, ap - pear - ing to them in faith by
day____ and by night, thou dost de - liv - - - er
them from tri - als and trib - u - la - tions.

Verse 4 - Fast

Be - cause of thy name have I wait - ed for thee, O Lord,
my soul hath wait - ed up - on thy word, my
soul_____ hath hoped__ in the____ Lord.

Repeat Prosomion 2, "O Saint Nicholas, true servant of Christ, ...", and then continue with Verse 5.

Slow

From the morn - ing watch un - til night, from the morn - ing watch let
Is - ra - el____ trust__ in the____ Lord.

Prosomion 3

Thou didst ver - i - ly ap - pear in a
dream to Con - stan - tine the king with Ab - lā - bi - us,
and hav-ing put them to fright thou didst ad - dress them, say -
- ing, Re - lease at once from pris - on those in chains whom -
ye have ar - rest - ed un - just - ly; for they are
in - no - cent of the law - de - fy - ing mur - der; and if
thou dost con - tra - dict me, O king, I shall
call up - on the Lord a - gainst thee, a - gainst thee.

Verse 6

For with the Lord there is mer - cy, and with him is
a - bun - dant re - demp - tion, and he will de - liv - er

Slow

Is - ra - el from all his in - iq - ui - ties.

Repeat Prosomion 3, "Thou didst verily appear in a dream ... ", and then continue with Verse 7.

Verse 7 - Fast , Slow

Praise the Lord all ye na - tions; praise him all ye peo - ple.

Prosomion 4

O glo - ri - ous Saint Nich - o - las, the
no - ble preach - er of Christ, thou art a
great and fer - vid help - er of those in
dif - ful - ties, of those who are on
land, and of those who are at sea,
all - com - pas - sion - ate, a pre - cious in - ter - ces -
- sor for those who are

far off and those who are near.
 Wherefore, in our gath - er - ing we shout to thee
 to in - ter - - cede with the Lord that
 we be de - liv - - ered from ev' - ry trib - u - la - - tion.

Verse 8 - Fast

For his mer - cy is great t'ward us, and the
 truth of the Lord en - dur - eth for - ev - - er.

Repeat Prosomion 4, "O glorious Saint Nicholas, ...", and then continue with Glory.

Tone 6

Glo - - - ry to__ the Fa - - ther and
 to__ the Son, and to the Ho__ ly__
 Spir - - - it.

Slow

Let us come to - geth - er, O feast - lov - ers, and
praise in pae - ans the come-li - ness of Bish - - - ops, the
pride - of the fa - thers, and the foun - - tain of
mir - a - cles, the great help - er of be - liev - ers,
say - ing, Re - joyce, O watch - man of the peo - ple of
My - ra, their re - vered lead - er and un - shake - a - ble
pil - - - lar. Re - joyce, O ef - ful - gent star,
light - ing the ut - most cor - ners of the world with -
mir - a - cles. Re - joyce, O di - vine - joy - of the
sor - row - ful, all - zeal - ous cham - pion of the op - - pressed.

Where - fore, now, O all - be - at - i - fied Nich - o - las,
thou dost still in - ter - cede with Christ _____ God ____
on be - half of those____ who____ ev - er - hon - our
faith - - - ful - ly and ea - ger - ly thine _____ all -
- fes - - tive and joy - ful mem - o - ry.

Both ____ now ____ and ____ ev - er, and un - to
a - ges of a - ges. A - - - men.

O cav - ern, make____ read - y; for the ewe doth
come____ bear - ing Christ _____ in em - bry - o; O

man - ger re - ceive him who by his word un - did the
bes - tial works of us earth - ly men.
O shep - herds watch and bear wit - ness to the
awe - some won - der. And, O Ma - gi,
who come from Per - sia, bring forth to the King gold,
frank - - in - cense and myrrh; for the
Lord hath ap - peared from a vir - gin Moth - er; whose
Moth - er did bow to him as a ser - - -
- vant, ad - dress - ing him in her bos - om, say - ing,
How wast thou seed - ed in me, and

how ____ didst thou grow _____ in me, my
God and my De - liv - er? - er?

Then sing, "O Gladsome Light, ..." from the Vesper Byzantine Project by Kazan.
This is followed by the Daily Prokeimenon, the Old Testament Readings, and the usual petitions.
Before the Aposticha, sing the following "Litiya", if done with the Artoklasia.

Glory of the Litiya - Tone 8

O Fa - - - ther_ Nich - o - las,
right - eous Bish - op, the fruits of the
vir - - - tue of thy cour - - -
- age have de - light - ed the hearts.
of be - - - liev - - - ers;
for who_ could hear of thine un - lim - it ed
con - de - scen - - - sion and won - der not

at thy pa - tience and cheer - ful - ness t'wards _____ the

poor; thy com - pas - sion o - ver the sor - row -

- ful? For thou didst teach all con - cern - ing God, __

as is ____ meet. Where - fore, now, hav - ing been __

crowned with an un - fad-ing crown, in - ter - cede _____ for __

our _____ souls. _____

Prosomion 1 - Special Melody: *Rejoice*

Ison Re - joyce, O hon - oured head, a
pure re - cep - ta - cle for vir - tues, a no - ble
can - - - on for the di - vine Priest - hood, the great
shep - herd and all - il - lu - mi - nat - ing torch, the
bear - er of the sign of tri - umph, who break - eth his
bread in com - pas - sion with beg - gars,
lis - t'ner to the pe - ti - tions of the sick, all - re -
- spon - sive de - liv - er - er, watch - man of sal -
- va - - - tion to all who cel - e - brate in
faith thy re - nowned mem - o - ry.

Wherefore, all - be - at - i - fied, be - seech _____ Christ to

send _____ us _____ the Great Mer - cy.

Verse 1 - Fast

Slow

Pre-cious in the sight of the Lord is the death of his saint.

Prosomion 2

Re - joyce, _____ O____ pure____ mind, O un - de -

- filed____ dwell - ing - place____ of the Trin - i - ty and

pil - lar of the Ho - ly Church, stead - fast-ness of the faith -

- ful, and suc - cour of the dis - tressed; O star the rays of whose

good and ac - cept - ed pe - ti - tions ev - er dis - perse the dark -

- ness of temp - ta - tion and sor - row, calm ha - ven of

those who are en - com - passed by the tem - pests of earth-ly life,

who _____ seek - ing re - fuge in thee _____ are
saved. Be - seech thou, there - fore, Christ _____ to
grant our souls the Great Mer - - - cy.

Verse 2

Thy priests, O Lord, put on jus - tice.

Prosomion 3

Re - joice, _____ O thou who, filled with di - vine _____
zeal, didst de - liv - - - er by thine _____
awe - some pres - - - ence and by thine _____ ap -
- pear - ance in a dream, those who were a -
- wait - ing the un - just death through e - vil slan - der. O
foun - - tain in My - ra, o - ver - flow - - - ing

The musical notation consists of six staves of music for a single melodic line. The lyrics are written below each staff. The music features various note values (eighth and sixteenth notes) and rests, with several melodic phrases separated by fermatas.

boun - ti - ful - ly with spic - - - es.
soul - - - sat - is - fy - ing, driv - ing a - way the
stench of pas - - - sions; O sword cut - ting down the
tares of er - ror, win - - - now-er, win-now - ing the straw
teach - ings of Ar - i - us, be - seech - thou -
Christ to send our souls the Great Mer - cy.

Glory - Tone 6

The musical notation consists of five staves of music for a single melodic line. The lyrics are written below each staff. The music features eighth and sixteenth notes, with melodic phrases separated by fermatas.

Glo - ry to the Fa - ther and
to the Son and to the
Ho - ly Spir - it.
O man of God, the

faith - ful ser - - - vant and at - tend - - - ant
of the Lord; O man of de -
- sires, the cho - - - sen ves - - - sel; O
pil - lar and foun - da - tion of the Church; O
heir of the king - dom, cease - not thy
cry - ing to the Lord for our - sakes.

Both now and ev - er, and un-to a - ges of a - ges. A - men.

O groom - less Vir - - gin, whence com - est
thou? Who gave thee birth, and who is thy Moth - er? How
car - ri - est thou the Cre - a - tor in thine arms? How was

thy ____ womb un - - spoiled? ____ Where - - fore, O

all - - pure ____ one, we be - hold in thee ____ great ____

won - ders, dread mys - - tries which were ful - filled on

earth. And we ____ shall pro - ceed to pre - pare for

thee that which is meet ____ from the cave of earth.

And the heav - - ens we ask to give the

stars. And the Ma - - gi ____ come ____ from the

ends ____ of the east ____ and the west to be -

- hold the Sal - - va - - tion of man - - kind, a

suck - - - - ling babe. ____

The truth of thy deeds has shown thee to thy flock as a canon of the faith, an example of virtue, and a teacher of abstinence. Wherefore thou didst by humility acquire great nobility and by poverty intercede with riches, O Father and Hierarch Nicholas. In-ter-cede with Christ our God that our souls be saved.

*Then sing, "Glory to the Father and to the Son and to the Holy Spirit,"
and repeat the Troparion of St. Nicholas, "The truth of thy deeds..."*

*Then sing, "Both now and ever, and unto ages of ages. Amen."
and sing the Theotokion in Tone 4, "The mystery which was hidden..."*

Read the First Kathisma, the Second Kathisma, and the Third Kathisma, as on page 356 of the Divine Prayers and Services by Nassar.

Then sing the Anabathmoi, "From my youth up...", as on page 63 and 64 of the Matins Byzantine Project by Kazan; then sing the Prokeimenon on the following page, page 22 of this book.

After the reading of the Gospel, read Psalm 50, then sing "Glory" and "Both now," as on page 22 to the top of page 23, followed by "Have mercy upon me, O God, ..." and the Idiomelon in Tone 6, on pages 23 to 24.

Then sing the Katabasiae for the Nativity of Christ, in Tone 1, as on pages 24 through 31 of this book.

Follow this with the Exaposteilaria, as on pages 32 through 34.

Now sing "The Praises" in Tone 1, from page 35 through 39.

This is followed by the "Glory" in Tone 5, on pages 39 to 41, and "Both now" and the Theotokion, on pages 41 to 44.

Then sing the Great Doxology in Tone 5, as in the Matins Byzantine Project by Kazan on page 220.

Conclude with the Troparion of St. Nicholas in Tone 4, as on page 44 of this book.

Also included here are the following:

- 1) the Troparion of St. Anne (the Mother of the Theotokos) in Tone 4, on page 45 of this book, commemorated on December 9th; and
- 2) the Troparion of St. Spiridon in Tone 1, on page 46 of this book, commemorated on December 12th.

After singing "From my youth..." sing the Prokeimenon as below.

Ison
Pre - cious in the sight of the Lord is the death of his saint.

Verse
What shall we ren - der to the Lord for all the things that he hath ren - dered to us.

Sing Third Time
Pre - cious in the sight of the Lord is the

death____ of his saint.

After the reading of Psalm 50, sing the following.

Glo - ry to the Fa - ther and to the Son and to the Ho ly Spir - it;

Through the in - ter - ces - sions of Bish - op Nich - o - las, O thou who art

mer - ci - ful, blot out all the mul - ti - tude of our trans - ges - sions.

Both now and ev - er, and un - to a - ges of a - ges. A - men.

Through the in - ter - ces-sions of the The - o - to - kos, O thou who art

mer - ci - ful, blot out all the mul - ti - tude of our trans - ges - sions.

Tone 6 - Fast

Have mer - cy up - on me, O God, ac - cord - ing to thy lov - ing kind-ness; ac-cord - ing to the mul - ti - tude of thy ten - der mer - cies, blot out my trans - ges - sion.

Well done, O good and faith - ful ser - vant; well done, O

la - bor - er in the field of Christ.

Thou didst bear the heat of the day; thou didst mul - ti -

- ply the tal - ent de - liv - ered to thee; nor didst

thou en - vy those who came af - ter thee.

Where - fore, the gate of heav - en was o - pened to

The musical notation consists of three staves of music in G major (two sharps) and common time. The lyrics are:

thee. En - ter thou in - to the joy — of the
Lord. And in - ter - cede, O Saint Nich - o - las, for
us.

Katavasiae: Ode 1

The musical notation consists of seven staves of music in G major (two sharps) and common time. The lyrics are:

Christ is born, glo - fi - fy him. Christ hath
come from the heav - ens, re - ceive him.
Christ is on earth, be ye el - e - vat - ed. Sing un - to the
Lord, all thē earth; and ye na - tions
praise him with joy; for he hath been
glo - ri - fied.

Ode 3

The musical notation consists of one staff of music in G major (two sharps) and common time. The lyrics are:

Let us cry un - to the Son, born of the

Fa - ther be - fore thē a - - - ges with - out ____
tran - sub - stan - ti - a - - tion, Christ God who hath been in -
- car - nate in these last days ____ of the
Vir - gin, with-out seed, shout - ing, O thou who hath el - e -
- vat - ed our state, thou ____ art ho - ly, ____ O Lord.

Ode 4

O praised Christ, a stem hath come ____ out of Jes - se,
and from it hath sprout - ed a Flow'r from a dense and sha - dowed
moun - tain, O im - ma - ter - i - al God, com - ing in -
- car - nate from the Vir - gin that hath not ____ known man.
Glo - ry, there - fore, to thy might, O ____ Lord.

O thou Lov - er of man - kind,
since thou art the God of peace and the Fa - ther of mer - cies,
thou didst send to us the great Mes - sen - ger of thy mind,
grant - ing us thy peace. There - fore, have we
been led a - right to the light of di - vine
know - ledge, glo - ri - fy - ing thee as we
come out of dark - ness.

Ode 6

The sea - mon - ster did dis - gorge
Jon - ah from its bel - ly, as it re -
- ceived him safe - ly like a foe - tus. 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 with - - - out harm.

Ode 7

The youths having grown together in true
worship, despising the command of the infinite
- del, were not dismayed by the threat of fire; but were
sing - ing as they stood in the midst of the flames:
Bless - ed art thou, God of our Fathers.

Ode 8

We praise, we bless, — and we wor - ship the Lord.

Ver - i - ly, the dew - y fur - nace did sha - dow the

sign of the su - per - nat - u - ral won - der; for it

burned not the youths whom it re - ceived, as the

fire of di - vin - i - ty al - so burned not the

womb of the Vir - gin in which it dwelt.

Where - fore, let us of - fer praise with song, — say - ing:

let all cre - a - tion priase the Lord, ex - alt - ing him

ev - er-more, to the end of a - ges.

Priest: The Theotokos and Mother of the Light, let us honour and magnify in song.

Verse 1 Very Fast

Slow

My soul doth mag - ni - fy the Lord, and my spir - it
hath re - joiced in God my Sav - - - iour.

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

Refrain

More hon' ra - ble than the Cher - u - bim, and more
glo - ri - ous be - yond com - pare than the
Ser - a - phim, thou who with - out stain
bar - est God the Word, and art tru - ly The - o -
- to - - - kos, we mag - ni - fy thee.

Verse 2 Very Fast

For he hath re - gard - ed the low - li - ness of his hand-maid - en;
for be - hold from hence - forth all gen - er - a-tions shall call me bless - ed.

Verse 3 Very Fast



Slow

Refrain

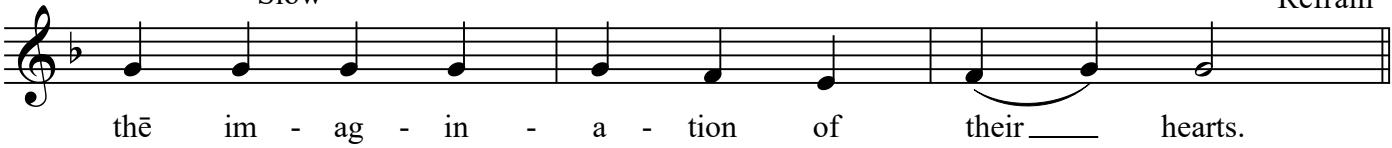


Verse 4 Very Fast



Slow

Refrain



Verse 5 Very Fast



Slow

Refrain



Verse 6 Very Fast



Slow

Refrain



Ode 9

Musical notation for Ode 9, Matins - Menaion, Ninth Ode, Tone 1. The music is in G clef, one sharp key signature, and common time. It consists of six staves of music with corresponding lyrics.

Mag-ni - fy, — O my soul, her who is more hon' - ra - ble and more ex -
- alt - - ed in glo - ry than the heav - en - ly hosts.

I be - hold a strange and won - der - ful mys - ter - y; the cave a
heav - en, the Vir - gin a Che - ru - bic throne, and the
man - ger a no - ble place in which hath lain Christ the
un - con - tained__ God. Let us, there - fore, praise and
mag - ni - - fy____ him.

Special melody: *Hearken, ye women* - #1

Let us all ex-tol Bish-op Nich-o- - - o - -
las, the great head of shep-herds and lead - er of
My - ra; for he saved man - y who
were con - demned to die un - just - ly,
and ap - pear - - - ing to the
king and Ab - lā - - - bi - us in a
dream, re - fut - ed the un - just de - cree.
#2
O Bish - op Nich - - - o - - las, the
Lord - hath hon - oured thee great - ly with
won - ders, in life - and af - ter death; for

who calls on thy most ho - - - ly
Name, al - be - it in ut - most faith, and
is not grant - - - ed his de - - sire
at once, find - ing in thee a
warm de - fend - - - er.

#3

O thou who didst give birth to Christ,
Wis - - - dom per - son - - i - fied,
Word of tran - scand - ent es - sence and Phy - si - cian
of all, heal, O Vir - - gin, the

The musical notation consists of three lines of music for a single voice. The first line starts with a half note, followed by a quarter note, another quarter note, and a eighth note. The second line starts with a eighth note, followed by a quarter note, another quarter note, and a eighth note. The third line starts with a half note, followed by a quarter note, another quarter note, and a eighth note.

bruise - es of _____ my soul, and its chron - - - ic

bit - - ter wounds, and re - move _____ from my _____

heart un - seem - - - ly _____ thoughts. _____

Let ev' - ry thing _____ that hath _____ breath
praise the Lord. Praise _____
ye the Lord from the heav - - - - ens, _____
praise him in the heights. To
thee, O God, is due our song.
Praise ye him all his an - gels;
praise ye him all his hosts. To
thee, O God, is due our song.

Praise God in his sanc - tu - ar - - y,
praise him in the firm - a - ment of his pow'r.

Special melody: *Thou art the joy*

Prosomion 1

O thrice-be - at - i - fied Nich - o - las, hav - ing hov -
- ered a - bout the blos - soms of the Church like a bird from an -
- gel - - - ic nests, thou dost cry - out al - ways un - to
God for all____ of us who____ are____ in the
straits of trib - u - la - tions and temp - ta - tions, de - liv - er - ing
us by thine____ in - ter - ces - - - sions.

