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)
Antiochian Orthodox Christian Archdiocese
OF NORTH AMERICA
358 Mountain Road
Englewood, New Jersey 07631
201 871-1985  FAX 201/871-7894

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.

"...the Disciples were called Christians first in Antioch!"  ACTS 11:26
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
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
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Let us honour the all-revered Saint Barbara; for she did demolish the gins of the adversary, and like a bird she escaped from them, by the help of the Cross as with a weapon.

O learned John, guide of Orthodoxy, pious and august teacher, torch-bearer of the world, divinely inspired glory of high priests.

By thy teaching thou hast enlightened all, O thou lute of the Spirit. Intercede 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. Demetrius, 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 singing 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

3

Out of the depts have I cried unto thee, O Lord, Lord, hear my voice.

Prosomion 1 - Special Melody: When he took thee

O Saint Nicholas, Bishop of Christ, thou didst live after the sense in Myra, but didst truly appear as a sweet fragrance, having been anointed with super sensual ointment. Wherefore, thou dost scent those who everlastingly celebrate with
Verse 2 - Fast

Let thine ears be attentive to the voice of my supplication.

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 iniquities, O Lord, who shall stand, for with thee there is forgiveness.

Prosomion 2

O Saint Nicholas, true servant of Christ, thou didst appear in truth a precious triumph to the faithful people in trials, as thy name implies; for, being called in every quarter,
thou didst has-ten warm-ly to the as-sis-tance of
those who seek the sha-dow of thy pro-tec-tion.

Where-f ore, 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.

Verse 5 - Fast

From the morn-ing watch un-til night, from the morn-ing watch let
Is-ra-el trust in the Lord.
Thou didst verily appear in a dream to Constantine the king with Abalabius, and having put them to fright thou didst address them, saying, Release at once from prison those in chains whom ye have arrested unjustly; for they are innocent of the law-defying murder; and if thou dost contradict me, O king, I shall call upon the Lord against thee, against thee.

Verse 6

For with the Lord there is mercy, and with him is abundant redemption, and he will deliver...
Israel from all his iniquities.

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

Verse 7 - Fast

O glorious Saint Nicholas, the noble preacher of Christ, thou art a great and fervid helper of those in difficulties, of those who are on land, and of those who are at sea, all-compassionate, a precious intercessor for those who are...
far off and those who are near.

Wherefore, in our gathering we shout to thee

to intercede with the Lord that

we be delivered from ev'ry tribulation.

Verse 8 - Fast

For his mercy is great t'ward us, and the

truth of the Lord endur eth for ever.

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

Tone 6

Glor -- - - - - ry to the Fa - ther and

to the Son, and to the Ho ly

Spirt -- - - - - it.
Let us come together, O feast-lovers, and praise in paeans the come-li-ness of Bishops, the pride of the fathers, and the fountain of miracles, the great helper of believers, saying, Rejoice, O watchman of the people of Myra, their revered leader and unshakable pillar. Rejoice, O effulgent star, lighting the utmost corners of the world with miracles. Rejoice, O divine joy of the sorrowful, all zealous champion of the oppressed.
Wherefore, now, O all-beati-fied Nicholas, thou dost still intercede with Christ God on behalf of those who ever honour faithfully and eagerly thine all-festive and joyful memory.

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

O cavern, make ready; for the ewe doth come bearing Christ in embryo; 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 - incense 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
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 Father Nicholas, the fruits of the virtue of thy courage have delighted the hearts of believers; for who could hear of thine unlimited condescension and wonder not...
at thy patience and cheerfulness t'wards the poor; thy compassion over the sorrowful? For thou didst teach all concerning God, as is meet. Wherefore, now, having been crowned with an unfading crown, intercede for our souls.
Rejoice, O honoured head, a pure receptacle for virtues, a noble canon for the divine Priesthood, the great shepherd and all-illuminating torch, the bearer of the sign of triumph, who breaketh his bread in compassion with beggars, listener to the petitions of the sick, all-responsive deliverer, watchman of salvation to all who celebrate in faith thy renowned memory.
Wherefore, all beatified, beseech Christ to send us the Great Mercy.

Precious in the sight of the Lord is the death of his saint.

Rejoice, O pure mind, O undefiled dwelling place of the Trinity and pillar of the Holy Church, steadfastness of the faithful, and succour of the distressed; O star the rays of whose good and accepted petitions ever disperse the darkness of temptation and sorrow, calm haven of those who are encompassed by the tempests of earthly life,
Verse 2

Thy priests, O Lord, put on justice.

Prosomion 3

Rejoice, O thou who, filled with divine zeal, didst deliver by thine awesome presence and by thine appearance in a dream, those who were awaiting the unjust death through evil slander. O fountain in Myra, overflowing...
bountifully with spices.

soul-satisfying, driving away the stench of passions; O sword cutting down the tares of error, winnower, winnowing the straw teachings of Arius, beseech thou Christ to send our souls the Great Mercy.

Glory - Tone 6

Gloriety to the Father and to the Son and to the Holy Spirit.

O man of God, the Antiochian Orthodox Christian Archdiocese, 6/18/13, Rev 2, DA, CAH
faithful servant and attendant of the Lord; O man of desires, the chosen vessel; O pillar and foundation of the Church; O heir of the kingdom, cease not thy crying to the Lord for our sakes.