Verse 2

Praise him for his might - y acts, praise him ac -
-cord - ing to his ex - cel - lent great - ness.

Prosomion 2

O God - man - tled Fa - ther, thou hast __ made the
come - li - ness of the__ priest - ly vest-ments
shine__ with more splen-dour by prac - ti - cal vir - tues.
There - fore, O min - is - ter of mys - t'ries,
thou dost per - form for us mir - ac - u - lous
won - ders of ev - er - last - ing mem - o - ry, de -
- liv - - er - ing us from dif - fi - cul - - ties.

Verse 3

Praise__ him with the sound__ of the trum - - pet,
praise__ him with the psal - ter - y and__ harp.

Prosomion 3

O most no - - - ble Saint, _____ hav - ing cir - -
- cled a - round the_ good - ly things not_ vouch - safed to
sight, thou__ didst__ com - - - pre - hend that__
awe - some glo - - ry, the__ glo - - ry__ of the saints.
Where - fore, by thy_____ heav - en - ly say - - ings
thou____ dost tell__ us of those death-less vis - - ions.

Verse 4

Praise him with the tim - - - brel and dance,
praise__ him with the stringed__ in - stru - ments and or - - gans.

Prosomion 4

As thou didst____ stand in a dream, O__ Fa - - ther,
be - fore the king of__ true wor-ship res - cu - ing the pris - on - ers from

death, in - ter - cede__ thou cease - less - ly that we
who ex - tol__ thee__ as is meet may now, through thy__
pray'rs,____ be de - liv - ered from tri - als, trib - u -
- la - - tions, and suf - fer - - - - ings.

Glory - Tone 5

Glo - ry to__ the_ Fa - - ther and to__ the__
Son and to the Ho - ly____ Spir - - - - it.

Let us blow the trum - - pets__ of__ praise.

Let us be hap - py in the feast, re - joic - ing in the ex -

ehange of glad__ tid - - - - ings on the

day of the God - - - man - - - tled__ one.

Let kings and lead - ers has - - - ten to ex - tol ____
him who ap - peared to the king in a dream in a
ter - ri - ble man - - - ner, con - vinc - ing
him to re - lease the three gen - er - als ar -
- rest - ed with - out cause. And let us
shep - herds and teach - ers come to - geth - -
- er and ex - tol the shep - herds, em - u - lat - ing the
Good Shep - herd in zeal. Let the sick ex - tol the phy -
- si - cian; those in trib - u - la - tion, the res - cu - er;
sin - ners, the in - ter - ces - sor; the poor, the trea - - sure; the

sor - row - ful, the com - fort - er; trav - el - ers, the com -
- pan - - - ion; and those at sea, the pi - lot;
and let us all eu - lo - gize the great __ Bish - op who re -
spond - eth warm - - ly ev' - ry where, say - - ing,
O most Ho - ly Nich' - - - las, ap - pre - hend __ us and
res - cue us from the pre - sent dis - tress, and save __ thy __
con - gre - ga - - tion by __ thy ____ plead - - ings.

Both Now - Tone 5

Both __ now and ev - - er, and un - to a - - ges of
a - - - ges. ____ A - - - men.

Let us blow the trum - pets of praise; for the queen of all, the vir - gin Moth - er, hath bent down from on high, whence look - ing, she crown - eth with bless - ings those who ex - tol her.

Let kings and lead - ers has - ten to - - geth - er with prais - es to the queen who gave birth to the King, who, be - cause of his love to man - - kind, was pleased to re - lease those who had been con - demned to death.

O ye shep - herds and teach - ers, let us come to - - geth - er and praise the Moth - er ex - ced - ing pure, the

Moth - er of the Good_ Shep - - herd, the light - house__
shin - ing with gold, the cloud en - wrapped with__ light,
who is more__ spa - - cious than the heav - - -
- ens, the liv - - - ing tab - er - na - - cle,
throne of the Mas - ter with the fire - y like - - ness, the
gold - en jar of man - - - na, the sealed door of the
Word, the re - fuge of all Chris - - - tians, eu - lo -
- giz - - ing her with God - in - spired songs, say - - ing, O
pal - ace of the Word, make us wor - - thy, us__ wretch - ed
ones, of the king - - dom of heav - - en;

for through thee noth - ing is im - pos - si - ble.

Now sing the Great Doxology in Tone 5 from the Matins Byzantine Project by Kazan (Page 220).

After completing the Doxology, sing the following Troparion of St. Nicholas in Tone 4.

Ison

The truth of thy deeds has shown thee to thy flock as a can - on of the faith, an ex - am - ple of vir - tue, and a teach - er of ab - stin - ence. Where - fore thou didst by hu - mil - i - ty ac - quire great - ness and by pov - er - ty rich - es, O Fa - ther and Hi - er - arch Nich - o - las. In - ter - cede with Christ our God that our souls be saved.

To - day have the bonds of bar-ren-ness been loos - ened, God, hav-ing

heard the pray'rs of Jo - a-chim and Anne, prom-ised them__ o - pen-ly that

they__ should give birth a - gainst__ hope to the Maid - en of

God, from whom__ he, thç in - fin - ite One,

was__ to be born, be - com-ing man, com - mand - ing thç

an - gel to shout to her, Hail, O full of grace, the

Lord _____ be with thee.

Thou didst ap - pear as a con-tend - er for the first coun - cil

and a won-der - work-er, O our Fa - ther, God - man-tled Spir - i -

- don. Therefor thou didst con - verse with the dead wo-man in the

tomb and didst con - vert a ser-pent in - to gold. And at thy

chant-ing of the ho - ly pray'rs thç an - gels did ac - com - pan - y

thee in the ser - vice. Glo - ry be to him who __

glo - ri - fied __ thee, O most pure one; glo - ry be to

him __ who __ crowned thee; glo - ry be to him who __

work - eth heal - ing for all __ through __ thee.

Sing from the Vesper Byzantine Project by Kazan up through the "O Lord, to thee have I cried...," then sing six (6) stichera for the Resurrection and four (4) Prosomia for the Forefathers in Tone 8, as on pages 48 through 53 of this book.

Now sing the "Glory" and "Let us, O believers," as on page 53 and 54 of this book.

Now sing the "Both now" and "To Our Lady" in the Tone of the week from the Vesper Byzantine Project by Kazan, followed by "Gladsome Light."

After completing "Gladsome Light," continue the service up through the Aposticha in the Tone of the week. Then sing the "Glory" in Tone 3 as on pages 54-56.

Then sing "Both now" and "Thou didst verily conceive" in Tone 3 as on the bottom of page 56 through page 57.

Now sing the Troparion of the Resurrection in the Tone of the week, then intone "Glory to the Father and to the Son and to the Holy Spirit. Both now and ever and unto ages of ages. Amen."

Then sing page 58, "Thou didst justify..." in Tone 2 (according to the Arabic Typikon).

On page 59 you will find another arrangement of "Thou didst justify..." in Tone 4.

After "O Lord, to thee have I cried," sing 6 stichera for the Resurrection in the Tone of the week,
and then the following 4 Prosomia for the Forefathers in Tone 8.

Verse 7 Fast

Ison From the morn - ing watch un - til night, from the morn - ing
Slow watch, let Is - ra - el trust in the Lord.

Prosomion 7 - Special Melody: *The Paradise of Eden*

As we cel - e - brate to - day the mem - o - ry of the
fore - fa - thers, let us, O be - liev - ers, praise in faith
Christ the De - liv - er - er who mag - ni - fied them a -
- mong all na - - tions; the Lord who do - eth strange
won - ders; for he is prec - ious and might - y,
who show - eth us through them a staff of strength.
She is Mar - - y the un - de - filed Maid - en of God who a -
- lone knew no man, from whom pre - ceed - ed Christ, the

Blos - som bud - ding life for all, thē ev - er - last - ing
Bliss and e - ter - nal Sal - va - tion.

Verse 8 Fast

For with the Lord there is mer - y, and with
Slow
him is a - bun - dant re - demp - tion, and he will de -
- liv - er Is - ra - el from all his in - iq - ui - ties.

Prosomion 8

O Mas - ter, who didst res - cue the ho - ly youths from
fire and Dan - iel from the mouths of the
li - ons, and didst bless A - bra - ham, I - saac thy
ser - vant, and Ja - cob his son, O thou who wast
will - - - - ing to be - come like us, of their

seed, that thou __ might - est save our fore - fa - thers who
 fell of old, and to be__ cru - ci - fied and bur - - ied in
 or - der to crush the bonds of death and raise the dead
 from e - ter - ni - ty, we wor - ship, O Christ, thine e -
 - ter - - nal__ king - - - - - dom.

Verse 9 Fast

Slow

Musical notation for the ninth verse of a hymn. The first half is labeled "Verse 9 Fast" and the second half is labeled "Slow". The lyrics are: "Praise the Lord all ye nations; praise him all ye people." The music consists of a treble clef, a common time signature, and a series of notes (dots) on a five-line staff. The first half ends with a fermata over the note "tions;" and the second half begins with a fermata over the note "him". The lyrics are written below the staff.

Prosomion 9

The youths of God walk - ing forth a - midst the flame, re -
- joic - ing in the dew ____ of the Spir - it as
though they were ____ in a gar - den, did go be -
- fore and fore - sha - dow there - in the myst' - ry of the

Trin - i - ty and thē In - car - na - tion of Christ.
And in that they were wise men they quenched by faith the pow'r of
fire. And as for Dan - iel the right - eous,
he did ap - pear clos - ing the mouths of the li - ons.
Where - fore, by their be - seech - - ings we
plead with thee, O Sav - - iour and Lov - er of
man - - - kind, to de - liv - er us
from thē ev - er - last - ing and un - quench - a - ble
fire, and to make us wor - - - thy to re -
- ceive thy heav'n - ly king - - dom.

Verse 10 Fast

For his mer - cy is great t'ward us, and the
truth of the Lord en - dur - eth for ev - er.

Slow

Prosomion 10

Thy ho - ly youths, O Christ, when they were in the fur - nace of
fire, as though in dew, did go be - fore and fore -
- sha - dow mys - tic' - ly thy com - ing from the Vir - gin,
which hath il - lu - mi - nat - ed us with - out burn - ing. And
right - - eous Dan - iel, won - der - ful a -
- mong Proph - ets, when he went be - fore and ex - plained plain -
- ly thy di - vine Se - cond Com - - - ing, did
shout, say - ing, And I saw the thrones placed, and the

Judge sat, and the riv - er of fire came be - fore
him. Where - fore, by their be - seech - - - ings, O
Mas - ter, de - liv - - - er us.

Tone 6 Slow

Glo - - - ry to__ the Fa - - ther and
to__ the__ Son and to the Ho - ly__ Spir - - it.
Let us, O be - liev - ers, ex - tol__ to -
- day all the fa - thers be - fore__ the__
law, A - bra - ham the friend__ of__ God,
I - - - saac born__ af - ter the prom - ise,
Ja - cob with the twelve__ heads__ of the tribes,

Da - vid the most meek, and Dan - - - - iel the
Proph - - - et of de - - - sires,
hon - our - - ing with them the three youths who
chang'd the fur - - nace to a
dew - - - y place, ask - - ing for -
giv - - - ness of Christ God,
glo - - - ri - - fied in his saints.

Now sing "Both now" and "To Our Lady" in the Tone of the week, and then "Gladsome Light," from the Byzantine Vesper Project by Kazan. Then after "Gladsome Light," continue through the Aposticha in the Tone of the week, followed by the following pages.

Tone 3

Glo - - - ry to the Fa - - - ther and
to the Son and to the Spir - - - it.

Come__ ye__ feast - lov - - - ers, let us ex -
- tol_____ with hymns____ thē as - sem - bly
of__ the__ fore - - - fa - - - - thers,
Ad - - - am the first fa - - ther, E - noch,
No - - - ah and Mel - - - chiz - - e -
- dek,____ A - bra - ham, I - - - saac, and
Ja - cob; and____ those____ af - ter the____ law:
Mos - - - es, Aar - on, Josh - u - a and
Sam - u - el; and with them I - - sa - - - -
- iah, Jer - e - mi - ah, E - - ze - ki - el,

Dan - - - - iel, and the twelve Proph - - ets, with E -
- li - - - jah, _____ and E - li - - - sha,
and _____ all _____ the _____ rest; _____ and Zach - a -
- ri - - - - ah, the Bap _____ tist, and
those _____ who preached _____ Christ, the
Life and Res - ur - rec - - - tion of ____ our ____ race.
Both _____ now and ev - - er and un - - to
a - - ges of a - - - - ges. A - - men.
Thou ____ didst ____ ver - - i - - ly con - - ceive ____
by the Ho - ly Spir - - - it, ____ with - - out _____

hu - man seed, at the plea - sure of the

Fa - ther, the Son of God, be -

- got - ten of the Fa - ther be - fore e -

- ter - ni - ty with - out moth - er.

Thou didst give birth to him in the

flesh com - ing of thee, for our sake,

with - out fa - ther.

Where - fore, cease not to in - ter - cede that he

may de - liv - er our souls

from af - flic - tion.

Now sing the Troparion of the Resurrection in the Tone of the week. Then intone "Glory to the Father and to the Son and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen." Then sing the Troparion of the Fathers, using either of the following arrangements.

This arrangement is in Tone 2, according to the Arabic Service Book.

Thou hast justified by faith the ancient fore - -
- fathers and through them thou hast gone before and be -
- trothed unto thyself the Church of the Gen - - -
- tiles. Let the saints, therefore, take pride in glo - ry;
for from their seed sprout - ed forth a no - ble fruit,
and she it was who gave birth to thee with - out
seed. Where - fore, by their plead - ings, O
Christ God, save our souls.

This is another arrangement, in Tone 4, according to the Divine Prayers & Services Book by Nassar, which may be sung after intoning "Glory to the Father and to the Son and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen." Then, after either of these arrangements, complete the Vesper Service.

The musical notation consists of eight staves of music in G clef, common time, and Tone 4. The lyrics are as follows:

Thou hast jus - ti - fied by faith thē an - cient fore -
- fa - - thers and through them thou hast gone be - fore and be -
- trothed un - to thy - self the Church of the Gen - tiles.
Let the saints, there - fore, take ____ pride in
glo - ry; for from their ____ seed ____ sprout - ed
forth a no - bles fruit, and she it was
who gave birth to thee with - out ____ seed.
Where - fore, by their plead - ings, O ____ Christ ____
God, save our souls.

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

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

Now sing the Exaposteilaria of the Resurrection, followed by the Exaposteilaria 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, glo - fi - fy him. Christ hath

come from the heav - ens, re - ceive him.

Christ is on earth, be ye el - e - vat - ed. Sing un - to the

Lord, all thē earth; and ye na - tions

praise him with joy; for he hath been

glo - ri - fied.

Ode 3

Let us cry un - to the Son, born of the

Fa - ther be - fore the a - ges with - out tran - sub - stan - ti -

- a - tion, Christ God who hath been in - car - nate

in these last days of the Virgin, with - out
seed, shout - ing, O thou who hath el - e -
- vat - ed our state, thou art ho - ly, O Lord.

Ode 4

O praised Christ, a stem hath
come out of Jes - se, and from it hath
sprout - ed a Flow'r from a dense and sha - dowed
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

Ode 5 lyrics:

O thou Lov - er of man - kind,
since thou art the God of peace and the Fa - ther of
mer - cies, thou didst send to us the great
Mes - sen - ger of thy mind, grant - ing us thy peace.
There - fore, have we been led a - right to the light of di - vine
know - ledge, glo - ri - fy - ing thee as we come_ out of
dark - - - - ness.

Ode 6

Ode 6 lyrics:

The sea - mon - ster did dis - gorge
Jon - ah from its bel - ly, as it re -
- ceived him safe - ly like a foe - tus.

As for the Word, when he dwelt _____
- y, he was born, pre - serv - ing her with -
- out cor - rup - tion, and with - out tran - sub - stan - ti -
- a - tion, pre - serv - ing his Moth - er with - - -
- out harm.

Ode 7

The youths hav - ing grown to - geth - er in true
wor - ship, de - spis - ing the com - mand of the in - fi -
- del, were not dis - mayed by the threat of fire; but were
sing - ing as they stood in the midst _____ of the flames:

Bless - ed art thou, God of our Fa - thers.

Ode 8

We praise, we bless, and we wor - ship the Lord.

Ver - i - ly, the dew - y fur - nace did sha - dow the

sign of the su-per - nat - u - ral won - der; for it burned not the youths

whom it re - ceived, as the fire of di - vin - i - ty al - so

burned not the womb of the Vir - gin in which it dwelt.

Where - fore, let us of - fer praise with song, say - ing: let all cre -

- a - tion priase the Lord, ex - alt - ing him ev - er-more, to the

end of a - ges.

Priest: The Theotokos and Mother of the Light, let us honour and magnify in song.

Verse 1 Very Fast

My soul doth mag - ni - fy the Lord, and my spir - it
hath re - joiced in God my Sav - - - iour.

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

Refrain

More hon' ra - ble than the Cher - u - bim, and more glo - ri - - - ous be - yond com - - -
pare than the Ser - a - phim, thou who with -
out stain bar - est God the Word, and art
tru - ly The - o - - to - - kos, we mag - ni - fy thee.

Verse 2 Very Fast

For he hath re - guard - ed the low - li - ness of his hand-maid - en;
for be - hold from hence - forth all gen - er - a-tions shall call me bless - ed.

Verse 3 Very Fast



Slow Refrain

and his mer - cy is on them that fear him, through - out all gen - er - a - tions.

Verse 4 Very Fast

He hath shown strength with his arm; he hath scat - tered the proud in

Slow Refrain

the im - ag - in - a - tion of their hearts.

Verse 5 Very Fast

He hath put down the might-y from their seat, and hath ex-alt-ed the hum-ble and meek.

Slow Refrain

He hath filled the emp-ty with good things, and the rich hath he sent emp - ty a - way.

Verse 6 Very Fast

He re - mem - ber - ing his mer - cy hath hol - pen his ser - vant Is - ra - el,

Slow Refrain

as he prom - ised to our fore - fa - thers, A - bra - ham and his seed for - ev - er.

Ode 9

Mag-ni - fy, — O my soul, her who is more hon - ra - ble and more ex -
- alt - - ed in glo - ry than the heav - en - ly hosts.
I be - hold a strange and won - - der - ful
mys - ter - y; the cave a heav - en, the
Vir - gin a Che - ru - bic throne, and the
man - ger a no - ble place in which hath lain
Christ the un - con - tained God. Let us,
there - - - fore, praise and mag - ni - fy
him.