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

O grooms-less Virgin, whence comest thou? Who gave thee birth, and who is thy Mother? How carriest thou the Creator in thine arms? How

Antiochian Orthodox Christian Archdiocese, 6/18/13, Rev 2, DA, CAH
thy womb unspoiled? Wherefore, O all pure one, we behold in thee great wonders, dread mysteries which were fulfilled on earth. And we shall proceed to prepare for thee that which is meet from the cave of earth. And the heavens we ask to give the stars. And the Magi come from the ends of the east and the west to behold the Salvation of mankind, a suckling babe.
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.

Verse

Precious in the sight of the Lord is the death of his saint.

What shall we render to the Lord for all the things that he hath rendered to us.

Sing Third Time

Precious in the sight of the Lord is the death of his saint.

After the reading of Psalm 50, sing the following.

Glory to the Father and to the Son and to the Holy Spirit;

Through the intercessions of Bishop Nicholas, O thou who art merciful, blot out all the multitude of our transgressions.

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

Through the intercessions of the Theotokos, O thou who art

Notice: You are browsing a page of a document. It is recommended to read the text content aloud or use a speech synthesizer to improve comprehension.
mercyful, blot out all the multitude of our transgressions.

Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies, blot out my transgression.

Well done, O good and faithful servant; well done, O laborer in the field of Christ.

Thou didst bear the heat of the day; thou didst multiply the talent delivered to thee; nor didst thou envy those who came after thee.

Wherefore, the gate of heaven was opened to
Enter thou into the joy of the Lord. And intercede, O Saint Nicholas, for us.

Katavasiae: Ode 1

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

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

Let us cry unto the Son, born of the

Antiochian Orthodox Christian Archdiocese, 12/15/17, Rev 5, DA, CAH
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 - evat - 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 Flowr from a dense and shad - owed 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, therefore, to thy might, O Lord.
O thou Lover of mankind, since thou art the God of peace and the Father of mercies, thou didst send to us the great Messenger of thy mind, granting us thy peace. Therefore, have we been led a right to the light of divine knowledge, glorifying thee as we come out of darkness.

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

Ode 7

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

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

Wherefore, let us offer praise with song, saying:

let all creation praise the Lord, exalting him ever-more, to the end of ages.
Priest: The Theotokos and Mother of the Light, let us honour and magnify in song.

Verse 1 Very Fast

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

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

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

Verse 2 Very Fast

For he hath regarded the lowliness of his handmaid-en;

for behold from hence-forth all generations shall call me blessed.
For he that is mighty hath magnified me, and holy is his Name;
and his mercy is on them that fear him, throughout all generations.

He hath shown strength with his arm; he hath scattered the proud in their imagination of their hearts.

He hath put down the mighty from their seat, and hath exalted the humble and meek.

He hath filled the empty with good things, and the rich hath he sent empty away.

He remembering his mercy hath helped his servant Israel,
as he promised to our forefathers, Abraham and his seed for ever.
Magnify, O my soul, her who is more honorable and more exalted in glory than the heavenly hosts.

I behold a strange and wonderful mystery; the cave a heaven, the Virgin a Cherubic throne, and the manager a noble place in which hath lain Christ the uncontainable God. Let us, therefore, praise and magnify him.
Let us all exalt Bishop Nicholas, the great head of shepherds and leader of Myra; for he saved many who were condemned to die unjustly, and appearing to the king and Abalabius in a dream, refuted the unjust decree.

O Bishop Nicholas, the Lord hath honoured thee greatly with wonders, in life and after death; for
who calls on thy most holy Name, albeit in utmost faith, and is not granted his desire at once, finding in thee a warm defender.

O thou who didst give birth to Christ, Wisdom personified, Word of transcendent essence and Physician of all, heal, O Virgin, the
bruis- es of my soul, and its chron- ic
bit- ter wounds, and re- move from my
heart un- seem- ly thoughts.

Antiochian Orthodox Christian Archdiocese, 12/15/17, Rev 5, DA, CAH
Let ev’ry thing that hath breath praise the Lord. Praise ye the Lord from the heavens,

praise him in the heights. To thee, O God, is due our song.

Praise ye him all his angels;

praise ye him all his hosts. To thee, O God, is due our song.
Praise God in his sanctuary, praise him in the firmament of his pow'r.

O thrice-beatified Nicholas, having hovered about the blossoms of the Church like a bird from angelic nests, thou dost cry out always unto God for all of us who are in the straits of tribulations and temptations, delivering us by thine intercessions.

Praise him for his mighty acts, praise him according to his excellent greatness.
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-ficul-ties.

Verse 3

Praise him with the sound of the trump-et, praise him with the psal-ter-y and harp.
O most noble Saint, having circled around the goodly things not vouchsafed to sight, thou didst comprehend that awesome glory, the glory of the saints.

Wherefore, by thy heavenly sayings thou dost tell us of those deathless visions.

Praise him with the timbrel and dance, praise him with the stringed instruments and organs.

As thou didst stand in a dream, O Father, before the king of true worship rescuing the prisoners from
death, intercede thou ceaselessly that we
who exalt thee as is meet may now, through thy
pray's, be delivered from trials, tribulations, and sufferings.

Glory to the Father and to the Holy Spirit.

Let us blow the trumpets of praise.