Sing the Exaposteilarion for the Resurrection in the Tone of the week, then the following.

Special melody: *Hearken, ye women*

Ison

Let us come ____ to - geth - - - er,
O lov - ers of ____ the Fa - - - -
- thers, re - joic - ing in ____ the
mem - - - o - ry of ____ the
Fa - - - thers, prais - ing as is ____ meet
A - - - bra - ham, I - - - saac, ____ and ____
Ja - cob from whom ____ Christ ____ was seen to ____
come ____ in ____ the flesh
for the a - bund - ance of his ____ com -
- pas - - - - - sion. ____

The musical notation consists of eight staves of music in G clef, common time, with various note heads and stems. Below each staff is a line of text in English, corresponding to the lyrics of the hymn. The lyrics mention several figures from the Old Testament: Adam, Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Job, Aaron, Elijah, Lazarus, Joshua, Caleb, Samuel, Jephthah, David, and Solomon.

Let us laud Ad - am and A - - - bel,
Seth and E - - - nos, E - - - noch,
No - ah, A - - - bra - ham, I - - - saac, and
Ja - - - cob; Mo - ses, Job, and
Aar - - - on, El - - - e - - a - - - zar,
Josh - - u - a, Bar - - ak, Sam - - son,
Jeph - - thah, Da - - - vid, and
Sol - - - o - - - mon.

*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.*

Verse 5 Fast

Slow

Praise him with the tim - brel and dance, praise him with the
stringed in - stru - ments and or - - - gans.

Prosomion 1 - Special Melody: *O House of Ephratha*

Let us all cel - e - brate the mem - - - o - ry
of the re - vered fore - fa - thers, ex - tol - - - ling
their lives by which they were made great.

Verse 6 Fast

Praise him up - on the loud cym-bals, praise him up - on the high sound - ing cym-bals; let
Slow
ev' - ry thing that hath breath praise the Lord.

Repeat Prosomion 1: "Let us all celebrate..."

Verse 7 Fast

Slow

A - rise, O my God, lift up thine hand, and for - get not the hum - ble.
Ver - - - - i - ly, the youths did put
down the pow'r of fire

stand - ing in the midst ____ of the fur - nace

and prais - ing God ____ thē Al - might - y.

Verse 8 Fast

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

Slow

show ____ all thy mar - - - vel - - - ous works.

Prosomion 4

And Dan - iel the Proph - - - et

when he was locked ____ in the den, liv - ing

with ____ the beasts, did ap - pear _____

safe, ____ not harmed ____ by their mis - chief.

Glory

Glo - - - ry to the Fa - - - ther and

to ____ the ____ Son and to ____ the

Ho - - - ly ____ Spir - - - it. ____

Come, _____ let us all _____ cel - e - brate

the an - ni - ver - sa - - - ry of their _____

mem - o - ry, _____ the an - ni - ver - sa -

ry of the Fa - thers be - fore the _____ law: _____

A - bra - ham and those _____ with him. Let us hon - or

meet - ly the tribe _____ of Ju - dah, and

praise the _____ youths who were in _____ Bab - y - lon, _____

who put down the flames of the fur - nace;

for they fore - shad - owed the Trin - - - i -

- ty, and with them _____ Dan - - - iel. And

hold - ing stead - fast - ly the fore - say - ings of ____ the ____
Proph - - - et, ____ Let us shout with a loud ____
voice with I - sai - ah, say - ing, ____ Be - hold the ____
Vir - - - - gin shall con - ceive in the womb and give
birth ____ to a son, Em - man - - - u - el, which
be - ing in - ter - pret - ed is, God ____ with us.

Both now - quicker

Both now and ev - er, and un - to a - ges of
Theotokion
a - ges. A - men. Most bless - ed art thou, O
Vir - gin The - o - to - kos, for though Him that was in -
- car - nate of thee is Ha - des de - spoiled;

Ad - am is re - called from the dead, the

curse is made void, Eve is set free, death is slain,

and we are en - dowed with life. Where - fore, in

hymns of praise, we cry a - loud: Bless - ed art thou, O

Christ our God, who is thus well pleased,

glo - ry to thee.

*Now sing the Great Doxology in Tone 7
from the Byzantine Matins Project by Kazan, on Page 230.*

Special Melody: *Today the Virgin*

The musical notation consists of eight staves of music for a single voice. The music is in common time, with a key signature of one flat. The notes are primarily quarter notes and eighth notes, with some sixteenth-note patterns. The lyrics are written below each staff, corresponding to the musical phrases. The music begins with a melodic line that includes a melodic line starting with a half note followed by quarter notes, a descending eighth-note pattern, and a series of eighth-note pairs. Subsequent staves continue this style, with varying rhythms and melodic contours. The lyrics describe the Virgin Mary's birth of Christ, the Word becoming flesh, and the angels and shepherds gathered to witness the event.

To - day the Vir - - - gin com - eth to _____ the
cave to give birth in an in - ef - - fa - ble
man - ner to the Word be - fore thē a - - - ges. Re -
- joice, _____ there - fore, O un - - - i - verse, when thou
hear - - - est, and glo - - ri - fy with thē
an - gels and shep - - - herds him _____ who
shall ap - - pear by his own will as a
new babe, be - ing God be - fore thē a - - ges.

*Please note: The original heading of this troparion was for St. Eustratius on December 13,
but the troparion was for St. Eleutherius on December 15.*

A - dorned with the long ____ robe of
priests and stained ____ with streams _____ of
blood, thou, O wise _____ and bless - ed *El - eu -
- the - ri - us, didst has - ten to thy ____ mas - ter Christ.
Where - fore, O o - ver - throw - er of Sa - tan, cease
not to in - ter - cede for those _____ who with
faith ____ hon - our thy ____ bless - ed con - - flict.

(*Eleutherius is pronounced: El-eff-theer-ee-us.)

(This hymn is also sung on the Sunday before the Nativity, December 18-24.)

Ison

Great _____ are the ac - com - plish - ments of faith; for the

three ho - ly youths re - joiced in the foun - tain of flames as

though _____ at wa - - - ters of rest.

11

And the Proph - et Dan - iel ap - peared a shep - herd to the

li - ons as though they _____ were sheep.

Where - fore, by their plead - ings, O Christ ___ God, have

mer - - - cy up - on _____ us.

If this Sunday falls on the 18th or 19th, then on "O Lord to thee have I cried," six (6) stichera are chanted for the Resurrection in the Tone of the week, as in the Byzantine Vesper Service by Kazan, and four (4) Prosomia for the Forefathers, "As we celebrate today...", as in this December Menaion on pages 48 to 53. The "Glory" is "Verily, Daniel the man of desires," sung in Tone 6 as on page 90a of this book, followed by "Both now" for the Resurrection in the Tone of the week. For the Aposticha, sing the stichera for the Resurrection in the Tone of the week, followed by "Glory" and "Rejoice, O honored Prophets" in Tone 2, as on pages 92-93 of this book (*not Tone 8 as Nassar and Kazan incorrectly have it, both of which have been corrected to Tone 2*). Then sing "Both now" for the Resurrection in Tone 2, "O wondrous event," on pages 94-95 of this book. For the Troparia, sing for the Resurrection in the Tone of the week, followed by "Glory" and the Troparion of the Holy Forefathers, "Great are the accomplishments of faith" in Tone 2, as on page 96 of this book, and "Both Now" and the Theotokion "Exceeding glorious" in Tone 2, as on page 97 of this book.

If this Sunday falls on the 20th, 21st, 22nd, or 23rd, on "O Lord to thee have I cried," four (4) are chanted for the Resurrection in the Tone of the week, three (3) for the Preparation (Forefeast), "O Virgin free of all blame," and three (3) Prosomia for the Forefathers, "As we celebrate today." These last six (6) are on pages 80-85 of this book. (*The stichera on pages 80-83 of the first edition of the printed December Menaion ("Let us go before...") are for when this Sunday falls on the 24th.*) The "Glory" is "Verily, Daniel the man of desires," sung in Tone 6 as on page 90a of this book, followed by "Both now" for the Resurrection in the Tone of the week. For the Aposticha, sing the stichera for the Resurrection in the Tone of the week, followed by "Glory" and "Rejoice, O honored Prophets" in Tone 2 as on pages 92-93 of this book. Then sing "Both now" and "Behold, the time of our salvation" in Tone 2 as on page 95-96 of this book. (*Nassar and Kazan have both of these hymns incorrectly written in Tone 8. They are corrected here.*) For the Troparia, sing for the Resurrection in the Tone of the week, followed by "Glory" and the Troparion of the Holy Forefathers, "Great are the accomplishments of faith" in Tone 2, as on page 96 of this book, and "Both Now" and the Troparion of the Forefeast, "Make ready, O Bethlehem," in Special Tone 4, as on page 98 of this book.

If this Sunday falls on the 24th, nothing is sung for the Resurrection at Vespers. On "O Lord to thee have I cried," sing four (4) Prosomia for the Forefathers and four (4) for the Preparation (Forefeast), from December 20th, "Let us go before, O Nations, ..." as on pages 86-89e in this book. The "Glory" is "Verily, Daniel the man of desires" sung in Tone 6, as on pages 90a of this book, followed by "Both now" and "O cavern, make ready," from December 6th, as on page 90b-90c of this book. For the Aposticha, sing the stichera "O Virgin free of all blame," in special Tone 1 with their Stichoi, on pages 91 to 92 of this book. Now sing the "Glory" and "Rejoice, O honored Prophets" in Tone 2, as on pages 92-93 of this book, followed by "Both Now" and "Behold, the time of our salvation" in Tone 2 as on page 95-96 of this book. (*Nassar and Kazan have both of these hymns incorrectly written in Tone 8. They are corrected here.*) For the Troparia, sing the Troparion of the Forefathers, "Great are the accomplishments of faith" in Tone 2, as on page 96 of this book, then "Glory ... Both Now" and the Troparion of the Paramon "And it came to pass" in Special Tone 4, as on page 99b of this book (or Kazan's standard Tone 4 on page 99a).

NOTE: The following six stichera are for when this Sunday falls from December 20th-23rd.)

Verse 5

If thou, O Lord, should'st mark in - iq - ui - ties, O
Lord, who shall stand? For with thee there is for - give - ness.

Stichera (Prosomion) 5 - Special Melody: *O all-lauded martyrs*

O Vir - gin free of all blame, the breath - ing
pal - ace of God, thou hast held him whom the heav - ens hold -
not, to whom thou shalt give birth in a man - ner ex - ceed - ing
un - der - stand - ing; who hum - bled him - self, be - com - ing
flesh, that he might make me wor - thy, and en - rich - me; who be -
- came poor by ex - cess of the most bit - ter food.

Verse 6

Be - cause of thy Name have I wait - ed for thee, O Lord; my soul hath
wait - ed up - on thy word, my soul ____ hath hoped in the Lord.

Stichera (Prosomion) 6

O long - suf - fer - ing Christ, ver - i - ly, be - cause of thy com -
- pas - sion thou wast en - rolled with the ser - vants by or - der of
Cae - sar, that thou might - est come and grant lib - er - ty,
life, and safe - ty to thy thank-less ser - vants, who a - dore thy
sav - ing Na - tiv - i - ty, O thou who com - est to save our souls.

Verse 7

From the morn - ing watch un - til night, from the
morn - ing watch let Is - ra - el trust in the Lord.

Stichera (Prosomion) 7

The all - ho - ly and blame-less one, when she ap - pre - hend - ed
the in - com - pre - hen - si - ble Na - tiv - i - ty which re - new - eth the
or - der of na - nature, shout - ed un - to thy Son,

say - ing: My ____ great - ly be - lov - ed Son, I am
daz - zled by this great mys - ter - y: that by thy might
I shall still be a Vir - - gin af - ter thy Birth, O
thou__ who do - est all things by__ thy____ will.

Verse 8 - for the Holy Forefathers - Tone 8

For with the Lord there is mer - - cy, and with him is a -
- bun - - dant re - - demp - - tion, and he will de -
- liv - - er Is - - ra - - el from all____ his in - - iq - - ui - - ties.

Prosomion 8 - Special Melody: *The Paradise of Eden*

As we cel - e - brate to - day the mem - o - ry of the fore - - fa - - thers,
let us, O be - liev - - ers, praise in faith Christ the De -
- liv - - er - - er who mag - ni - fied them a - - mong all na - - tions; the

Lord who do - eth strange won - ders; for he _____ is
prec - ious and might - y, who show - eth us through them a staff of
strength. She is Mar - - y the un - de - filed Maid - en of
God who a - lone knew no man, from whom pre - ceed - ed Christ, the
Blos - som bud - ding life for all, the ev - er - last - ing
Bliss and e - ter - nal Sal - va - tion.

Verse 9

Praise the Lord all ye na - tions; praise him all ye peo - ple.

Prosomion 9

O Mas - ter, who didst res - cue the ho - ly youths from
fire and Dan - iel from the mouths of the li - ons, and didst bless
A - bra-ham, I - saac thy ser - vant, and Ja - cob his son, O

thou who wast will - - - ing to be - come like us, of their
 seed, that thou might-est save our fore - fa - thers who fell of old,
 and to be__ cru - ci - fied and bur - ied in or - der to crush the bonds of
 death and raise the dead from e - ter - ni - ty, we wor - ship, O
 Christ, thine e - ter - - nal king - - - dom.

Verse 10

For his mer - cy is great t'ward us, and the
 truth__ of the Lord en - dur - eth for - ev - er.

Prosomion 10

The youths of God walk-ing forth a-midst the flame, re - joic - ing in the
dew _ of the Spir - it as though they were _ in a gar -
-den, did go be - fore and fore - sha-dow there - in the myst' - ry of the

The musical notation consists of eight staves of Gregorian chant in G clef, common time. The lyrics are written below each staff. The music features various note values including quarter notes, eighth notes, and sixteenth notes, with several melodic lines and harmonic progressions.

Trin - i - ty and thē In - car - na - tion of Christ.
And in that they were wise men they quenched by faith the pow'r of
fire. And as for Dan - - - iel the right - eous, he did ap-pear
clos - ing the mouths of the li - ons. Where - fore, by their be -
seech - - - ings we plead with thee, O Sav - - iour and
Lov - er of man - kind, to de - liv - er us from thē ev - er -
- last - - ing and un - quench - a - ble fire, and to make us
wor - - - thy to re - ceive thy heav'n-ly king - dom.

*Now continue with the Glory, "Verily, Daniel the man of desires," on page 90a,
and then Both Now for the Resurrection in the Tone of the week.*

(NOTE: The following eight stichera are for when this Sunday falls on December 24th.)

Verse 3

Out of the depths have I cried un - to thee, O Lord, Lord hear my voice.

Prosomion 3 - Special melody: *The Paradise of Eden*

As we cel - e - brate to - day the mem - o - ry of the fore - fa - thers,

let us, O be - liev - - ers, praise in faith Christ the De -

- liv - er - er who mag - ni - fied them a - mong all na - - tions; the

Lord who do - eth strange won - ders; for he _____ is

prec - ious and might - y, who____ show - eth us through them a staff of

strength. She is Mar - - y thē un - de - filed ____

Maid - en of God who a - lone knew no____ man, from

whom pre - ceed - ed Christ, the Blos - som bud - ding life for all, thē

ev - er - last - ing Bliss and e - ter - nal Sal - va - - tion.

Verse 4

Let thine ears be at - ten-tive to the voice of my sup-pli - ca - tion.

Prosomion 4

O Mas - ter, who didst res - cue the ho - ly youths from fire and

Dan - iel from the mouths of the li - ons, and didst bless A - bra-ham,

I - saac thy ser - vant, and Ja - cob his son, O thou who wast

will - - - ing to be - come like us, of their seed, that thou might-est

save-our fore - fa - thers who fell of old, and to be_ cru-ci-fied and bur - ied in

or - der to crush the bonds of death and raise the dead from e - ter - ni - ty, we

wor - ship, O Christ, thine e - ter - nal - king - dom.

Verse 5

If thou, O Lord, should'st mark in - iq - ui - ties, O

Lord, who shall stand? For with thee there is for - give - ness.

Prosomion 5

The youths of God walk-ing forth a-midst the flame, re - joic - ing in the
dew _ of the Spir - it as though they were in a gar -
- den, did go be - fore and fore - sha - dow there - in the
myst' - ry of the Trin - i - ty and the In - car - na - tion of Christ.

And in that they were wise men they quenched by faith the pow'r of
fire. And as for Dan - iel the right - eous, he __ did ap-pear
clos - - ing the mouths of the li - ons. Where - fore, by their be -
seech - - - ings we plead with thee, O Sav - iour and Lov - er of
man - kind, to de-liv - er us from the ev - er - last - ing and un - quench - a - ble
fire, and to make us wor - - - - thy to re -
- ceive thy heav'n - ly king - - - dom.

Verse 6

Be - cause of thy Name have I wait - ed for thee, O Lord, my soul hath
wait - ed up - on thy word, my soul ____ hath hoped in the Lord.

Prosomion 6

Thy ho - ly youths, O Christ, when they were in the fur - nace of
fire, as though in dew, did go be - fore and fore - sha - dow mys - tic' -
ly thy com - ing from the Vir - gin, which hath il -
lu - mi - nat - ed us with - out burn - ing. And right - - eous
Dan - iel, won - der - ful a - mong Proph - ets, when he went be -
fore and ex - plained plain - ly thy di - vine ____ Se - cond
Com - - - ing, did shout, say - ing, And I saw the
thrones placed, and the Judge sat, and the riv - er of

fire__ came be - fore__ him. Where - fore, by their be - seech - - -
-ings, O____ Mas - ter, de - liv - er____ us.

Verse 7 - For the Forefeast

From the morn - ing watch__ un - til night, from the
morn - ing watch let Is - ra - el trust in the Lord.

Stichera 7

Let us go be-fore, O na - tions, and cel - e - brate the Na - tiv - i - ty of
Christ. And lift - ing our__ minds to Beth - le - hem, let us as -
-cend with our con - scien - ces, be - hold - ing with the thoughts of our
hearts, the Vir - gin ap - proach - ing, giv - ing birth__ in the
cave__ to the Lord____ of all, our God, whose stu -
-pen - dous won - ders Jo - seph did be - hold, while at the

time he thought he was be - hold - ing a man, wrapped in swad' - ling
clothes, but was as - sured from his works that he was the
true God grant - ing our souls the great mer - cy.

Verse 8

For with the Lord there is mer - cy and with
him is a - bun - dant re - demp - tion, and
he will de - liv - er Is - ra - el from all his in - iq - ui - ties.

Now repeat Stichera 7 on the previous page, and then sing Verse 9 below.

Verse 9

Praise the Lord all ye na - tions; praise him all ye peo - ple.

Stichera 9

Let us go be - fore, O na - tions, and cel - e - brate the Na -
- tiv - i - ty of Christ; and lift - ing our minds to Beth - le - hem,

let us as - cend with our con-sciен-ces and be - hold the great
Mys-try that is in the cave; for E - den hath ver - i - ly been
o - pened by the com - ing forth of God from the spot-less Vir - gin,
per - fect in Di - vin - i - ty and per - fect in Hu - man - i - ty.
Where-fore, let us shout forth: Ho - ly God, — E - ter - nal Fa -
-ther, Ho - ly Might - y, thē In - car - - - nate Son,
Ho - ly Im - mor - tal One, the Com - fort - ing Spir - it,
O — Ho - ly Trin - - i - ty, glo - - ry to thee.

Verse 10

For his mer - - cy is great t'ward us, and the
truth of the Lord en - dur - - eth for - ev - - er.

Lis - ten, O heav - en, and give__ ear, O earth; for be -
hold, the Son, the Word of the Fa - ther, com - eth to be__
born of a maid - en that hath not known man.
Where-fore, by the pleas - ure of him who gave him__ birth
with-out pas - sion, and by__ thē as - sis - tance of the Ho-ly Spir - it, O
Beth - le - hem, make read - y, and O E - den, o - pen thou thy__
gates; for he who is shall be that which hath not been, and the
Mak - - - - er of thē en - tire____ cre - a - tion
shall be - come the grant - or of great__ mer - cy
to the whole____ world.

Glory

Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it. Ver - i - ly, Dan - - - iel, the man of de - sires, when he saw thee, O Lord, a Stone cut out with - out hands, did fore - call thee a babe born with - out seed, O Word in - car - nate of the Vir - gin, the un - trans - formed God, Sav - - - iour of our souls.

If this Sunday falls between December 18 & 23,
then sing Both Now for the Resurrection in the Tone of the week.

If this Sunday falls on December 24th,
then sing "Both now..." and "O cavern, make ready," on the following pages, 90b-90c.

Both now

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

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

O cavern, make ready; for the ewe doth come bearing

Christ in her womb. O man - ger re - ceive him who by

his word un-did the bes - tial works of us earth - ly men.

O shep - herds watch and bear wit - ness to the awe - some won - der.

And, O Ma - gi, who come from Per - sia, bring forth to the

King gold, frank - in - cense and myrrh; for the

Lord hath ap - peared from a vir - gin Moth - er; whose

Moth - er did bow to him as a ser - - - vant, ad - dress-ing

him in her bosom, say - ing: How wast thou seed - ed in
me, and how didst thou grow in me, my
God and my De - liv - er - er?

For the Aposticha:

If this Sunday falls between December 18 & 23,
sing the stichera for the Resurrection in the Tone of the week.
If this Sunday falls on December 24th,
sing the following stichera, "O Virgin free of all blame,"
with the special Stichoi on pages 91-92.

Prosomion 1 - Special Melody: *O all-lauded martyrs*

O Vir - gin free of all blame, the breath-ing pal - ace of
God, thou hast held him whom the heav-en-s hold not, to whom thou shalt
give birth in a man - ner ex - ceed-ing un - der - stand - ing; who
hum-bled him self, be-com-ing flesh, that he might make me wor - thy, and en -
rich me; who be - came poor by ex - cess of the most bit - ter food.

Stichos 1

God shall come forth from Ti - - - man.

Prosomion 2

O long - suf - fer-ing Christ, ver - i - ly, be - cause of thy com - pas - sion,
thou wast en - rolled with the ser - vants by or - der of
Cae - sar, that thou might - est come and grant lib - er - ty,
life, and safe - ty to thy thank-less ser - vants, who a - dore thy

sav - ing Na - tiv - i - ty, O thou who com - est to save our souls.

Stichos 2

Thy hear - ing I have heard, O Lord, and was a - fraid.

Prosomion 3

The all - ho - ly and blame-less one, when she ap - pre - hend - ed

the in - com - pre - hen - si - ble Na - tiv - i - ty which re - new - eth the

or - der of na - ture, shout - ed un - to thy Son, say-ing: My

great - ly be - lov - ed Son, I am daz - zled by this great mys - ter - y:

that by thy might I shall still be a Vir - gin af - ter thy

Birth, O thou who do - est all things by thy will.

Glory - Tone 2

Glo - - - - ry to the Fa - - ther and to the

Son and to the Ho - - - - ly Spir - - - - it.

Holwey

Re - joice, _____ O__ hon - - ored Proph - - - ets, who did
or - gan-ize well____ the law____ of the Lord, and ap - peared as____
sta - ble, un - shake - a - ble pil - lars of faith; for
ver - i - ly, they be - came mē - di - a - tors of the New____
Cov - - - e - nant____ of____ Christ. Where - fore,
hav - ing been trans - lat - ed to heav - - - en, plead ye with
him to grant safe - ty to____ the____ world
and____ to____ save____ our____ souls.

If this Sunday falls on December 18 or 19, go to pages 94-95,
and sing "Both now..." and "O wondrous event," for the Resurrection in Tone 2.

If this Sunday falls between December 20-24, go to pages 95-96,
and sing "Both now..." and "Behold, the time of our salvation..."

Both now and ev - er, and un-to a - ges of a - ges. A - men.

O won - drous e - vent tran - scand - ing all thē an - cient

mir - a - cles! For who hath ev - er heard of a

Moth - er giv - ing birth_____ with - out _____ man; and

in____ her____ own____ arms, bear - ing Him____ who con -

- tain - eth all cre - a - tion? Yet this is the

will of the God____ who is born. Cease not, there - fore, O

un - de - filed____ one to pray to him whom thou didst

car - ry in thine arms when he____ was____ a____ babe, and with whom thou

didst ac - quire____ moth - er - ly priv - i - lege for us who hon - our

Vespers - Menaion
Both Now-Dec. 18-19, Tone 2
Both Now-Dec. 20-24, Tone 2

95

December 18 - 24
Sunday Before Christmas
Basil Kazan

thee, that he____ may have mer - cy up - on____ us and
save_____ our_____ souls.

Sing this Both Now for when this Sunday falls between December 20-24.

Holwey

Both now and ev - er, and un-to a - ges of a - ges. A - men.

Be - hold, the__ time of our sal - va - tion ap - proach - eth;

make thou__ read - y, O cave; for__ it is

time__ for the Vir - gin to give_____ birth:

and thou, Beth - le - hem of Ju - dah, re - joice_ and be

hap - - - - py; for from thee__ shall__ shine_____

forth__ our__ Lord. Lis - ten, O moun - - - tains and__

hills and the re - gions a - bout Ju - dah; for Christ_____

com - eth to save _____ man whom he _____ did cre - ate; for
 he _____ is the Lov - er of man - - - kind.

If this Sunday falls on December 18 or 19, sing the Troparion of the Resurrection in the Tone of the week, then Glory, and the following Troparion of the Forefathers, "Great are the accomplishments of faith," then Both Now, and "Exceeding glorious..." in Tone 2, on page 97.

If this Sunday falls December 20-23, sing the Troparion of the Resurrection in the Tone of the week, then Glory, and the following Troparion of the Forefathers, "Great are the accomplishments of faith," then Both Now, and the Troparion of the Forefeast, "Make ready, O Bethlehem," on page 98.

If this Sunday falls on December 24, sing the Troparion of the Forefathers, "Great are the accomplishments," then Glory & Both Now, and the Troparion of the Paramon, "And it came to pass," on page 99b (or 99a).

Troparion of the Forefathers - Tone 2

Great _____ are the ac - com - plish - ments of faith; for the
 three ho - ly youths re - joiced in the foun - tain of flames as
 though____ at wa - ters of rest. And the Prophet Dan - iel ap -
 peared a shep - - herd to the li - ons as though
 they____ were sheep. Where - fore by their plead - ings, O
 Christ God, have mer - cy up - on us.

Theotokion - Tone 2

Ex - ceed - ing glo - ri - ous be - yond the pow'r of

thought are thy mys - tries, O The - o - to - - -

-kos; for be - ing sealed in pu - i - ty and pre -

-served in vir - gin - i - ty, thou wast ac - knowl - edged to

be in ver - y truth the moth - - - er who

didst bring forth the true__ God. Where - fore, en - treat__

him to save our souls.

Special melody: *Joseph was amazed*

Make read - y, O ____ Beth - le - hem; for
E - den hath been o - pened for all. Pre - pare, O ____
Eph - ra - tha; for the Tree _____ of life hath
blos - somed forth in the cave__ from the Vir - - -
- gin; for her bel - ly did____ ap - pear as a
su - per - sen - su - al par - a - dise in which is____ plant - ed
the di - vine_____ Plant, where - of eat - - ing we
shall____ live and not die__ as Ad - - - am. Ver - i - ly,
Christ - shall be born, rais - - ing the like - ness
that fell____ of _____ old.

The hymn "And it came to pass" is traditionally sung in the Special Melody: "Joseph was amazed," which is offered on the following page, 99b.

Below is Kazan's version from the printed Menaion which he did in the standard Tone 4.

The musical notation consists of ten staves of music for a single voice. The notes are primarily quarter notes and eighth notes, with some sixteenth-note patterns. The melody is melodic, with several instances of melodic line continuation through tied notes. The lyrics are written below each staff, corresponding to the musical phrases. The music is in common time, indicated by the 'C' at the beginning of each staff.

And it came to pass that Mar - y was en - rolled with Jo - - seph the
old man, in Beth - le - hem, since she was
of the seed of Da - vid, and was great with the
Lamb, with - out seed. And when the time for de -
- liv - er - y drew near, and they had no place in the
vil - - age, the cave did ap - pear to the
queen as a de - light - ful pal - - ace.
Ver - i - - ly, Christ shall be born,
rais - ing the like - ness that fell of old.

Special melody: *Joseph was amazed*

Arr. by Christopher Holwey, from the
arrangement by Abdo Elyas,
Protopsaltis of the Archdiocese
of Mt. Lebanon (20th century)

And it came to pass that Mary was enrolled with
Joseph the old man, in Bethlehem, since she was of the
seed of David, and was great with the
Lamb, with out seed. And when the time for delivery drew
near, and they had no place in the village, the
cave did appear to the
queen as a delightful palace. Verily, Christ
shall be born, raising the likeness that
fell of old.

On "God is the Lord," sing the Troparia as at Vespers on pages 96-99a of this book.

If this Sunday falls on December 18th or 19th, sing only the Kathismata of the Resurrection in the Tone of the week.

If the Sunday falls on December 20th - 24th, first sing the Kathismata of the Resurrection in the Tone of the week, and replace the "Both now and ever" of each Kathisma with the following:

For the first Kathisma, sing this: (Tone 6) *"The sayings of the Prophets have now been fulfilled. For on the morrow, our God is born of the Virgin Mary in a manner surpassing speech, and remaineth as He was before His birth. The Magi gather, bearing gifts; the shepherds abide in the field; and we also sing: O Thou Who wast born of a Virgin, Lord, glory be to Thee."*

For the second Kathisma, sing this: (Tone 8) *"The song the shepherds played on their reed-pipes was stayed by a great angelic host, which called out to them, saying: Tarry not in the field now, O ye that shepherd the nurslings of the flocks; cry aloud singing praises, that Christ the Lord hath been born in Bethlehem, He that in truth hath been well pleased, as God, to save the race of mankind."*

Then the Benedictions (Evlogetaria), unless this Sunday falls on December 24th, when they shall be omitted.

The Hypakoe, Anabathmoi and the Prokeimenon are for the Resurrection in the Tone of the week, and the Resurrectional Gospel will follow the Eothinon of the Sunday, **on whichever date this Sunday falls**.

The Katabasiae are from the Canon of the Nativity: "Christ is born, glorify him," and "More honorable" is done after the 8th Ode, **on whichever date this Sunday falls**.

For the Exapostilaria:

If this Sunday falls on December 18th or 19th, sing the Exapostilarion of the Resurrection in the Tone of the week, followed by the one for the Fathers, "Verily, the chiefs of the Patriarchs," as on page 101 of this book, and conclude with the Theotokion in the Tone of the week.

If this Sunday falls on December 20th - 24th, sing the Exapostilarion of the Resurrection in the Tone of the week, followed by the one for the Fathers, "Verily, the chiefs of the Patriarchs" and the one for the Preparation, "Rejoice, O Bethlehem," as on pages 101-102 of this book.

For the Praises, **on whichever date this Sunday falls**, sing four (4) for the Resurrection in the Tone of the week, and four for the Fathers in Special Tone 5, as on pages 103 to 107. Then sing "Glory" and "Verily, the collection...", in Tone 8, on Page 108, and "Both Now" and "Most blessed" as on page 109 of this book.

Now sing the "Great Doxology" in Tone 8 as on pages 235 - 238 in the Byzantine Matins Project by Kazan, and conclude with the Troparion "Today is salvation come unto the world," as on page 109 of this book.

Special melody: *Upon that mount in Galilee*

Ison

Ver - i - ly, the chiefs of the Pa - tri - archs and the

fa - thers be - fore the law did go be - fore,

gleam - ing with faith like the stars, name - ly

A - bra - ham, I - saac, and Ja - cob; for all the Proph - ets and

right - eous ones were il - lu - mi - nat - ed

by them, since they were shin - - ing

lamps, and by the rays

of their ven - er - at - ed proph - - e - cy il -

- lu - - - mi - nat - - - ed the

whole of dark cre - a - tion.

Re - joice, O Beth - le - hem, and thou, Eph - ra - tha,
make _____ ready; for the The - - - o -
- to - kos shall come to the cave and the man -
- ger to give birth in an in - ef - fa - ble
man - - ner to God. O what a
ter - ri - ble mys - ter - y, the myst' - ry of him who
com - eth be - fore A - bra - ham,
I - saac, and Ja - cob, the Pa - tri - archs, and all the
Proph - ets; and man - kind with the an - gels shall cel - e -
- brate his Na - tiv - i - ty with di - vine re - joic - ing.

First sing 4 for the Resurrection, and then the following 4 Prosomia for the Fathers.

Verse 5 Fast

Praise him with the tim - brel and dance,
praise him with the stringed in - stru - ments and or - gans.

Slow

In truth____ raise thy voice,____ O Zi - on,
di - vine____ cit - y of God, and
preach the di - vine____ mem - - - o - ry of the
fa - thers, hon - our - ing with A - bra - ham,
I - saac, and Ja - cob him of ev - er - last-ing mem - o - ry.

Prosomion 5 - Special Melody: *Rejoice*

For lo! with Ju - dah and Le - vi we mag - ni - fy____
Mo - ses the great, and Aar - on the won - der - ful; and with
Da - vid we cel - e - brate the mem - o - ry of

Josh - - u - a and Sam - u - el, in - vit - ing all with di -
- vine____ songs and di - vine____ praise to the
prep - a - ra - tion of the Na - tiv - i - ty of____
Christ, pray - ing to re - ceive____ his good - ness; for
he it____ is that grant - eth the
world____ the Great____ Mer - - - cy.

Verse 6 Fast

Praise him up - on the loud cym - bals,
praise him up - on the high sound - ing cym - bals; let
ev' - ry - thing that hath breath____ praise the Lord.

After singing Verse 6, repeat Prosomion 5.

Verse 7 Fast

A - rise, O my God, lift up thine hand,
and for - get _____ not the hum - ble.

Slow

and for - get _____ not the hum - ble.

Prosomion 7

Come, O E - li - jah, who didst as - cend _____ of
old the di - vine____ fier - y char - i - ot, and O E -
- li - sha of di - vine_____ mind, and re -
- joice to - geth - - er with E - ze - ki - el_____
and Jo - si - ah. Yea, ex - change_ glad_ tid - ings with them,
O__ ven - er - at - ed rank of the twelve Proph - - -
- ets in - spired of God, on the Na - tiv - i - ty
of _____ the____ Sav - - iour. And all._____ ye

right - eous ones, sing hymns. And ye all - be - at - i - fied__ youths
who quench the flames of the fur - nace with the dew of the
Spir - it, pray for us, plead - ing with____ Christ to
grant____ our souls the Great__ Mer - - - cy.

Verse 8 Fast

I will praise thee, O Lord, with my whole heart; I will
show all thy____ mar - vel - ous works.

Slow

Prosomion 8

Ver - i - ly, she hath ap - peared____ on earth, the The - o -
- to - - kos, who was pro - claimed____ from thē a - ges by the
words____ of the Proph - - - ets, and whom the wise
Pa - tri - archs and the rank of right - eous ones____

did fore - tell, with whom the come - li - ness of wom - en,
Sar - ah, Re - bec - ca, with glo - ri - ous Anne, and
Mar - - - - y, the sis - ter of Mo - ses,
shall ex - change glad tid - ings, and with them
shall re - joice thē ends of thē earth, and
all cre - a - tion; for God shall
come to be born in the flesh and
grant the world the Great Mer - - - cy.

Very Slow

Glo - ry to the Fa - ther and to the Son, and
to the Ho - ly Spir - it.
Ver - i - ly, the col - lec - tion of Mo - sa - ic teach - ings
mak - eth plain the di - vine Na - tiv - i - ty of Christ in the flesh
to those to whom was preached the grace be - fore the law,
hav - ing tran - scend - ed the law by faith.
Where - fore, since the Na - tiv - i - ty was the cause of sal -
va - tion from cor -rup - tion, they fore-told thy Res - ur - rec - tion
to the souls im - pris - oned in Ha - des, O Lord,
glo - ry to thee.

Both now and ev - er, and un - to a - ges of a - ges. A - men.

Most bless - ed art thou, O Vir-gin The - o - to - kos, for through

him that was in - car - nate of thee is Ha - des de-spoiled,

Ad - am is re - called from the dead, the curse is made void,

Eve is set free, death is slain, and we are en - dowed with life.

Where - fore, in hymns of praise we cry a-loud: Bless - ed art thou, O

Christ our God, who is thus well - pleased, glo - ry to thee.

*Now sing the "Great Doxology" in Tone 8 as on pages 235 - 238 in the Byzantine Matin Project by Kazan,
and conclude with the Troparion as below in Tone 8.*

To - day is sal - va - tion come un - to the world. Let us sing -

prais - es to him that a - rose from the grave; the au-thor of our

life; for hav - ing by death de - stroyed death, he hath giv - en us

vic - tor - y and Great Mer - cy.

ORDER OF THE GREAT HOURS OF THE NATIVITY

The service of the Great Hours is celebrated on the morning of the Paramon of the Feast; and if the Feast falls on a Sunday or a Monday, then the Royal Hours are celebrated on Friday morning.