Let us be happy in the feast, rejoicing in the exchange of glad tidings on the day of the God-man-tled one.
Let kings and leaders hasten to exalt him who appeared to the king in a dream in a terrible manner, convincing him to release the three generals arrested without cause.

And let us shepherds and teachers come together and exalt the shepherds, emulating the Good Shepherd in zeal. Let the sick exalt the physician; those in tribulation, the rescuer; sinners, the intercessor; the poor, the treasure; the
sor-rowful, the comforter; travelers, the companion; and those at sea, the pilot;
and let us all eulogize the great Bishop who responds warmthly everywhere, saying,
O most Holy Nich-olas, apprehend us and rescue us from the present distress, and save thy congregation by thy pleadings.
Both now and ever, and unto ages of ages. Amen.

Antiochian Orthodox Christian Archdiocese, 12/15/17, Rev 5, DA, CAH
Let us blow the trumpets of praise; for the queen of all, the virgin Mother, hath bent down from on high, whence looking, she crowneth with blessings those who exalt her. Let kings and leaders hasten together with praises to the queen who gave birth to the King, who, because of his love to mankind, was pleased to release those who had been condemned to death. O ye shepherds and teachers, let us come together and praise the Mother exceeding pure, the
Mother of the Good Shepherd, the lighthouse

shining with gold, the cloud enwrapped with light,

who is more spacious than the heavens,

the living tabernacle,

throne of the Master with the fiery likeness, the

golden jar of manna, the sealed door of the

Word, the refuge of all Christians, eulogizing her with God-inspired songs, saying, O

palace of the Word, make us worthy, us wretched ones, of the kingdom of heaven;
for through thee nothing is impossible.

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.
Today have the bonds of barrenness been loosened, God, having heard the pray'rs of Jo-a-chim and Anne, promised them openly that they should give birth again against hope to the Maiden of God, from whom he, the infinite One, was to be born, becom-ing man, command-ing the angel to shout to her, Hail, O full of grace, the Lord be with thee.
Thou didst appear as a contender for the first council and a wonder-worker, O our Father, God-man-girded Spiridon. Therefore thou didst converse with the dead woman in the tomb and didst convert a serpent into gold. And at thy chanting of the holy pray'r's the angels did accompany thee in the service. Glory be to him who glorified thee, O most pure one; glory be to him who crowned thee; glory be to him who worketh healing 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

From the morning watch until night, from the morning watch, let Israel trust in the Lord.

Prosomion 7 - Special Melody: The Paradise of Eden

As we celebrate today the memory of the forefathers, let us, O believers, praise in faith Christ the Deliverer who magnified them among all nations; the Lord who doeth strange wonders; for he is precious and mighty, who showeth us through them a staff of strength.

She is Mary the undefiled Maiden of God who alone knew no man, from whom preceded Christ, the
Blossom bud- ding life for all, the ever-last- ing Bliss and e- ter- nal Sal- va- tion.

Verse 8 Fast

For with the Lord there is mer- ry, 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

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 mightest save our forefathers who fell of old, and to be crucified and buried in order to crush the bonds of death and raise the dead from eternity, we worship, O Christ, thine eternal kingdom.

Verse 9 Fast

Praise the Lord all ye nations; praise him all ye people.

Prosomion 9

The youths of God walking forth amidst the flame, rejoicing in the dew of the Spirit as though they were in a garden, did go before and shadow there in the mystery of the
Trinity and the Incarnation of Christ.

And in that they were wise men they quenched by faith the power of fire. And as for Daniel the righteous, he did appear closing the mouths of the lions.

Wherefore, by their beseechings we plead with thee, O Saviour and Lover of mankind, to deliver us from the everlasting and unquenchable fire, and to make us worthy to receive thy heavenly kingdom.

December 11 - 17
Sunday Of The Holy Forefathers
Basil Kazan
For his mercy is great t'ward us, and the truth of the Lord endur eth for ever.

Thy holy youths, O Christ, when they were in the furnace of fire, as though in dew, did go before and fore-shadow mystically thy coming from the Virgin, which hath illuminated us without burning. And righteous Daniel, wonderful among Prophets, when he went before and explained plainly thy divine Second Coming, did shout, saying, And I saw the thrones placed, and the
Judge sat, and the river of fire came before him. Wherefore, by their beseechings, O Master, deliver us.

Glorify to the Father and to the Son and to the Holy Spirit.

Let us, O believers, exalt today all the fathers before the law, Abraham the friend of God, Isaac born after the promise, Jacob with the twelve heads of the tribes.

Antiochian Orthodox Christian Archdiocese, 12/13/12, Rev 2, DA, CAH
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.

Vespers - Menaion
Glory-Lord I cried, Tone 6
Glory-Aposticha, Tone 3

December 11 - 17
Sunday Of The Holy Forefathers
Basil Kazan
Come ye feast lovers, let us exult with hymns the assembly of the forefathers,

Adam the first father, Enoch,

Noah and Melchizedek, Abraham, Isaac, and Jacob; and those after the law:

Moses, Aaron, Joshua and Samuel; and with them Isaiah, Jeremiah, Ezekiel,
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 ages of ages.

Thou didst ver - i - ly con - ceive

by the Holy Spir - it, with out
human seed, at the pleasure of the Father, the Son of God, begotten of the Father before eternity without mother.