PLEASE NOTE: The Troparion of the Hours to be sung is "And it came to pass that Mary was enrolled," as on page 99b on this book. However, when the Feast falls on a Sunday or Monday, and the Royal Hours are celebrated on Friday morning, then the Troparion to be sung is "Make ready, O Bethlehem, for Eden hath been opened for all," as on page 98 of this book.

FIRST HOUR

After "Blessed be God," "Holy God," and "O come, let us worship" three (3) times, recite Psalm 5, "Give ear, O Lord," on page 68 in the Divine Prayers and Services by Nassar.

Then recite Psalm 44, "My heart hath uttered a good work," on page 372 in Nassar.

Then recited Psalm 45, "Our God is our refuge and our strength," on page 374 in Nassar.

"Glory and Both now"; "Alleluia" three (3) times; "Glory to thee, O God"; "Lord have mercy" three (3) times. "Glory" and the Troparion, as on page 99b or 117 of this book: "And it came to pass that Mary was enrolled."

Now sing To Our Lady on page 111 of this book: "What shall we call thee, O full of grace".

Then pages 112 through 115 of this book, the Idiomela in Tone 8.

Then follow the Nassar Book from page 378 to the conclusion of the First Hour.

Glory: (Sing Troparion: "And it came to pass," page 99b of this book.)
Both Now: (Sing the following in Tone 4.)

Ison

What shall we call thee, O full of grace? Shall we call thee
heav-en be - cause thou didst give rise to the
Sun of right-eous - ness? Or, shall we call thee par - a - dise be - cause
thou didst bring forth the Flow'r of in - cor - rup - tion?
Or a Vir - gin be - cause thou didst re - main with - out de -
file - ment? Or a pure Moth - er be - cause
thou didst car - ry in thy ho - ly arms as a son the God of
all? There-fore, plead with him that he may save our souls.

Idiomelon Tone 8

Pre - pare, O Beth - le - hem, and let the man - ger make
read - y and the cave re - ceive; for

truth ____ hath ____ come, and shad - - - ow ____ hath
 passed. And God hath ap-peared to man - kind from the
 Vir - - - gin, tak - ing our____ like - - ness and
 de - i - fy - - ing our
 na - - - ture. Where - fore, Ad - - am and Eve are made -
 new, cry - ing, Good-will hath ap - peared ____ on earth to
 save ____ our ____ race.

Stichos 1 Tone 3

God com - eth from ____ Ti - man.

Idiomelon

Now, hath come the time for thē a - fore - said proph - e - cy
 mys - tic' - ly ut - tered to be ful - filled, name - ly, And thou

Beth - le - hem in the land of Ju - - - dah art not the
least a - mong prin - - - ces,
hav - ing gone be - fore and pre - pared the cave; for
out of thee shall come a Gov - er - nor of na - - tions,
from the Vir - gin Maid - en in - car - nate, by whom I mean
Christ God who shall gov - ern his peo - ple, the
new Is - ra - el. Let us there - fore
raise un - to him mag - ni - fi - ca - tion.

Glory Tone 8

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.

Slow

Thus sa - ith Jo - seph to the Vir - gin: What __ is this thing, O
Mar - y, that I be - hold in thee. Ver - i - ly, I am sur -
- prised and per - plexed, and my mind is daz - zled.
Where - fore, hence - forth from this mo - ment be thou ____ se -
- clud - ed in se - cret. What is this mat - ter, O
Mar - y, that I ____ be - hold in thee? For thou hast giv - en
me in - stead of hon - our, dis - grace; and in - stead of glad - ness, sor -
- row; and in - stead of being ex - tolled, thou ____ hast brought _____.
me ____ blame. There - fore, I can - not bear the re -
- proach ____ of men, from the Tem - ple of the Lord I took ____.

The musical notation consists of three staves of music in G clef, common time, and Tone 4. The lyrics are as follows:

thee; from the priests I re - ceived thee as
in - no - cent of all blame. What then is this
thing I be - - - hold?

We now continue with the Prokeimenon of the Prophecy, in the 4th Tone, as on the bottom of page 375 of the Divine Prayers and Services by Nassar, followed by the Old and New Testament readings on pages 376-378. After the Gospel, the Reader says "Order my steps..." and continues with Holy God. Then the Kontakion of the Forefeast is sung, as on page 76 of this book, followed by "Lord, have mercy (40x)..." and the rest of the First Hour.

After "O come, let us worship" three (3) times, recite the following Psalms:

PSALM 66: "May God have mercy upon us and bless us," page 378 of Divine Prayers and Services by Nassar.

PSALM 86: "The foundations thereof are in the holy mountains," page 379 of Nassar.

PSALM 50: "Have mercy upon me, O God, according to thy great mercy," Page 82 of Nassar.

"Glory and Both now"; "Alleluia" three (3) times; "Glory to thee, O God"; "Lord have mercy" three (3) times. "Glory" and the Troparion as on page 99b or 117 of this book: "And it came to pass that Mary was enrolled...".

Then "Both now" and "Thou art the true vine," on page 118. Continue with the Idiomela from pages 118 to 122, and then with the rest of the service, following Nassar on page 380.

Reader: Glory to the Father, and to the Son and to the Holy Spirit.

Special Melody: *Joseph was amazed**

Arr. by Christopher Holwey, from the
arrangement by Abdo Elias,
Protopsaltis of the Archdiocese
of Mt. Lebanon (20th century)

And it came to pass that Mar - y was en - rolled with
Jo - seph the old man, in Beth - le - hem, since she was of the
seed of Da - - - vid, and was great with the
Lamb, with - out seed. And when the time for de - liv'ry drew
near, and they had no place in the vil - lage, the
cave did ap - pear to the
queen as a de - light - ful pal - - - ace. Ver - i - ly,
Christ shall be born, rais - ing the
like - ness that fell of old.

*Please Note: This is the correct tone to be used for this particular hymn, which is different than how Kazan did it.

Reader: Both now and ever and unto ages of ages. Amen.

Thou art the true vine, O Theotokos, bearing the
Fruit of life. Thee do we implore.
Wherefore, O Lady, intercede thou to -
- geth - er with the Apostles and the saints,
for the salvation of our souls.

Idiomela, Tone 6

This is our God, beside whom none other
may be considered. He it was who was born of the
Virgin and went about among men,
the only Son, beloved as a man
placed in a mean man - - ger, the Lord

of the house wrapped in swad - - dling

clothes. And the star point - eth for the Ma - gi to

wor - ship him; and we sing shout - ing, O

Trin - i - ty, save our souls.

Stichos, Tone 8

Lord, thy hear - ing have I heard.

Idiomelon

When the su - per - sen - su - al hosts be - held thy

mys - ter - y be - fore thy Birth, O Lord,

they were struck with sur - prise; for thou, who

didst a - dond the heav - ens with stars, wast pleased to be

- come like a babe, and lie in a man - - ger

for _____ beasts, O thou Al - might - y One in whose

grasp____ are____ all the re - gions of the earth; and by____ thy____

dis - pen - sa - tion thy com - pas - sion was made

known, O Christ, and thy____ Great____ Mer - - - cy.

Where - - - fore, glo - ry____ to____ thee.

Glory/Both Now - Tone 3, Slow

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.

Tell us, O Jo - seph, how__ it is that__ thou dost bring the
Vir - gin whom thou__ didst re - ceive from the ho - ly
plac - es to Beth - le - hem great_____ with child? And
he re - pli-eth, say - ing, I have searched the Proph - ets,
and it was re-vealed to me__ by the an - - - - gel__
There - fore, I am con - vinced that Mar - - y shall

give birth in an in - ex - plic - a - ble man - ner to
God, whom Ma - gi from thē east shall come to wor - ship and to
serve with pre - - - cious gifts.
Where - fore, O thou who wast in - car - nate for
our sakes, glo - - - ry to thee.

We now continue with the Prokeimenon of the Prophecy, in the 4th Tone, as on the bottom of page 380 of the Divine Prayers and Services by Nassar, followed by the Old and New Testament readings on pages 380-383. After the Gospel, the Reader says "Blessed is the Lord God ..." and continues with Holy God. Then the Kontakion of the Forefeast is sung, as on page 76 of this book, followed by "Lord, have mercy (40x)..." and the rest of the Third Hour.

After "O come, let us worship" three (3) times, recite the following Psalms:

PSALMS 71: "Give to the king thy judgment, O God," on page 383 of Divine Prayers and Services by Nassar.

PSALM 131: "O Lord, remember David, and all his meekness," on page 384 of Nassar.

PSALM 90: "He who dwelleth in the aid of the most High," on page 385 of Nassar.

"Glory and Both now"; "Alleluia" three (3) times; "Glory to thee, O God"; "Lord have mercy" three (3) times; "Glory" and the Troparion, as on page 99b or 117 of this book: "And it came to pass that Mary was enrolled...".

Then the following pages, "Both now and ever," and "For verily, we have no favor for the multitude of our sins," on page 124 of this book, and continue with the Idiomela from pages 125-129, and then with the rest of the service, following Nassar on page 388-391.

Tone 4

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

For ver - i - ly, we have no fa - - vor for the
mul - ti - tude of our sins. There - fore, O Vir - gin The - o -
- to - kos, plead with him that was born _____ of
thee; for the plead - ings of the Moth - er are
ver - y ef - fec - tive in seek - ing the fa - vour of the
Mas - ter. Turn thou____ not a - way,
there - fore, from the plead - ings of sin - ners, O most -
ven - er - a - ble one; for he who was
will - ing to suf - fer for our sins is
mer - ci - ful and a - ble to save____ us.

Tone 1

Come, ye believ - ers, let us as - cend in a di - vine __
man - ner and be - hold a di - vine con - de -
- scen - - - sion, re - vealed to us from on high,__
o - pen - ly in Beth - - - - le - hem.
And hav - ing pur - i - fied our minds by good __
con - duct, let us of - fer vir - - tues in -
- stead ____ of frank - in - cense. Let us go be -
- fore and pre - pare with faith en - tranc - es for the Na -
- tiv - i - ty a - mong the spir - it - ual trea - - - sures,
cry - ing, Glo - ry in the high - est to God __
the One in Trin - i - ty, through whom good - will ap -

Musical notation for the first section of the Hours of the Nativity, featuring three staves of music with corresponding lyrics.

- peared a - mong__ men__ to de - liv - er Ad - am from thē
an - cient curse; for he is the
Lov - - - er of man - - - kind.

Stichos, Tone 4

Musical notation for the Stichos, Tone 4, featuring one staff of music with corresponding lyrics.

God____ com - - - eth from Ti - - - man.

Idiomelon

Musical notation for the Idiomelon, featuring one staff of music with corresponding lyrics.

Lis - - ten, O heav - - en, and give ear,____ O earth.

Musical notation for the second section of the Hours of the Nativity, featuring one staff of music with corresponding lyrics.

Let____ the foun - - da - tions shake, and let trem - bling fall on

Musical notation for the third section of the Hours of the Nativity, featuring one staff of music with corresponding lyrics.

all be - low the earth; for God hath

Musical notation for the fourth section of the Hours of the Nativity, featuring one staff of music with corresponding lyrics.

dwellt in a cre - - a - - tion of flesh; and

Musical notation for the fifth section of the Hours of the Nativity, featuring one staff of music with corresponding lyrics.

he____ who____ made cre - - a - - tion with a pre - cious hand is

Musical notation for the sixth section of the Hours of the Nativity, featuring one staff of music with corresponding lyrics.

seen____ in the womb of a cre - - at - ed one. O the depth____ of the

rich - es and wis - dom and knowl - edge of
God! How un - search - a - ble are his judge - ments, and his
ways____ past____ find - - - ing out.

Tone 5

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.

Come, ye na - tions that have put on Christ, let
us be - hold a won - der that o - ver - tak - eth all
minds with a - ston - ish - ment; and as we
kneel down in true wor - - - ship, let us give
praise in faith; for the Maid - en,
hav - ing con - ceived, com - eth to - day to Beth - le - hem, to give
birth to the Lord.. The ranks of
an - gels has - ten, and Jo - seph, see - ing these_ things,
shout - ed, cry - - - ing, What is this strange
mys - t'ry that hath be - fall - en thee, O

Vir - - - - - gin?
 And how _____ shalt thou
 give _____ birth, O heif - - - - -
 - er that hath _____ not known _____ wed -
 - lock?

We now continue with the Prokeimenon of the Prophecy, in the 8th Tone, as on the top of page 388 of the Divine Prayers and Services by Nassar, followed by the Old and New Testament readings on pages 388-390. After the Gospel, the Reader says "Swiftly let thy compassion ..." and continues with Holy God. Then the Kontakion of the Forefeast is sung, as on page 76 of this book, followed by "Lord, have mercy (40x)..." and the rest of the Sixth Hour.

After "O come, let us worship" three (3) times, recite the following Psalms:

PSALM 109: "The Lord said to my Lord: Sit thou at my right hand," on page 391 of Divine Prayers and Services by Nassar.

PSALM 110: "I will praise thee, O Lord, with my whole heart," on page 392 of Nassar.

PSALM 85: "Incline thine ear, O Lord, and hear me," on page 59 of Nassar.

"Glory and Both now"; "Alleluia" three (3) times; "Glory to thee, O God"; "Lord have mercy" three (3) times; "Glory" and the Troparion, as on page 99b or 117 of this book: "And it came to pass that Mary was enrolled...".

Then the Reader chants "Both now and ever," and continues with "Thou who for our sake," in Tone 8, as on page 31 in the Byzantine Matins Project by Kazan.

Then continue with the two Idiomela on pages 131-133 of this book. Then chant Glory/Both Now in Tone 6, and "Today is born of the Virgin," as on pages 134-137 of this book.

Conclude with the rest of the Ninth Hour and Typika as on pages 393-396 of Nassar.

Idiomelon 1

Ver - i - ly, Her - od was o - ver - tak - en by a -
 - ston - ish - ment when he saw the pi - e - ty of the
 Ma - gi. And hav - ing been o - ver - rid - den with
 wrath, he be - gan to in - quire of them a - bout the time.
 He robbed the moth - ers of their child - ren and
 ruth - less - y reaped the ten - der bod - ies of the
 babes. And the breasts____ dried____ up, and the
 springs of____ milk____ failed. Great____ then
 was____ the ca - lam - i - ty. Where - - fore, be'ng
 gath - ered, O be - liev - ers, in____ true wor - - ship, let

us a - dore the Na - tiv - i - ty of Christ.

Stichos, Tone 2

God com - - - eth from Ti - - - man.

Idiomelon

As Jo - - seph was go - ing his way to Beth - le - hem__

pierced with sad - - ness, thou didst cry__ un - to him, O

Vir - - - gin, say - ing, Why____ frown - est

thou and art trou - - - bled when thou__

seest__ me__ great__ with__ child, com - plete - ly__

ig - no - rant of the ter - - ri - ble mys - ter - y__ that__

is in__ me? Drive a - - way from thee all dis -

- may, com - pre - hend - - - ing the strange__

mat - ter; for God, for his____ mer-cy's sake, hath de -
- scend - ed to earth and hath now ta - ken flesh____
in my____ womb and thou____ shalt see him____
born, as it pleased____ him, and thou____ shalt be filled with
joy and wor - - - ship him;— for he is
thy____ Cre - - - a - - - - tor,
whom the an - gels praise cease - less - ly and glo - ri - fy, with the
Fa - - - - ther and the Ho - - ly____ Spir - - - - it.

Slowly

Read: "Glory to the Father and to the Son... Both now and ever..."

Slowly

To - day is born ____ of the Vir - - - - gin
him who hold - est all cre - a - - - - tion
1,2. in the hol - low of his ____ hand. 3. in the hol - low of his hand.
He whose es - sence is un - touch - - - a - ble
is wrapped _____ in swad - dling clothes as a babe.
The God who from of old _____
es - tab - lished the heav - - - ens li - eth in a man - ger.
He who show - ered the peo - ple with man - na in the
wild - er - ness feed - eth on milk from the breasts.
And the bride - groom of the Church call - eth the Ma - gi.

And the Son of the Vir - - - gin ac - cept - eth gifts from them.

We wor - ship thy Na - tiv - i - ty, O Christ.

We wor - ship thy Na - tiv - i - ty, O Christ.

We wor - - ship thy Na - tiv - i - ty, O Christ.

Another version

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.

The musical notation consists of ten staves of music in G major, 2/4 time. The notes are primarily quarter notes with various slurs and grace notes. The lyrics are written below each staff.

To - day is born— of the Vir - gin him who—
hold-est all cre - a - tion in the hol - low of his hand.
He whose es - sencse is un - touch-a - ble is wrapped— in
swad - dling clothes as— a— babe. The
God who from of old es - tab - lished the heav - - - ens
li - eth in a man - - - - ger.
He— who show - ered the peo - - ple with
man - na in the wild - er - ness feed - eth on milk from the
breasts. And the bride - groom of the Church
call - eth the Ma - gi. And the Son— of— the

Vir - gin ac - cept - eth gifts from them.

We wor - ship thy Na - tiv - i - ty, O Christ. We

wor - ship thy Na - tiv - i - ty, O Christ. We

wor - ship thy Na - tiv - i - ty, O

Christ.

We now continue with the Prokeimenon of the Prophecy, in the 4th Tone, as on the bottom of page 393 of the Divine Prayers and Services by Nassar, followed by the Old and New Testament readings on pages 394-395. After the Gospel, the Reader says "Forsake us not utterly, ..." and continues with Holy God. Then the Kontakion of the Forefeast is sung, as on page 76 of this book, followed by "Lord, have mercy (40x)..." and the rest of the Ninth Hour and Typika on page 395-396 of Nassar..

Follow the Vesper Service Book in concert with this Menaion and the Divine Prayers and Services Book by Nassar, on page 396.

After "Blessed is our God" and the reading of the Sunset Psalm, on "Lord, to thee have I cried," sing page 139 through 145, verses and Idiomela in Tone 2.

Then "Glory and Both Now" in Tone 2, as on pages 146 and 147.

Then the Eisodos (Little Entrance) with the Gospel Book; and "Gladsome light." After this, continue with the Old Testament Readings, as on pages 398 to 400 of the Divine Prayers and Services by Nassar, with their respective stichoi (psalm verses).

If this Feast falls on Tuesday to Saturday, continue with the Little Litany, the Proclamation "For holy art thou...", and the Trisagion, followed by the Epistle and Gospel Readings, and the rest of the Divine Liturgy of St. Basil the Great, omitting the remainder of Great Vespers. Instead of "It is truly meet," sing "All creation rejoices in thee."

If this Feast falls on Sunday or Monday, with the Royal Hours being chanted on Friday morning, then Great Vespers is done on Saturday or Sunday evening, resp. In this case, immediately after the last OT Reading from Isaiah, the Epistle and Gospel are read, followed by the Litany: "Let us say with all our soul..." "Vouchsafe, O Lord..." "Let us complete our evening prayer unto the Lord..." the Aposticha, as on pages 148-150 of this book, "Glory" and "Both Now," as on pages 150-153 of this book, St. Simeon's Prayer, and the rest of Great Vespers. Then sing the Troparion of the Feast in Tone 4 three (3) times, as on page 154.

Verse 1 Fast

If thou, O Lord, should'st mark in - iq - ui - ties, O Lord, who shall stand,
for with thee there is for - - give - - ness.

Idiomelon 1 & 2

Come, let us re - joyce in the Lord, pro - claim - ing the pre - sent mys - ter - y; for he hath bro - ken the mid - dle wall ____ of par - ti - - - - tion, and the flam - - - - ing spear shall turn a - bout, and the cher - u - bim shall ad - mit all to the tree ____ of ____ life.____ As for me, I shall re - turn ____ to en - - joy the bliss of par - a - dise from which I was driv - - en a - way be - fore, by rea - son of in -

The musical notation consists of eight staves of Gregorian chant in G clef. The lyrics are written below each staff, aligned with the notes. The music is in common time.

1. iq - ui - ty; for the like - ness of the

2. Fa - - - ther, and the Per - son of his ē -

3. - ter - ni - ty, which it is im - pos - si - ble to

4. change hath tak - en the like - ness of a ser - vant,

5. com - ing from a Moth - er who has not

6. known wed - lock; free from tran - sub - stan - ti -

7. - a - - - tion, since he re - mained as he was, —

53. true God, — and took what had not

8. been, hav - ing be - come Man for his love —

9. of man - - - kind. Where - fore, let us

lift our voic - - es _____ un - to him
cry - ing, O thou who wast born _____ of a Vir - gin, O
God, have mer - cy up - on _____ us.

Verse 2 Fast

Be - cause of thy name have I wait - ed for thee O Lord, my soul hath
wait - ed up - on thy word, my soul hath hoped in the _____ Lord.

Repeat the previous Idiomelon: "Come, let us rejoice in the Lord..."

Verse 3 Fast

From the morn - ing watch un - til night, from the morn - ing watch, let
Slow
Is - ra - el _____ trust _____ in the _____ Lord.

Idiomelon 3 & 4

When the Lord _____ Je - - - sus was born _____ of the
Ho - ly Vir - - gin, the whole cre - a - tion was

light - ed, the shep-herds keep - ing watch, the Ma - gi wor-ship -
- ing, the an - gels prais - - - ing, and
Her - od trem - bling; for the God _____ and Sav - iour of our souls
hath _____ ap - peared _____ in _____ the _____ flesh.

Verse 4 Fast

For with the Lord there is mer - cy, and with him is
Slow
a - bun - dant re - demp - tion, and he will de - liv - er Is - ra - el from
all _____ his in - iq - ui - ties.

Repeat the previous Idiomelon: "When the Lord Jesus was born ..."

Verse 5 Fast

Praise the Lord all ye na - tions; praise him all ye peo - ple.

Idiomelon 5

Thy king - dom, O Christ God, is a king-dom of all ages; and thy rule is from gener - a - tion to gen - er - a - tion; for thou _____ who wast in - car - nate of the Ho - ly Spir - - - it and be - came__ Man from Mar - y the ev - er - vir - gin, hast caused a light to shine on us by thy pres - ence, O Christ__ God; O Light of Light, O Ra - diance of the Fa - ther, thou hast il - lu - mi - nat - ed__ all cre - a - tion; and ev' - ry breath doth praise thee, O Like - ness of the glo - - - ry of the Fa - ther.

Where - - fore, O ev - er - last - ing God, who
art be - fore e - ter - ni - ty who didst shine_ forth_ from the
Vir - gin, O God, have mer - cy up - on us.

Verse 6 Fast

For his mer - cy is great t'ward us, and the
truth_ of the Lord en - dur - eth for - ev - er.

Idiomelon 6

What shall we ren - der to thee, O Christ, for that
thou didst ap - pear on earth as a man for our sakes?
Ver - i - ly, ev' - ry in - di - vid - u - al of the
crea - tures thou didst cre - ate shall of - fer thee_ thanks -

- giv - - - ing. Thē an - - gels shall ten - der

thee _____ praise; the heav - - - ens, the

star; the Ma - gi ____ gifts; the shep-herds, won - - der;

the earth, the cave; the wild - er - ness, the man - ger; and we

men, a vir - gin Moth - - - er. Where - - fore, O

God be - - fore thē a - - - ges, have _____

mer - - cy _____ up - - on _____ us.

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.

When Au - gus - tus be - came su - preme rul - er of

earth, the mul - ti - pli - ci - ty of rule____ a - mong men____

ceased. And when thou be - cam - est hu - man from the

spot - less one, the wor - ship of man - y hea - then gods____

al - - - so____ ceased. Then the ci - ties

came un - der one world - ly rule; and the na - - tions be -

- lieved in one di - vine____ su - prem - a - cy. The

na - tions were____ en - - - rolled by an or - - der of

Cae - sar; but we be - liev - - - ers were en -
 - rolled in the name of thy Di - vin - - - i - - -
 - ty, O our __ in - car - - - nate __ God.
 Where - fore great __ are thy mer - cies, glo - ry __
 be __ to __ thee.

Then comes the Eisodos (Entrance) with the Gospel Book, after which the choir sings "O Gladsome Light," as in the Vesper Service Book. Follow this with the OT Readings on pages 398-400 of the Divine Prayers and Services by Nassar, with their respective stichoi (psalm verses).

If this Feast falls on Tuesday to Saturday, continue with the Little Litany, the Proclamation "For holy art thou...", and the Trisagion, followed by the Epistle and Gospel Readings, and the rest of the Divine Liturgy of St. Basil the Great, omitting the remainder of Great Vespers. Instead of "It is truly meet," sing "All creation rejoices in thee."

If this Feast falls on Sunday or Monday, immediately after the last OT Reading from Isaiah, the Epistle and Gospel are read, followed by the Litany: "Let us say with all our soul..." , "Vouchsafe, O Lord..." , "Let us complete our evening prayer unto the Lord..." , the Aposticha, as on pages 148-150 of this book, "Glory" and "Both Now" as on pages 150-153 of this book, St. Simeon's Prayer, and the rest of Great Vespers. Then sing the Troparion of the Feast in Tone 4 three (3) times, as on page 154.

Idiomelon 1

To - day hath come a - bout a great and won - der - ful thing,
in that a Vir - gin giv - eth birth, yet cor - rup - tion hath not
en - - - tered the womb; the Word is in -
- car - nate, yet is not sep - a - rat - ed from the
Fa - - - - ther; the an - gels give glo - - - ry
with the shep - herds, and we lift our voic - es with
them__ cry - ing, Glo - ry to God in the
high - est, and __ on __ earth _____ peace.

Stichos Tone 3 Fast

Said the Lord to my Lord; Sit thou__ at my right__ hand.

Idiomelon 2

To - day the Vir - gin doth give birth to the Cre -

- a - tor of all; E - den of - fer - eth the cave;
the star tell - eth to those in dark - ness of Christ the
Sun; the Ma - gi with pre - - - sents
wor - shipped him, en - light - ed by faith; and the
shep - herds be - held the won - der, the an - gels sing - ing and
say - ing, Glo - ry to God in the High - - - est.

Stichos

From the womb, be - fore the morn-ing star, I be - got thee.

Idiomelon 3

When the Lord Je - sus was born in Beth - le - hem
of Ju - dae - a, the Ma - gi came from the east and
wor - shipped him as in - - - car - - - nate God.

Ea - ger - ly they o - pened their__ treas - ures and of - fered him pre - cious
gifts: pure__ gold for that he____ is King of thē
a - ges; frank - - - in - cense in that he is
God ____ of all; and as dead for three__ days
they ____ of - fered myrrh to the death - less One.
Where - - fore, come, all ye na - - tions, let us wor - ship
him who was born to save____ our souls.

Tone 4

Glo - ry to the Fa - - ther and to____ the____
Son and to the Ho - - - ly____
Spir - - - it.____

Very Slow

Re - joyce, _____ O Je - ru - sa - lem, and

cel - e - brate all ye lov - ers of Zi - on; for the

tem - por - al bonds with which Ad - am was con -

- demned have been loos - ened; par - a - dise _____ hath been

o - pened for us, and the ser - pent hath been an - ni - hi -

- lat - ed, hav - ing be - held _____ now that the

one de - ceived by her of old hath be - come a

Moth - er to the Cre - a - tor. Where - fore, O

both the depth, the rich - es, the wis - dom, and the

know - ledge of God, that the in - strument of death which brought

The musical notation consists of ten staves of Gregorian chant in G clef, common time, and a mix of diatonic and chromatic scales. The lyrics are written below each staff, corresponding to the notes. The hymn begins with a reference to the Incarnation and ends with a call to salvation.

death to all flesh, hath be - come the first - fruit of sal -
- va - tion to all the world, be - cause of the The - o -
- to - - - kos; for the all - - - per - - perfect
God hath been born there-from as a babe; and by
his Birth he hath sealed her vir - gin - i - ty; by his swad-dling
clothes he hath loos - ened the chains of our sins; and by
his ba - by - hood he hath healed the pains and sor - rows of
Eve. There - fore, let all cre - a - tion ex - change glad
tid - ings and re-joice; for Christ hath come to re -
- call it and to save our souls.

Slow

Both now _____ and ev - - - er, and un - to
a - ges of a - ges. A - - - men.
O Christ ____ God, thou hast dwelt__ in a cave, and a
man - ger did re - ceive____ thee. The Ma - - gi with
shep - - herds wor - shipped thee, thus ful - - fill - - ing the
preach-ing of the Proph - - ets; and thē an - gel - ic pow - - ers__
won - - dered, lift - - ing their____ voic - - es and say - - ing,
Glo - ry to thy con - de - scen - - sion, O thou____ on - ly
Lov - - er of man - - kind.

Thy Na - tiv - i - ty, O Christ _____ our God, hath
giv - en rise to the light of know - - ledge
in the world; for they that
wor - shipped the stars did learn there - from to
wor - ship thee, O Sun of jus - - - tice, and to
know that from the east _____ of the High - est
thou didst come, O Lord, glo - - ry to thee._____
3.
glo - - - ry to thee._____

Use the Matins Service Book in conjunction with this book.

Sing "God is the Lord" in Tone 4, as in the Byzantine Matins Project by Kazan, and then sing the Troparion of the Feast three (3) times, as on page 154 of this book.

Now read or sing the Kathismata, as on page 403 of the Divine Prayers and Services by Nassar. (If these are sung, they are sung to the special melody of "Joseph was amazed.") After this, the Polyeleon (Psalms 134 & 135) is typically sung in Tone 1, followed by "From my youth up," the latter of which is found in the Byzantine Matins Project by Kazan on page 63.

Now sing the Prokeimenon, as on page 156 of this book. After the Gospel, and the reading of Psalm 50, sing the "Glory" and "Today all creatures shall be filled with joy," and what follows, as on pages 156-158 of this book.

Now sing the Katabasiae of both Canons, as on pages 160-163c of this book, and instead of "More honorable," sing the Ninth Odes of both Canons, as on pages 164-167c, concluding with the Ninth Katabasiae of each and their Magnification "I behold a strange and wonderful mystery," and "Verily, it is easier."

Now sing the Exapostilarion three (3) times, as on page 168.

Now sing the Praises, as on pages 169-172. Then sing the "Glory" in Tone 6, as on pages 173 and 174.

On "Both now," it is intoned, as on page 175 and after it is intoned it is sung, as on page 176.

Then conclude with the Great Doxology, as on page 205 of the Byzantine Matins Project in Tone 2. Now sing the Troparion "Thy Nativity" in Tone 4, on page 154 of this book.

The following Hymns for the Divine Liturgy can be found on the pages indicated below.

FIRST ANTIPHON	Page 177
EISODIKON (Entrance Hymn)	Page 177
KONTAKION	Page 178
AS MANY AS HAVE BEEN BAPTIZED	Page 179
MAGNIFICATION	Page 180
KOINONIKON (Communion Hymn)	Page 182

After singing "From my youth up," sing the following Prokeimenon.

Prokeimenon

Ison

From the womb be - fore the morn - ing star __ I be - got __
thee. The Lord hath sworn, and he shall not re - pent.

Verse

Prokeimenon

Said the Lord to my Lord. From the womb be - fore the morn-ing star __
I be - got __ thee. The Lord hath sworn, and
he __ shall __ not re - pent.

*After the reading of Psalm 50, sing the following "Glory" & "Both Now" in Tone 2,
and "Have mercy upon me" in Tone 6*

Tone 2

Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it. To - day all crea - - - tures shall __ be __ filled with __ joy; for Christ __ hath been __ born of the Vir - - - - gin.

Both now and ev - er, and un - to a - ges of
a - ges. A - men. To - day all crea - - - tures
shall be filled with joy; for Christ _____ hath been
born of the Vir - - - - - gin.

Tone 6 - Fast

Have mer - cy up - on me, O God, ac - cord - ing to thy lov - ing kind-ness;
ac - cord - ing to the mul - ti - tude of thy ten - der mer - cies, blot
out my trans - - gres - - - sion.

Glo - ry to God in the high - est, and

on earth be peace. To - day doth Beth - le - hem re -

ceive him who sit - teth with the Fa - ther for -

ev - er. To - day the an - gels

glo - ri - fy, as wor - thy of God, the

babe_ that is born, shout - - - ing,

Glo - ry to God in the high - est, and on

earth be peace, and good -

- will a - mong men.

*Please Note: Kazan's original music only contained the music for the First Canon.
Here is the full double Canon, which is prescribed to be sung on the day of the Feast.*

Ode 1 - First Canon

Christ is born,— glo - ri - fy him. Christ hath come from the
heav - ens, re - ceive him. Christ is on earth, be ye el - e - vat - ed.
Sing un - to the Lord, all the earth; and ye na - tions,
praise him with joy; for he hath been glo - ri - fied.

Ode 1 - Second Canon

Ison The Lord per - formed a mir - a - cle and saved the peo -
- ple when of old he turned the moist waves of the sea in - to
dry land. And hav - ing been born now of a
Vir - gin by his own choice, he hath trod - den for us the way to heav -
- en, be - ing e - qual to the Fa - - ther and to men in
es - sence; there - fore, do we glo - ri - fy him.

Ode 3 - First Canon

Let us cry un - to the Son, born of the Fa - ther be -
- fore thē a - ges with - out tran - sub - stan - ti - a - tion,
Christ God who hath been in - car - nate in these last days of the
Vir - gin, with-out seed, shout - ing, O thou who hath el - e -
- vat - ed our state, thou art ho - ly, O Lord.

Ode 3 - Second Canon

In - cline, O glo - ri - ous Ben - e - fac - tor, to the
praise of thy ser - vants, a - bol - ish - ing the boast - ing of the
proud ad - ver - sar - y. And help us who sing to thee to
ov - er - come sin, and con - firm us on the un -
-shak - a - ble foun - da - tion of faith.

Ode 4 - First Canon

O praised__ Christ, a stem hath come__ out of
Jes - se, and from it hath sprout - ed a Flow'r from a
dense and sha - dowed moun - tain, O im - ma - ter - ia - al God,
com - ing in - car - nate from the Vir - gin that hath not__ known
man. Glo - ry, there - fore, to thy might, O ____ Lord.

Ode 4 - Second Canon

The Proph - et Ha - bak - kuk of old fore - told in song the rē - cre -
- a - tion of man - kind; for he was worth - y to be -
- hold that sign in an in - ef - fa - ble man - ner; for the
Word did come forth as a new_ babe from the moun-tain of the
Vir - gin, for the rē - cre - a - tion of the na - tions.

Ode 5 - First Canon

O thou _ Lov - er of man - kind, since thou art the
God of peace and the Fa - ther of mer - cies, thou didst
send to us the great Mes - sen-ger of thy mind, grant-ing us thy peace.
There - fore, have we been led a - right to the light of di - vine know - ledge,
glo - ri - fy - ing thee as we come out of dark - - - ness.

Ode 5 - Second Canon

Grant for - give - ness, O Christ, to us who have been in the
dark - ness of our _ deeds of er - ror since the night, who _
ea - ger - ly praise thee, since thou art the Ben - e - fac - tor;
that thou may hast-en to us and pre - pare for us a good way,
where-in if we walk we shall find _ glo - ry and hon - our.

Ode 6 - First Canon

The sea - mon - ster did dis-gorge Jon - ah from its bel - ly, as it re -
- ceived him safe-ly like a fœ - tus. As for the Word, when he
dwelt in the Vir - gin, tak - ing from her a bod - y, he was born, pre -
- serv - ing her with - out cor -rup - tion, and with-out trans-sub - stan - ti -
- a - tion, pre - serv - ing his Moth - er with - out harm.

Ode 6 - Second Canon

Ver - i - ly, Jo - nah when he was in the depths of the sea,
begged to as - cend to thee and to be res-cued from the tem - pest.
But as for me, hav-ing been pierced by the ar -rows of the
ty - rant, in thee I seek re - fuge, O e - vil - de-stroy-ing
Christ. Has - ten thou to me and de - liv - er me
hast - i - ly from my neg - li - gence.

The youths hav - ing grown to - geth - er in true wor -
-ship, de - spis - ing the com - mand of the in - fi - del, were not dis -
mayed by the threat of fire; but were sing - ing as they stood in the
midst of the flames: Bless - ed art thou, God of our_ Fa - thers.

Ode 7 - Second Canon

The youths, hav - ing clung stead-fast - ly to the love of the
King of all, rid - i - culed the prāt - ing and blasphem - y of the
blasphem-ing ū - surp - er. And be - ing filled with wrath, he de -
- liv - ered them to the ter - ri - ble fire which did not harm them.
Where - fore, they lift - ed their voic-es to the Mas-ter, say - ing,
Bless - ed art thou un - to all_ a - - - ges.

Ode 8-Verse

We praise, we bless,_ and we wor - - ship the Lord.

Ode 8 - First Canon

Ver - i - ly, the dew - y fur - nace did sha - dow the
sign of the su-per - nat - u-ral won - der; for it burned not the youths
whom lit re - ceived, as the fire of di - vin - i - ty al - so
burned not the womb of the Vir - gin in which it dwelt. Where - fore, let us
of - fer praise with song, say - ing: let all cre - a - tion praise the
Lord, ex - alt - ing him ev - er-more, to thē end of a - ges.