Thou didst give birth to him in the flesh coming of thee, for our sake, without father.

Wherefore, cease not to intercede that he may deliver our souls from affliction.

Antiochian Orthodox Christian Archdiocese, 12/13/12, Rev 2, DA, CAH
Thou hast justified by faith the ancient fathers and through them thou hast gone before and betrothed unto thyself the Church of the Gentiles. Let the saints, therefore, take pride in glory; for from their seed sprouted forth a noble fruit, and she it was who gave birth to thee without seed. Therefore, by their pleadings, O Christ God, save our souls.
Thou hast justified by faith the ancient fathers and through them thou hast gone before and betrothed unto thyself the Church of the Gentiles.

Let the saints, therefore, take pride in glory; for from their seed sprouted forth a noble fruit, and she it was who gave birth to thee without seed.

Therefore, by their pleadings, 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.
Christ is born, glorify him. Christ hath come from the heavens, receive him. Christ is on earth, be ye elevated. Sing unto the Lord, all the earth; and ye nations praise him with joy; for he hath been glorified.

Ode 1

Let us cry unto the Son, born of the Father before the ages without transubstantiation, Christ God who hath been incarnate.
in these last days of the Virgin, without seed, shouting, O thou who hast elevated our state, thou art holy, O Lord.

Ode 4

O praised Christ, a stem hath come out of Jesse, and from it hath sprouted a Flower from a dense and shadowed mountain, O immaterial God, coming incarnate from the Virgin that hath not known man. Glory, therefore, to thy might, O Lord.
Ode 5

O thou Lover of mankind, since thou art the God of peace and the Father of mercies, thou didst send to us the great Messenger of thy mind, granting us thy peace. Therefore, have we been led a right to the light of divine knowledge, glorifying thee as we come out of darkness.

Ode 6

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

Ode 7

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

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

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

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

Verse 1  Very Fast

For he hath regarded the lowliness of his handmaid; for behold from henceforth all generations shall call me blessed.

Verse 2  Very Fast

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

Refrain

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

After singing each of the six (6) Verses, sing the following Refrain.
For he that is mighty hath magnified me, and holy is his Name;
and his mercy is on them that fear him, throughout all generations.

He hath shown strength with his arm; he hath scattered the proud in
the imagination of their hearts.

He hath put down the mighty from their seat, and hath exalted the humble and meek.

He hath filled the empty with good things, and the rich hath he sent empty away.

He remembered his mercy hath helped his servant Israel,
as he promised to our forefathers, Abraham and his seed forever.
Magnify, O my soul, her who is more honorable and more exalted in glory than the heavenly hosts.

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

O lovers of the Fathers,

rejoicing in the memory of the Fathers, praising as is meet

Abraham, Isaac, and Jacob from whom Christ was seen to come in the flesh

for the abundance of his compassion.
Let us laud Adam and Abel,
Seth and Enos, Enoch,
Noah, Abraham, Isaac, and Jacob;
Moses, Job, and Aaron, Eleazar,
Joshua, Barak, Samson,
Jephthah, David, and
Salomon.

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

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

Praise him upon the loud cymbals, praise him upon the high sounding cymbals; let
every thing that hath breath praise the Lord.

Arise, O my God, lift up thine hand, and forget not the humble.

Verses:

Verse 5
Fast
Slow
Praise him with the timbrel and dance, praise him with the
stringed instruments and organs.

Prosomion 1 - Special Melody: O House of Ephratha

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

Verse 6
Fast
Slow
Praise him upon the loud cymbals, praise him upon the high sounding cymbals; let
everything that hath breath praise the Lord.

Verse 7
Fast
Slow
A rise, O my God, lift up thine hand, and forget not the humble.

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

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

and praising God the Almight y.

Verse 8 Fast

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

show all thy marvelous works.

And Daniel the Prophet

when he was locked in the den, living

with the beasts, did appear

safe, not harmed by their mischief.

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

Abraham and those with him. Let us honor meetly the tribe of Judah, and praise the youths who were in Babylon, who put down the flames of the furnace; for they foreshadowed the Trinity, and with them Daniel. And
holding steadfastly the fore-sayings of the Prophet, let us shout with a loud voice with Isaiah, saying, Behold the Virgin shall conceive in the womb and give birth to a son, Emmanuel, which being interpreted is, God with us.

Both now and ever, and unto ages of ages. Amen. Most blessed art thou, O Virgin Theotokos, for though Him that was incarnate of thee is Hades despoiled;
Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Therefore, in hymns of praise, we cry aloud: Blessed art thou, O Christ our God, who is thus well pleased, glory to thee.

Now sing the Great Doxology in Tone 7 from the Byzantine Matins Project by Kazan, on Page 230.
Today the Virgin cometh to the cave to give birth in an ineffable manner to the Word before the ages. Rejoice, therefore, O universally, when thou heardest, and glorify with the angels and shepherds him who shall appear by his own will as a new babe, being God before the ages.
A - dorned with the long robe of priests and stained with streams of blood, thou, O wise and blessed *El - eu - theri - us, didst hasten to thy master Christ. *Eleutherius is pronounced: El-eff-theer-ee-us.)
Great are the accomplishments of faith; for the three holy youths rejoiced in the fountain of flames as though at waters of rest.

And the Prophet Daniel appeared a shepherd to the lions as though they were sheep.