Ode 8 - Second Canon

The youths who were cast of old in - to the fire and re-mained un -
burned, were a sign of the womb of the Maid - en
who gave birth sup - er - nat - u-ral - ly while yet sealed.
These two mat - ters grace hath ac - com - plished through one mir - a -
cle, a - rou - - ing the na - tions to praise..

Priest/Deacon: The Theotokos, the Mother of the Light, let us honor and magnify in song.

Ode 9 - First Canon

Magnify, O my soul, her who is more hon' - ra - ble and more ex -
- alt - ed in glo - ry than the heav - en - ly hosts.

I be - hold a strange and won - der - ful mys - ter - y:
the cave a heav - en, the Vir - gin a Che - ru - bic

throne, and the man - ger a no - ble place in which hath lain Christ the un -
- tained God. Let us, there - fore, praise and magnify him.

Magnify, O my soul, the God born in flesh from the Vir - gin.

When the Ma - gi saw a new and strange star ap - pear-ing sud-den-ly, mov-ing in a
won - der - ful way, and tran - scand - ing the stars of heav - en in

bright - ness, they were guid - - ed by it to Christ, the
King born on earth in Beth - le - hem, for our sal - va - tion.

Mag - ni - fy, — O my soul, the King born in a cave.
The Ma - gi said: Where is the child King, the new - born, whose
star_ hath ap - peared? For we have ver - i - ly come to wor-ship
him. And Her - od, the con - tend - er a - gainst God,
trem - bled, and be-gan to roar in fol - ly to kill Christ.

Mag - ni - fy — O my soul, the God_ wor-shipped by the
Ma - - - - gi. Her - od as - cer - tained from the Ma - - gi
a - bout the time_ of the star by whose guid - ance they
where led to Beth-le-hem to wor - - ship with pre-sents Christ who
guid-ed them, and so they re - turned to their coun - try, dis - re - gard-ing
Her - od, the e - vil mur-der - er of babes, mock - ing him.

Ode 9 - Second Canon

To - day the Vir - gin giv - eth birth to the Lord in - side the cave.

Ver - i - ly, it is eas - i - er for us to en - dure si - lence

since there is no dread dan - ger there - from for us. But be -

- cause of our strong de - sire, O Vir - gin, and Moth - er of

same - ness, to in - dite well - bal - anced songs of praise, this be -

-com - eth in - deed on - er - ous to us. Where-fore, grant us

pow'r to e - qual our nat - u - ral in - cli - na - tion.

Chanter: Glory to the Father and to the Son, and to the Holy Spirit.

Mag - ni - fy, ____ O my soul, the might of thē in - di - vis - i - ble and

three - per-soned God - head. O pure one, Moth - er of the Word

that ap - pear - eth new - ly from thee, O closed door,

ver - i - ly, as we be - hold the dark shad - - ow - y
sym - bols pass a - way, we glo - ri - fy the light_ of the
truth and bless thy womb_ as is meet.

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

Glo - ri - fy, — O my soul, her — who — hath de -
- liv - - ered us from — the curse.
The Christ - - pleas - ing peo - - ple, O Vir - - gin,
hav - ing de - - served to be grant - ed its de - - sire by the
com - - ing of God, doth seek — now with tears thy help to
wor - - ship the glo - - ry of his en - - liv - en - ing ap - - pear - - ance
where - in is the re - new - - al of birth; for it is

thou who dost dis - trib - ute grace, O pure one.

We then conclude with the two Katavasiae and their Magnifications of the 9th Ode of each Canon.

Magnification of 9th Ode - First Canon

Mag-ni - fy, O my soul, her who is more hon' - ra - ble and more ex -
- alt - - ed in glo - ry than the heav - - en - ly hosts.

Katavasia of 9th Ode of First Canon

I be - hold a strange and won - der - ful mys - ter - ly:
the cave a heav - en, the Vir - gin a Che - ru - bic
throne, and the man - ger a no - ble place in
which hath lain Christ thē un - con - tained God. Let us,
there - fore, praise and mag - ni - fy him.

Magnification of 9th Ode - Second Canon

To - day the Vir - gin giv - eth birth to the
Lord in - side the cave.

Katavasia of 9th Ode of Second Canon

Ver - i - ly, it is eas - i - er for us to en - dure __
si - lence since there is no dread dan - ger
there - from for us. But be - cause of our strong de - sire, O
Vir - gin, and Moth - er of same - ness, to in - dite well -
- bal - anced songs of praise, this be - com - eth in - deed on - er - dus to
us. Where - fore, grant us pow'r to e - qual our
nat - u - ral in - cli - na - tion.

*The following has been adapted from Kazan's music to fit the words provided
for us in Divine Prayers and Services by Nassar.*

Special (Original) melody - Sung three times

Our ___ Sav - - - - iour hath
vis - it - ed us _____ from ____ on high, from the
east ___ of the easts. Where - fore,
we who are in dark - ness and shad - ows have found the truth;
for _____ the Lord _____ hath been
born of the Vir - - - gin. 1, 2. | 3. Vir - - - gin.

*Sing the beginning of the Praises in the Byzantine Matins Service Book by Kazan,
in tone 4, on page 127, and then the following.*

Verse 1 - Fast



Praise God in his sanc - tu - ar - y, praise him in the firm - a - ment of his pow'r.



Praise him for his might-y acts, praise him ac-cord-ing to his ex - cel-lent great - ness.

Idiomelon 1



Re - joice, O right-eous ones, and ye heav - ens be glad.



Sing with joy, ye moun - tains, for the Na - tiv - i - ty of



Christ. The Vir-gin sit - teth like the cher - u - bim, hold-ing in her



bos - om God thē in - car - nate Word; the shep-herds do glo-ri - fy —



him who was born. The Ma - gi of - fer pre-sents to the Lord, and the



an - gels give praise,— say - ing, O Lord,



hid - den from com - pre - hen - sion, glo - ry to thee.

Verse 2 - fast



Praise him with the sound of the trum-pet, praise him with the psal - ter-y and harp.

Idiomelon 2

The Fa - ther hath been pleased and sat - is - fied; the
 Word hath be - come flesh; and the Vir - gin hath giv - en
 birth to in - car - nate God. The star de - claim - eth, the
 Ma - gi wor - ship, the shep - herds
 won - der, and cre - a - tion re - joic - eth.

Verse 3 - Fast

Slow

Praise him with the tim - brel and dance, praise him with the
 string'd in - stru - ments and or - - - gans.

Idiomelon 3

O vir - gin The - o - - to - - - kos, O thou
 who hast giv - en birth to our Sav - iour, thou hast re - voked the
 an - cient curse of Eve; for thou hast be - come a

Moth - er ac - cord - ing to the pleas - ure of God,
car - ry - ing in thy__ bos - om God__ thē in - car-nate Word.
Ver - i - ly, the mys' - try is in - scru - ta - ble;
but we all__ glo - ri - fy__ it with faith__ on - ly,
cry - ing with thee and say - ing, O in - com - pre -
- hen - si - ble Lord, glo - ry to thee.

Verse 4 - fast

Praise him up - on the loud cym - bals, praise him up - on the high sound - ing
cym - bals, let ev - ry - thing that hath breath praise the Lord.

Come, let us praise the Moth - er of the Sav - iour, who ap -

-peared a Vir - gin ev - en af - ter birth - giv - ing,
cry - ing, Re - joice, O liv - ing cit - - y of
God _____ the King, in whom__ Christ hav - ing
dwelt____ worked sal - va - tion. Where - fore, we with
Ga - bri - el do praise, and with the shep - - herds do
glo - ri - fy_____ thee,____ cry - - - ing,
O The - o - - to - - - - kos, in - ter -
- cede with him in - car - nate of thee to
save_____ us.

O glo - ry to the

Fa - ther and to the Son and to the

Ho - ly Spir - it.

When it was time for thy pres - ence on earth the first en -

- roll - ment of the world took place.

Then it was that thou didst de - cide to en - roll the names of

men who be - lieve in thy Na - tiv - i - ty.

Yea, that com - mand - ment did is - sue forth from Cae - sar,

since thē ev - er - last - ing - ness of thine e - ter - nal

king - - - dom hath been _____ re - - - newed. _____

Where - fore, we of - fer what is bet - ter than

mon - eyed tax, name - ly Or - tho - dox the - o -

- log - i - cal say - ings; to thee, O _____

God, Sav - iour of our _____ souls.

PLEASE NOTE: In some traditions, it is custom to chant this hymn first like an Epistle (as on this page), and then in Tone 2 (as on the next page), going right into the Great Doxology. If this is not done, then simply chant Both Now as on page 176, going right into the Great Doxology.

Chanter: Both now and ever, and unto ages of ages. Amen. (Chanted like an Epistle)

To - day Christ is born in Beth - le - hem of the Vir - gin.

To day the Be - gin - ing - less doth be - gin,

and the Word be - com - eth in - car - nate. The pow'rs of

heav - en re - joice, and the earth is glad with man-kind. The Ma - gi

do of - fer pre - sent, and the shep - herds with won - der de-claim.

As for us, we shout cease-less - ly, cry - - - - ing,

Glo - ry to God in the high - - - - est, and on

earth _____ peace, good - will _____ t'wards men.

(The original was in the key of E-flat.)

Both now and ev - er, and un - to a - ges of a - ges. A - men.

To - day Christ is born in

Beth - le - hem of the Vir - gin. To day the Be - gin - ing - less

doth be - gin, and the Word be - com - eth in - car - nate.

The pow'rs of heav - ven re - joice, and earth is glad with man -

- kind. The Ma - gi do of - fer pre - sent, and the shep - herds with

won - der de - claim. As for us, we shout cease - less - ly,

cry - ing, Glo - ry to God on high,

and on earth - peace, and good - will a - mong men.

*Then sing the Great Doxology, as on page 205 of the Byzantine Matins Project by Kazan.
After the Doxology, chant the Troparion of the Feast, "Thy Nativity, O Christ our God...,"
as on page 154 of this book.*

Ison

Save us, O Son of God, who wast born of the Virgin, who sing to thee: Alleluia.

The musical notation consists of three staves of music in G clef, common time. The first staff starts with a quarter note (Ison). The lyrics "Save us, O Son of God, who wast born of the" are set to a melody with eighth and sixteenth notes. The second staff continues the melody with "Virgin," "who sing to," and ends with a melodic line over "thee:". The third staff concludes with "Alleluia." The lyrics are aligned with the musical notes, showing the pitch and rhythm for each word.

Liturgy
Entrance Hymn

December 25
Christmas

From the womb before the morning star I begat thee. The Lord hath sworn, and he will not repent; thou art a Priest forever. Save us, O Son of God, who wast born of the Virgin, who sing to thee: Alleluia.

The musical notation consists of eight staves of music in G clef, common time. The lyrics "From the womb before the morning star I begat thee. The" are set to a melody with eighth and sixteenth notes. The second staff continues with "Lord hath sworn, and he will not repent; thou art a Priest forever." The third staff begins with "Save us, O Son of God, who wast." The fourth staff continues with "born of the Virgin, who sing to thee: Alleluia." The lyrics are aligned with the musical notes, showing the pitch and rhythm for each word.

*After the Troparion of the Feast, sing this Kontakion of the Feast.
(The Troparion of the Patron Saint is typically not sung on Feast Days.)*

To - day the Vir - gin giv - eth birth

to the Tran - scend-ent in es - - - - sence; the earth of - fer -

- eth the cave to the un - ap - proach - a - ble One; the

an - gels with the shep - - - - herds glo - ri -

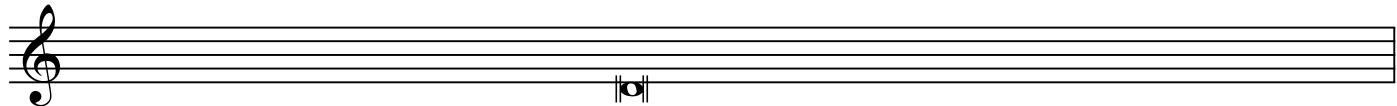
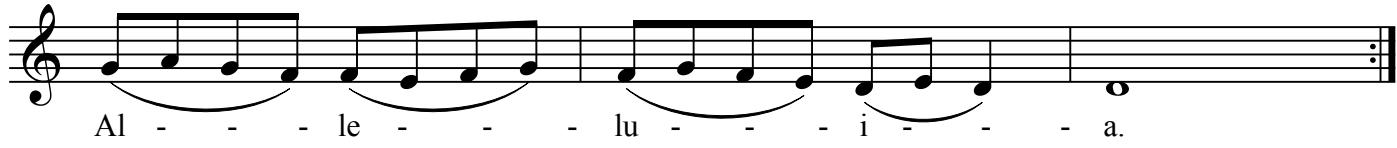
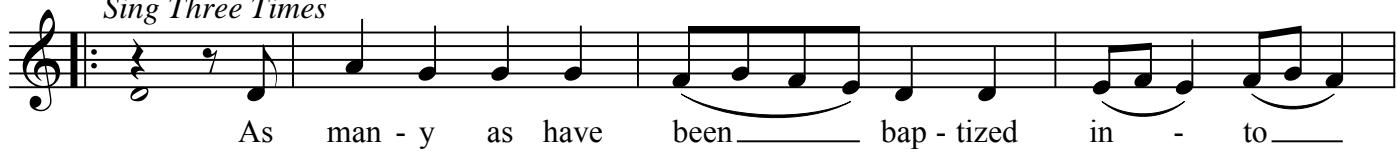
- fy him; and the Ma - gi with the star trav - el

on their way; for a new

child hath been born for our sakes, be'ng God be - fore the

a - - - ges.

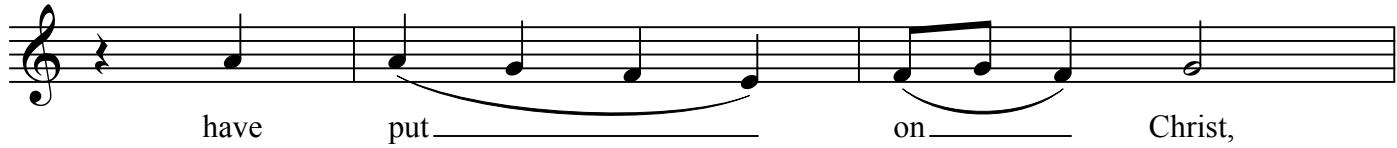
Sing Three Times



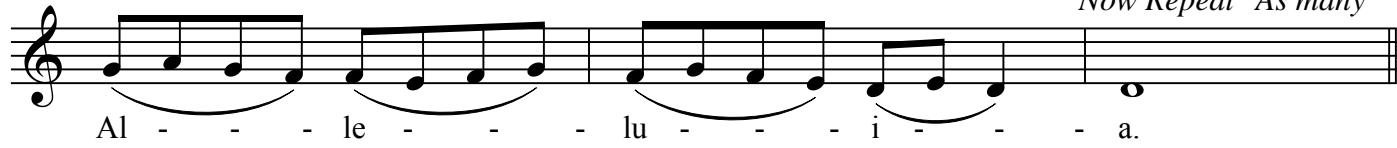
Glo-ry to the Fa-ther and to the Son and to the Ho-ly Spir-it.



Both now and ev-er, and un-to a-ges of a-ges. A-men.



Now Repeat "As many"



(Sung instead of "It is truly meet.")

Mag - ni - fy, O my soul,

her who is more hon' - ra - ble and more ex - alt - ed in

glo - - - ry than the heav'n - ly hosts.

I be - hold a strange and won - der-ful myst' - - - ry: the

cave a heav - - - en, the

Vir - - - gin a che - ru - - bic

throne, and the man - ger a no - - ble

place in which hath lain Christ the

un - con - tained God.

The musical notation is in G clef, common time, and consists of two staves of music. The first staff begins with a dotted half note followed by eighth notes. The lyrics "Let us, there - fore, praise _____ and mag - ni - fy, _____" are written below the notes. The second staff continues the melody with eighth and sixteenth notes, ending with the lyrics "mag - ni - fy _____ him. _____". The music features several grace notes and slurs.

The musical notation consists of four staves of music in G clef, common time, and a key signature of one flat. The lyrics are integrated into the music. The first staff begins with a note labeled "Ison". The second staff starts with "The Lord _____ hath _____. The third staff begins with "sent a re - demp - - -". The fourth staff starts with "tion to his _____. The fifth staff begins with "peo - ple, to his peo - ple.". The music features various note values including eighth and sixteenth notes, and rests. Measure lines connect the notes across the staves.

*(Repeat the Communion Hymn after chanting each of the following verses,
and conclude with Alleluia below.)*

- (1) He hath enjoined His covenant for ever; holy and terrible is His name. (Psalm 110:8)
- (2) The fear of the Lord is the beginning of wisdom; all they that foster this have a good understanding. (Psalm 110:9)
- (3) His praise abideth unto ages of ages. (Psalm 110:10)

The musical notation consists of three staves of music in G clef, common time, and a key signature of one flat. The lyrics are "Al - le - lu - i - a," repeated three times. The music features eighth and sixteenth notes, and rests. Measure lines connect the notes across the staves.

(Instead of "We have seen the true light," sing the Troparion of the Feast on page 154 of this book.)

Following Psalm 103/104, and the Great Litany, the Psalms are not chanted; but immediately after singing, "O Lord, to thee have I cried," proceed with the Stichoi and six (6) Idiomela of the Feast, as on page 139 through 145 of this book: "Come, let us rejoice in the Lord...”*

Then sing "Glory and Both Now" in tone 6, followed by "Glory to God in the highest, and on earth peace..." as on page 158 of this book.

Then the Little Entrance, "Gladsome Light," and the Prokeimenon, as on the following page 184.

Follow the Vesper Service Book through to the Aposticha, then sing the Aposticha, as on pages 184 and 186.

Now sing the "Glory and Both Now," followed by "The shepherds hastened to Bethlehem proclaiming thee...," as on page 187 of this book. After St. Simeon's Prayer and "Holy God, etc.," sing the Troparion of the Feast 3 times, as on page 154 of this book.

(*PLEASE NOTE: The order of services may be different than what is listed here, depending on whether December 26th falls during the week, or on a Sunday or Monday. Please see the Typikon for the proper instructions.)

Sing Three Times

Ison

What great God is like _____ our _____ God? _____
Thou a - lone _____ art God, Do - - - er of _____
mir - a - - cles. _____ - cles. _____

And in the Aposticha, sing the following Idiomela in Tone 8.

To - day hath been ful - filled a strange myst' - ry; for
na - - ture hath been re - newed and God hath be - come __
man. Yea, he__ hath re - mained as he hath been,
tak - - ing un - to him - self what__ had not been,
nor was he af - - fect - ed by an - - y con -
- fu - - sion or di - vi - - sion.

Stichos

Said the Lord to my Lord.