Wherefore, by their pleadings, O Christ God, have mercy upon 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 the stichera 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).
If thou, O Lord, should'st mark iniquities, O Lord, who shall stand? For with thee there is forgiveness.

O Virgin free of all blame, the breathing palace of God, thou hast held him whom the heavens hold not, to whom thou shalt give birth in a manner exceeding understanding; who humbled himself, becoming flesh, that he might make me worthy, and enrich me; who became poor by excess of the most bitter food.

Because of thy Name have I waited for thee, O Lord; my soul hath waited upon thy word, my soul hath hoped in the Lord.
O long-suffering Christ, verily, because of thy compassion thou wast enrolled with the servants by order of Caesar, that thou mightest come and grant liberty, life, and safety to thy thankless servants, who adore thy saving Nativity, O thou who comest to save our souls.

From the morning watch until night, from the morning watch let Israel trust in the Lord.

The all-holy and blameless one, when she apprehended the incomprehensible Nativity which reneweth the order of nature, shouted unto thy Son,
Verse 8 - for the Holy Forefathers - Tone 8

For with the Lord there is mercy, and with him is abundant redemption, and he will deliver Israel from all his iniquities.

As we celebrate today the memory of the forefathers, let us, O believers, praise in faith Christ the Deliverer who magnified them among all nations; the

Antiochian Orthodox Christian Archdiocese, 12/15/17, Rev 4, DA, CAH
Lord who doeth strange wonders; for he is precious and mighty, who showeth us through them a staff of strength. She is Mary the undefiled Maiden of God who alone knew no man, from whom preceded Christ, the Blossom budding life for all, the everlasting Bliss and eternal Salvation.

Verse 9
Praise the Lord all ye nations; praise him all ye people.

Prosomion 9
O Master, who didst rescue the holy youths from fire and Daniel from the mouths of the lions, and didst bless Abraham, Isaac thy servant, and Jacob his son, O Antiochian Orthodox Christian Archdiocese, 12/15/17, Rev 4, DA, CAH
thou who wast willing to become like us, of their seed, that thou mightest save our forefathers who fell of old, and to be crucified and buried in order to crush the bonds of death and raise the dead from eternity, we worship, O Christ, thine eternal kingdom.

Verse 10
For his mercy is great t'ward us, and the truth of the Lord endureth forever.

Prosomion 10
The youths of God walking forth amidst the flame, rejoicing in the dew of the Spirit as though they were in a garden, did go before and foreshadow there in the mystery of the
Trinity and the Incarnation of Christ.

And in that they were wise men they quenched by faith the pow'r of fire. And as for Daniel the righteous, he did appear closing the mouths of the lions. Wherefore, by their beseechings we plead with thee, O Saviour and Lover of mankind, to deliver us from the everlasting and unquenchable fire, and to make us worthy to receive thy heav'n-ly kingdom.

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.
Verse 3

Out of the depths have I cried unto thee, O Lord, Lord hear my voice.

As we celebrate today the memory of the forefathers,

let us, O believers, praise in faith Christ the Deliverer who magnified them among all nations; the Lord who doeth strange wonders; for he is precious and mighty, who showeth us through them a staff of strength.

She is Mary the undefiled

Maiden of God who alone knew no man, from whom proceeded Christ, the Blossom budding life for all, the everlasting Bliss and eternal Salvation.

(NOTE: The following eight stichera are for when this Sunday falls on December 24th.)
Let thine ears be attentive to the voice of my supplication.

O Master, who didst rescue the holy youths from fire and Daniel from the mouths of the lions, and didst bless Abraham, Isaac thy servant, and Jacob his son, O thou who wast willing to become like us, of their seed, that thou mightest save our fathers who fell of old, and to be crucified and buried in order to crush the bonds of death and raise the dead from eternity, we worship, O Christ, thine eternal kingdom.

If thou, O Lord, should'st mark iniquities, O Lord, who shall stand? For with thee there is forgiveness.
The youths of God walking forth amidst the flame, rejoicing in the dew of the Spirit as though they were in a garden, did go before and foreshadow there in the mystery of the Trinity and the Incarnation of Christ.

And in that they were wise men they quenched by faith the power of fire. And as for Daniel the righteous, he did appear closing the mouths of the lions. Wherefore, by their beseechings we plead with thee, O Saviour and Lover of mankind, to deliver us from the everlasting and unquenchable fire, and to make us worthy to receive thy heavenly kingdom.

Antiochian Orthodox Christian Archdiocese, 12/15/17, Rev 4, DA, CAH
Verse 6

Because of thy Name have I waited for thee, O Lord, my soul hath waited upon thy word, my soul hath hoped in the Lord.

Prosomion 6

Thy holy youths, O Christ, when they were in the furnace of fire, as though in dew, did go before and foreshadow mystically thy coming from the Virgin, which hath illuminated us without burning. And righteous Daniel, wonderful among Prophets, when he went before and explained plainly thy divine Second Coming, did shout, saying, And I saw the thrones placed, and the Judge sat, and the river of...
Verse 7 - For the Forefeast

From the morning watch until night, from the morning watch let Israel trust in the Lord.

Stichera 7

Let us go before, O nations, and celebrate the Nativity of Christ. And lifting our minds to Bethlehem, let us ascend with our consciences, beholding with the thoughts of our hearts, the Virgin approaching, giving birth in the cave to the Lord of all, our God, whose stupendous wonders Joseph did behold, while at the
time he thought he was beholding a man, wrapped in swaddling clothes, but was assured from his works that he was the true God granting our souls the great mercy.

Verse 8

For with the Lord there is mercy and with him is abundant redemption, and he will deliver Israel from all his iniquities.

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

Verse 9

Praise the Lord all ye nations; praise him all ye people.

Stichera 9

Let us go before, O nations, and celebrate the Nativity of Christ; and lifting our minds to Bethlehem,
let us ascend with our consciences and behold the great
Mystery that is in the cave; for Eden hath verily been
opened by the coming forth of God from the spotless Virgin,
perfect in Divinity and perfect in Humanity.

Wherefore, let us shout forth: Holy God, Eternal Father,
Holy Mighty, the Incarnate Son,
Holy Immortal One, the Comforting Spirit,
O Holy Trinity, glory to thee.

For his mercy is great 'toward us, and the
truth of the Lord endur eth for ever.
Listen, O heaven, and give ear, O earth; for behold, the Son, the Word of the Father, cometh to be born of a maiden that hath not known man.

Wherefore, by the pleasure of him who gave him birth without passion, and by the assistance of the Holy Spirit, O Bethlehem, make ready, and O Eden, open thy gates; for he who is shall be that which hath not been, and the Maker of the entire creation shall become the grantor of great mercy to the whole world.
Vespers - Menaion (Dec. 24)
Glory-Lord I have cried, Tone 6

90a
December 18 - 24
Sunday Before Christmas
Basil Kazan

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 Lord I have cried, Tone 6

O cavern, make ready; for the ewe doth come bearing Christ in her womb. O manager receive him who by his word undid the bestial works of us earthly men.

O shepherds watch and bear witness to the awesome wonder.

And, O Magi, who come from Persia, bring forth to the King gold, frankincense and myrrh; for the Lord hath appeared from a virgin Mother; whose Mother did bow to him as a servant, addressing
him in her bosom, saying: How wast thou seeded in me, and how didst thou grow in me, my God and my Deliverer?

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.
O Virgin free of all blame, the breathing palace of God, thou hast held him whom the heavens hold not, to whom thou shalt give birth in a manner exceeding understanding; who humbled himself, becoming flesh, that he might make me worthy, and enrich me; who became poor by excess of the most bitter food.

God shall come forth from Timan.

O long suffering Christ, verily, because of thy compassion, thou wast enrolled with the servants by order of Caesar, that thou mightest come and grant liberty, life, and safety to thy thankless servants, who adore thy
saving Nativity, O thou who comest to save our souls.

Thy hearing I have heard, O Lord, and was afraid.

The all holy and blameless one, when she apprehended the incomprehensible Nativity which reneweth the order of nature, shouted unto thy Son, saying: My greatly beloved Son, I am dazzled by this great mystery: that by thy might I shall still be a Virgin after thy Birth, O thou who dost all things by thy will.

Glory to the Father and to the Son and to the Holy Spirit.
Rejoice, O honored Prophets, who did organize well the law of the Lord, and appeared as stable, unshakeable pillars of faith; for

verily, they became mediators of the New

Covenant of Christ. Wherefore,

having been translated to heaven, plead ye with him to grant safety 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 ever, and unto ages of ages. Amen.

O wondrous event transcending all the ancient miracles! For who hath ever heard of a Mother giving birth without man; and in her own arms, bearing Him who containeth all creation? Yet this is the will of the God who is born. Cease not, therefore, O undefiled one to pray to Him whom thou didst carry in thine arms when he was a babe, and with whom thou didst acquire motherly privilege for us who honour Antiochian Orthodox Christian Archdiocese, 12/15/17, Rev 4, DA, CAH

December 18 - 24
Sunday Before Christmas
Basil Kazan

Both Now-Dec. 18-19, Tone 2
Sing this Both Now for when this Sunday falls between December 20-24.

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

95

horley

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

Behold, the time of our salvation approacheth;

Make thou ready, O cave; for it is
time for the Virgin to give birth:

And thou, Bethlehem of Judah, rejoice and be happy; for from thee shall shine forth our Lord. Listen, O mountains and hills and the regions about Judah; for Christ
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).

Great are the accomplishments of faith; for the three holy youths rejoiced in the fountain of flames as though at waters of rest. And the Prophet Daniel appeared a shepherd to the lions as though they were sheep. Therefore by their pleadings, O Christ God, have mercy upon us.
Exceeding glorious beyond the pow'r of thought are thy mysteries, O Theotokos; for being sealed in purity and preserved in virginity, thou wast acknowledged to be in very truth the mother who didst bring forth the true God. Wherefore, entreat him to save our souls.
Make ready, O Bethle­hem; for Eden hath been opened for all. Prepare, O Eph­ra­tha; for the Tree of life hath blossomed forth in the cave from the Vir­gin; for her bel­ly did appear as a supersen­sual parad­ise in which is planted the divine Plant, where­of eating we shall live and not die as Adam. Ver­i­ly, Christ shall be born, rais­ing the like­ness 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.