Idiomelon

O Lord, thou hast come to Beth - le - hem, thou hast dwelt in a cave, and hast lain down in a manger, O thou whose throne is in heaven. Thou didst descend to the shepherds, O thou who art surrounded by the hosts of angels, in order to save our race, since thou art compassionate. Glo - ry to thee.

Stichos Fast

From the womb before the morn - ing star, I be - gat thee.

Slow

From the womb before the morn - ing star, I be - gat thee.

Idiomelon

How shall I des - cribe ____ this great myst' - ry?
For the In - cor - po - re - al hath be - come in -
- car - nate; the Word ____ took un - to him - self the
den - si - ty of the flesh. The Un - seen ____ is ____
seen, the Un - touch - a - ble is touched, ____ the Be -
- gin - ning - less be - gin - nth, and the
Son of God be - com - eth the Son of Man; yea,
Je - sus Christ him - self who ____ is the same ____
yes - ter - day, to - day, and un - to all ____ a - - ges.

The musical notation consists of ten staves of Gregorian chant in G clef, common time. The lyrics are written below each staff. The music features various note values (eighth and sixteenth notes) and rests, with some notes connected by horizontal lines. The lyrics describe the Glory of the Holy Trinity, the shepherds at the birth of Christ, and St. Simeon's prayer.

Glo - ry to the Fa - - er 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.
The shep - - herds has - tened to Beth - le -
- hem pro - claim - ing thee,____ O____ true____ Shep - - herd,
who sit - - teth on the cher - - u - - bim and li - eth in a
man - - ger, tak - ing the like - ness of____ a____ child for
our____ sakes. Where - - fore, O____ Lord,
glo - - - ry____ to____ thee.

*After St. Simeon's Prayer and "Holy God, etc.,"
sing the Troparion of the Feast 3 times, as on page 154 of this book..*

At "God is the Lord," sing the Troparion of the Feast, as on page 154 of this book, followed by the Kathismata of the Feast.*

Sing the Katabasiae of the Second Canon only, as on pages 189 through 193.

The Ninth Ode of the Feast with its Magnifications from both canons are sung, as on pages 193 to 195e.

Sing the Exaposteilarion of the Feast and the Praises for the Feast, as on pages 168-172 of this book.

The "Glory" (for the Praises) is sung in Tone 6, then "Today the Invisible Nature doth unite with mankind," as on page 196 in this book. "Both Now" is sung in Tone 2, as on page 176 of this book, followed by the Great Doxology and the Troparion of the Feast.

(*PLEASE NOTE: The order of services may be different than what is listed here, depending on whether December 26th falls during the week, or on a Sunday or Monday. Please see the Typikon for the proper instructions.)

Ode 1

Ison The Lord per - formed a mir - a - cle and saved the peo -
- ple when of old he turned the moist waves of the
sea in - to dry land. And hav - ing
been born now of a Vir - gin by his own choice, he hath
trod - den for us the way to heav - en, be - ing
e - qual to the Fa - ther and to men in
es - sence; there - fore, do we glo - ri - fy him.

Ode 3

In - cline, O glo-ri-ous Ben - e - fac - tor, to the praise of thy
ser - vants, a - bol - ish - ing the boast - ing of the
proud ad - ver - sar - y. And help us who

sing to thee to ov - er - come sin, and con - firm ____ us on the un -
- shak - a - ble foun - da - tion of faith.

Ode 4

The Proph - et Ha - bak - kuk of old fore - told in song the rē - cre -
- a - tion of man - kind; for he was worth - y to be - hold that
sign in an in - ef - fa - bles man - ner; for the
Word did come forth as a new ____ babe from the
moun - tain of the Vir - - gin, for the rē - cre -
- a - - - tion of the na - - - tions.

Ode 5

Grant for - give-ness, O Christ, to us who have been in the
dark - ness of our____ deeds of er - ror since the night, who__

ea - ger - ly praise thee, since thou art the
Ben - e - fac - tor; that thou may has - ten to
us and pre - pare for us a good way,
where-in if we walk we shall find glo - ry and hon - our.

Ode 6

Ver - i - ly, Jo - nah when he was in the
depths of the sea, begged to as - cend to thee
and to be res - cued from the tem - pest. But as for me,
hav - ing been pierced by the ar - rows of the ty - rant, in
thee I seek re - fuge, O ē - vil - de - stroy - ing
Christ. Has - ten thou to me and de - liv - er me__

hast - i - ly from my neg - li - - - gence.

Ode 7

The youths, hav - ing clung__ stead - fast - ly to the
love__ of the King of all, rid - i - culed the prāt - - ing and
blas - phem - y of the blas - phem - ing ū - - surp - - er.
And be - ing filled with wrath, he de - liv - ered them to the
ter - ri - ble fire which did not harm them. Where - fore, they
lift - ed their__ voic - es to the Mas - ter, say - - ing,
Bless - ed art thou un - to all__ a - - - ges.

Ode 8

We praise, we bless, and we wor - - ship the Lord.

The youths who were cast of old in - to the

fire and re-mained un - burned, were a sign of the womb of the
Maid - en who gave birth sup - er - nat - u - ral - ly while yet
sealed. These two mat - ters grace hath ac - com - plished
through one mir - a - cle, a - rous - ing the
na - - tions to praise..

Now sing the Ninth Ode and Magnifications of each canon, as follows.

Ode 9 - First Canon

Mag-ni - fy, O my soul, her who is more hon'-ra - ble and more ex -
- alt - - ed in glo - ry than the heav - en - ly hosts.
I be - hold a strange and won - der - ful mys - ter - y: the cave a
heav - en, the Vir - - gin a Che - ru - - bic throne, and the
man - ger a no - ble place in which hath lain Christ the un - con - tained

God. Let us, there - fore, praise and mag - ni - fy him.

Mag-ni-fy,____ O my soul, the God born in flesh from the Vir - gin.

When the Ma - gi saw a new and strange star ap - pear-ing sud-den-ly,

mov-ing in a won - der-ful way, and tran - scend - ing the stars of heav - en in

bright - ness, they were guid - - ed by it to Christ, the King born on

earth in Beth - le - hem, for our sal - va - - - tion.

Mag-ni - fy,____ O my soul, the King born in a cave.

The Ma - gi said: Where is the child King, the

new - born, whose star hath ap - peared? For we have ver - i - ly

come to worship him. And Her - od, the con - tend - er a - gainst God,

trem - bled, and be-gan to roar in fol - ly to kill Christ.
Mag - ni - fy _____ O my soul, the God _____
wor - shipped by the Ma - - - - - gi.
Her - od as - cer - - tained _____ from the Ma - - - - - gi
a - bout the time____ of the star by whose guid - ance they
where____ led to Beth - le - hem to wor - - ship with pre - sent
Christ who guid - ed them, and so they re - turned to their
coun - try, dis - re - gard - ing Her - od, thē ē - vil mur - der - er of
babes,____ mock - - ing____ him.

Ode 9 - Second Canon

To-day the Vir-gin giv-eth birth to the Lord in-side the cave.

Ver - i - ly, it is eas - i - er for us to en - dure si - lence
since there is no dread dan - ger there - from for us. But be -
- cause of our strong de - sire, O Vir - gin, and Moth - er of
same - ness, to in - dite well - bal - anced songs of praise, this be -
- com - eth in - deed on - er - dus to us. Where-fore, grant us
pow'r to ē - qual our nat - u - ral in - cli - na - tion.

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

Mag - ni - fy, O my soul, the might of the
in - di - vis - i - ble and three - per - soned God - head.
O pure one, Moth-er of the Word that ap - pear-eth new - ly from
thee, O closed door, ver - i - ly, as we be - hold the dark

shad - ow - y sym - bols pass a - way, we glo - ri - fy the
light__ of the truth and bless__ thy__ womb__ as is meet.

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

Glo - ri - fy,____ O my soul, her____ who____ hath de -
- liv - - ered us from____ the____ curse.
The Christ - - pleas - ing peo - - ple, O Vir - - gin,
hav - ing de - served to be grant-ed its de - sire by the
com - - ing of God, doth seek__ now with tears thy help to
wor - ship the glo - - ry of his en - - liv - en - ing ap - - pear - ance
where - in is the re - new - - al of birth; for it is
thou who dost dis - trib - ute grace,__ O pure one.

Now conclude with the two Katabasiae and their Magnifications from each of the 9th Odes.

The musical score consists of eight staves of Gregorian chant notation in common time, treble clef, and B-flat key signature. The lyrics are written below each staff. The notation uses black note heads and vertical stems, with some horizontal strokes indicating pitch or rhythm. The lyrics describe the magnification of the Virgin Mary and the Incarnation.

Mag-ni - fy, — O my soul, her who is more — hon'-ra-ble and more ex -
- alt - - ed in glo - ry than the heav - en - ly hosts.
I be - hold a strange and won - der - ful mys - ter - ly:
the cave a heav - en, the Vir - - gin a Che -
- ru - - - bic throne, and the man - - ger a no - ble
place in which hath lain Christ thē un - con -
- tained God. Let us, there - - fore, praise and
mag - ni - - fy him.

To-day the Vir-gin giv-eth birth to the Lord in-side the cave.

Ver - i - ly, it is eas - i - er for us to en - dure —

si - lence since there is no dread dan - ger

there - from for us. But be - cause — of our

strong de - sire, O Vir - gin, and Moth - er of

same - ness, to in - dite well - bal - anced songs of

praise, this be - com - eth in - deed — on - er - ous to us.

Where - fore, grant us pow'r to ē - - - qual our

nat - u - ral in - cli - na - - - tion.

*Following the Canon, sing the Exapostilarion and Praises for the Feast,
as on pages 168-172 of this book. Then sing the following Glory in Tone 6.*

The musical notation consists of eight staves of music in G major (two sharps) and common time. The lyrics are written below each staff, aligned with the notes. The notation uses black note heads and vertical stems. Measure lines are present between staves. The first two staves begin with a treble clef, while the subsequent six staves begin with a soprano clef. The lyrics describe the Theotokos' glory, mentioning the Holy Trinity, the Virgin Mary's miraculous birth, the Incarnation, the Magi, and the Three Days.

O Glo - ry to the Fa - ther and
to the Son and to the Ho - ly Spit - it.
Slow
To - day the in - vis - i - ble
Na - ture doth ū - nite with man - kind from the
Vir - - - gin. To - day the bound - less Es - - sence is
wrapped in swad - dling clothes in Beth - le - hem.
To - day God doth guide the Ma - gi by the stars to
wor - ship, in - di - cat - ing be - fore - hand
his three - day Bur - i - al by the of - fer - ings of

gold, frank-in - cense and myrrh. Where - fore, we
sing ____ to him, ____ say - ing, O Christ _____.
God _____ who wast in - car - nate of the
Vir - gin, save ____ our _____ souls.

Then sing "Both now" in Tone 2, "Today Christ is born in Bethlehem," as on page 176 of this book, followed by the Great Doxology, as on page 205 of the Byzantine Matins Project by Kazan, and the Troparion, "Thy Nativity, O Christ our God," as on page 154 of this book.

For the Liturgy:

Instead of "It is truly meet," sing the 9th Ode with its Magnification of the Second Canon, as on page 195e of this book; the Communion Hymn for the Feast, as on page 182 of this book; and instead of "We have seen the true light," sing the Troparion of the Feast, as on page 154 of this book.

(NOTE: Variations to this day may occur, depending on which date this Sunday falls. Please consult the Typikon, or your local Liturgical Guide Notes.)

For December 28, 29, & 30

On "O Lord, to thee have I cried," sing four (4) for the Resurrection (in the tone of the week), three (3) for the Feast (as on pages 139-144-See Note*), and three (3) for the saints, as on pages 199 through 201 of this book. (*Please Note: Use the appropriate verse with each stichera for the Feast: "If thou, O Lord...", "Come let us rejoice..."; "Because of thy Name...", "When the Lord Jesus..."; and "From the morning watch...", "Thy kingdom, O Christ God...")

Then sing "Glory" in Tone 6, as on the bottom of page 201 of this book, followed by page 202.

Then sing "Both now" and the Theotokion to our Lady, in the tone of the week.

The "Aposticha" of the Oktoechos is sung in the tone of the week.

Then sing the "Glory" in Tone 6: "Thy Nativity has become a memorial for the Priests," as on page 203 of this book.

This is followed by "Both now" and "Today all the angels in heaven exchange glad tidings," as on page 204 of this book.

Sing the Troparion of the Resurrection in the tone of the week, followed by "Glory to the Father and to the Son and to the Holy Spirit," and the Troparion of the Sunday after Christmas, as on page 205 of this book, "Proclaim, O Joseph, to David the Grandparent of God." Then conclude with "Both now and ever," and the Troparion of the Nativity, as on page 154 of this book.

Matins - Menaion
Pages 206 and 207

Sunday After Christmas

See page 414 of the Divine Prayers and Services by Nassar, and follow through to the Exapostilarion of the Resurrection in the Eothinon of the day. Then sing the Exapostilarion of the saints of the day, as on page 206 of this book, followed by the Exapostilarion of the Feast, as on page 168 of this book.

Then sing the Praises, four (4) for the Resurrection, in the tone of the week; and four (4) for the Feast, from pages 169-172 of this book (but using the last 4 verses instead of the first 4).

Then sing the "Glory" in Tone 8, as on page 207 of this book.

Then "Both now" and "Thou hast transcended," in Tone 8, as on pages 198-199 of the Byzantine Matins Project by Kazan, followed by the Great Doxology, as on pages 235-238 of the Byzantine Matins Project by Kazan; concluding with the Troparion "Today hath salvation," as on page 219 of the Byzantine Matins Project by Kazan.

Vere 8 Fast

For with the Lord there is mer - cy, and with him is
a - bun - dant re - demp - tion, and he will de -
- liv - er Is - ra - el from all his in - iq - ui - ties.

Prosomion 8

Special Melody: *Thou art the joy*

Come, let us all ex - tol Da - vid the King, the grand -
- par - ent of God; for from him sprang out a stem,
name - ly the Vir - gin, and from that did shine
forth Christ the Flow'r, re - new - - - ing the cre -
- a - - tion of Ad - am and Eve from cor -
- rup - - tion; for he is com - pass - ion - ate.

Verse 9 Fast

Praise the Lord all ye na - tions; praise him all ye peo - ple.

Slow

Prosomion 9

Ver - i - ly, Jo - - seph the be - trothed, saw clear - ly
in his old _____ age that the for - say - ings of the
Proph - ets had been ful - filled o - pen - ly; for
he was giv - en a strange earn - est, re -
ceiv - ing in - spir - ra - tion from thē an - gels,
who did cry, Glo - - ry to God; for
he hath be - stowed peace on earth.

Verse 10 Fast

Slow

For his mer - cy is great t'ward us, and the truth of the Lord en - dur - eth for - ev - er.

Prosomion 10

Let us ex - tol _____ the broth - - - er
of ____ the ____ Lord; for he is ____ a Bish - op,
and he al - so rā - di - at - ed forth brave - ly in mar - tyr-dom.
Where - fore, O ____ Je - sus our ____ God, who was ____
wrapped in swad - dling clothes in the cave and man - ger,
save through his pe - ti-tions, all ____ those who praise ____ thee.

Glory - Tone 6

Glo - - - - ry to ____ the
Fa - ther and to ____ the ____ Son and to the
Ho - ly ____ Spir - - - it.

Slow

Let us cel - e - brate the mem - o - ry of Da - - vid, the
Proph - et - king of true wor - - - ship, and with
him James the A - - pos - - tle, the
first of Bish - - - - ops; so that,
be - ing saved from er - - - - ror by their
teach - ings, we may glo - ri - fy Christ who
shone forth in - car - - nate from the
Vir - gin to save our souls.

Now sing "Both Now" and the Theotokion to our Lady in the tone of the week.
Following the litanies, sing the Aposticha of the Octoechos, also in the tone of the week.

Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.

Thy Na - tiv - i - ty hath be - come a me - mo - ri - al for the Priests, might and hap - pi - ness for kings; and in it we take pride, say - ing, Our Fa - ther who art in heav - en,

hal - low - ed be thy Name, O Lov - er of man - kind.

Both now and ev - er, and un - to a - ges of
a - - - ges. A - - - men.

To - day all the an - gels in heav - en ex -

- change glad tid - ings and re - joice; and the

whole crea - a - tion sing - eth with joy for the Lord —

Sav - - iour born in Beth - le - hem; for the

er - ror of i - dols hath en - tire - - - ly

dis - ap-peared, and Christ reign - - eth un - to

all a - - ges.

Now sing the Troparion of the Resurrection in the tone of the week, followed by "Glory to the Father and to the Son and to the Holy Spirit," and the following Troparion of the Sunday after Christmas, "Proclaim, O Joseph, ..." in Tone 2.

Pro - claim, O Jo - seph, to Da - vid, the grand -

- par - ent of God, thē a - maz - ing won - ders;

for thou hast seen a Vir - gin great with child;

for with the shep - herds thou didst give glo - ry, with the

Ma - gi - thou didst wor - - ship, and by the

an - gel it was re - vealed to thee.

Where - fore, plead thou with Christ God to save our souls.

Then conclude with "Both now and ever, and unto ages of ages. Amen." and the Troparion of the Nativity, as on page 154 of this book.

*First sing the Exapostilarion of the Resurrection in the Eothinon of the day,
then the following for the Saints.*

Special Melody: *Upon that mount in Galilee*

With James, the no - ble broth - er of the Lord, let us ex - tol
Da - vid the grand - sire of God, and the di - vine
Jo - seph, be - trothed to the The - o - to - kos; for they
served the di - vine Na - tiv - i - ty of Christ in Beth-le-hem
as be - fit - teth God, sing - ing prais - es there - to with thē
an - gels, with the Ma - gi, the Ma -
- gi, and the shep - - - herds, since
he is God and Lord.

Now conclude with the Exapostilarion of the Feast, as on page 168 of this book.

For the Praises, sing four (4) for the Resurrection, in the tone of the week; and four (4) for the Feast, from pages 169-172 of this book (but using the last 4 verses instead of the first 4), and then the Glory on the next page.

Glo - ry to the Fa - ther and to the Son and
to the Ho - ly Spir - it.
The blood, fire, and pil - lars of smoke are the
mir - a - cles of thē earth which Jo - el fore - saw; for the
blood is thē In - car - na - tion, the fire is the Di -
- vin - i - ty, and the pil - lars of smoke are the Ho - ly
Spir - it which de - scend - ed on the Vir - gin and
scent - ed the world. Where - fore, great is the
mys - ter - y of thine in - car - na - tion, O Lord,
glo - ry be to thee.

Continue on with "Both now and ever" and "Most blessed art thou...," followed by the Great Doxology, and "Today hath salvation..."