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, without 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.
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, without 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 Exaposteilaria:

**If this Sunday falls on December 18th or 19th**, sing the Exaposteilarion 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 Exaposteilarion 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.
Verily, the chiefs of the Patriarchs and the fathers before the law did go before,

gleaming with faith like the stars, namely

Abraham, Isaac, and Jacob; for all the Prophets and righteous ones were illuminated

by them, since they were shining lamps, and by the rays

of their venerated prophesy illuminated the whole of dark creation.
Rejoice, O Bethlehem, and thou, Ephra-tha,
make ready; for the The-otokos shall come to the cave and the man-
ger to give birth in an ineffable manner to God. O what a ter-
rible mystery, the myst'ry of him who cometh before Abraham,
Isaac, and Jacob, the Patriarchs, and all the Prophets; and man-
kind with the angels shall cele-
brate his Nativity with divine rejoicing.
Praise him with the timbrel and dance, praise him with the stringed instruments and organs.

In truth raise thy voice, O Zion, divine city of God, and preach the divine memory of the fathers, honouring with Abraham, Isaac, and Jacob him of everlasting memory.

For lo! with Judah and Levi we magnify Moses the great, and Aaron the wonderful; and with David we celebrate the memory of
Joshua and Samuel, inviting all with divine songs and divine praise to the preparation of the Nativity of Christ, praying to receive his goodness; for he it is that granteth the world the Great Mercy.

Verse 6 Fast
Praise him upon the loud cymbals,

Praise him upon the high sounding cymbals; let ev'rything that hath breath praise the Lord.

After singing Verse 6, repeat Prosomion 5.
A rise, O my God, lift up thine hand, and forget not the humble.

Comes, O Elijah, who didst ascend of old the divine fiery chariot, and O Eliesha of divine mind, and rejoice together with Ezechiel and Josiah. Yea, exchange glad tidings with them,

O venerated rank of the twelve Prophets inspired of God, on the Nativity of the Saviour. And all ye
righteous ones, sing hymns. And ye all-beatified youths

who quench the flames of the furnace with the dew of the

Spirit, pray for us, pleading with Christ to

grant our souls the Great Mercy.

Verse 8 Fast

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

show all thy marvelous works.

Prosomion 8

Verily, she hath appeared on earth, the Theotokos, who was proclaimed from the ages by the

words of the Prophets, and whom the wise

Patriarchs and the rank of righteous ones
did foretell, with whom the comeliness of women,
Sarah, Rebecca, with glorious Anne, and
Mary, the sister of Moses,
shall exchange glad tidings, and with them
shall rejoice the ends of the earth, and
all creation; for God shall
come to be born in the flesh and
grant the world the Great Mercy.
Glory to the Father and to the Son, and to the Holy Spirit.

Verily, the collection of Mosaic teachings maketh plain the divine Nativity of Christ in the flesh to those to whom was preached the grace before the law, having transcended the law by faith.

Wherefore, since the Nativity was the cause of salvation from corruption, they foretold thy Resurrection to the souls imprisoned in Hades, O Lord, glory to thee.
Both now and ever, and unto ages of ages. Amen.

Most blessed art thou, O Virgin Theotokos, for through him that was incarnate of thee is Hades despoiled,

Adam is recalled from the dead, the curse is made void,

Eve is set free, death is slain, and we are endowed with life.

Wherefore, in hymns of praise we cry aloud: Blessed art thou, O Christ our God, who is thus well pleased, glory to thee.

Today is salvation come unto the world. Let us sing praises to him that arose from the grave; the author of our life; for having by death destroyed death, he hath given us victory and Great Mercy.
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.
What shall we call thee, O full of grace? Shall we call thee heaven because thou didst give rise to the Sun of righteousness? Or, shall we call thee paradise because thou didst bring forth the Flower of incorruption? Or a Virgin because thou didst remain without defilement? Or a pure Mother because thou didst carry in thy holy arms as a son the God of all? Therefore, plead with him that he may save our souls.

Prepare, O Bethlehem, and let the manager make ready and the cave receive; for

Antiochian Orthodox Christian Archdiocese, 6/20/13, Rev 2, DA, CAH
truth hath come, and shadow hath passed. And God hath appeared to mankind from the Virgin, taking our likeness and deifying our nature. Wherefore, Adam and Eve are made new, crying, Good-will hath appeared on earth to save our race.

God cometh from Timian.

Now, hath come the time for the aforesaid prophecy mystically uttered to be fulfilled, namely, And thou
Bethlehem in the land of Judah art not the least among princes,
having gone before and prepared the cave; for out of thee shall come a Governor of nations,
from the Virgin Maiden incarnate, by whom I mean Christ God who shall govern his people, the new Israel. Let us therefore raise unto him magnification.

Glory Tone 8

Glory to the Father and to the Son and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.
Thus saith Joseph to the Virgin: What is this thing, O Mary, that I behold in thee. Verily, I am surprised and perplexed, and my mind is dazzled.

Wherefore, henceforth from this moment be thou secluded in secret. What is this matter, O Mary, that I behold in thee? For thou hast given me instead of honour, disgrace; and instead of gladness, sorrow; and instead of being exalted, thou hast brought me blame. Therefore, I cannot bear the reproach of men, from the Temple of the Lord I took.
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*

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, without 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.

*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 together with the Apostles and the saints, for the salvation of our souls.

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, beheld as a man placed in a mean manager, the Lord.
of the house wrapped in swaddling clothes. And the star pointeth for the Magi to worship him; and we sing shouting, O Trinity, save our souls.

Stichos, Tone 8

Lord, thy hearing have I heard.

Idiomelon

When the supernatural hosts beheld thy mystery before thy Birth, O Lord, they were struck with surprise; for thou, who didst adorn the heavens with stars, wast pleased to become like a babe, and lie in a manger.
for beasts, O thou Almighty One in whose grasp are all the regions of the earth; and by thy dispensation thy compassion was made known, O Christ, and thy Great Mercy.

Therefore, glory to thee.
Glory/Both Now - Tone 3, Slow

Glory to the Father and to the Son and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

Tell us, O Joseph, how it is that thou dost bring the Virgin whom thou didst receive from the holy places to Bethlehem great with child? And he replieth, saying, I have searched the Prophets, and it was revealed to me by the angel.

Therefore, I am convinced that Mary shall
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.
For verily, we have no favour for the multitude of our sins. Therefore, O Virgin Theotokos, plead with him that was born of thee; for the pleadings of the Mother are very effectiv in seeking the favour of the Master. Turn thou not away, therefore, from the pleadings of sinners, O most venerable one; for he who was willing to suffer for our sins is merciful and able to save us.
Come, ye believers, let us ascend in a divine manner and behold a divine conception, revealed to us from on high, openly in Bethlehem.

And having purified our minds by good conduct, let us offer virtues instead of frankincense. Let us go before and prepare with faith entrances for the Nativity among the spiritual treasures, crying, Glory in the highest to God the One in Trinity, through whom good will appear...
Stichos, Tone 4

God cometh from Timian.

Idiomelon

Listen, O heaven, and give ear, O earth.

Let the foundations shake, and let trembling fall on all below the earth; for God hath dwelt in a creation of flesh; and he who made creation with a precious hand is seen in the womb of a created one. O the depth of the ancient curse; for he is the Lover of mankind.

Adam from the ancient curse; for he is the Lover of mankind.
riches and wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out.

Tone 5

Glory to the Father and to the Son and to the Holy Spirit.

Both now and ever, and unto ages of ages. Amen.
Come, ye nations that have put on Christ, let us behold a wonder that overtaketh all minds with astonishment; and as we kneel down in true worship, let us give praise in faith; for the Maiden, having conceived, cometh today to Bethlehem, to give birth to the Lord. The ranks of angels hasten, and Joseph, seeing these things, shouted, crying, What is this strange mystery that hath befallen thee, O
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.
Verily, Herod was overtaken by astonishment when he saw the piety of the Magi. And having been overriden with wrath, he began to inquire of them about the time.

He robbed the mothers of their children and ruthlessly reaped the tender bodies of the babes. And the breasts dried up, and the springs of milk failed. Great then was the calamity. Wherefore, being gathered, O believers, in true worship, let
us adore the Nativity of Christ.

Stichos, Tone 2

God cometh from Timo.

As Joseph was going his way to Bethlehem,

pierced with sadness, thou didst cry unto him, O

Virgin, saying, Why frownest thou and art troubled when thou

seest me great with child, completely

ignorant of the terrible mystery that

is in me? Drive away from thee all dismay, comprehending the strange
matter; for God, for his mercy's sake, hath descended to earth and hath now taken flesh

in my womb and thou shalt see him born, as it pleased him, and thou shalt be filled with joy and worship him; for he is thy Creator,

whom the angels praise ceaselessly and glorify, with the Father and the Holy Spirit.
Today is born of the Virgin
him who hold est all creation
in the hollow of his hand.

He whose essence is un touch able
is wrapped in swaddling clothes as a babe.

The God who from of old established the heavens li eth in a manger.

He who showed the people with manna in the wilderness feed eth on milk from the breasts.

And the bridegroom of the Church call eth the Magi.
And the Son of the Virgin accepteth gifts from them.

We worship thy Nativity, O Christ.

We worship thy Nativity, O Christ.

We worship thy Nativity, O Christ.

Another version

Glory to the Father and to the Son and to the Holy Spirit.

Both now and ever, and unto ages of ages. Amen.
Today is born of the Virgin him who hold-est all cre-a-tion in the hol-low of his hand.

He whose es-sen-cce 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-ner.

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 Magi. And the Son of
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.
If thou, O Lord, should'st mark iniquities, O Lord, who shall stand, for with thee there is forgiveness.

Come, let us rejoice in the Lord, proclaiming the present mystery; for he hath broken the middle wall of partition, and the flaming spear shall turn about, and the cherubim shall admit all to the tree of life.

As for me, I shall return to enjoy the bliss of paradise from which I was driven away before, by reason of in-
- inequity; for the likeness of the Father, and the Person of his eternity, which it is impossible to change hath taken the likeness of a servant, coming from a Mother who has not known wedlock; free from transubstantiation, since he remained as he was, true God, and took what had not been, having become Man for his love of mankind. Therefore, let us
Verse 2  Fast

Because of thy name have I waited for thee O Lord, my soul hath waited upon 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 morning watch until night, from the morning watch, let Israel trust in the Lord.

Idiomelon 3 & 4

When the Lord Jesus was born of the Holy Virgin, the whole creation was...
lighted, the shepherds keeping watch, the Magi worshiping, the angels praising, and Herod trembling; for the God and Saviour of our souls hath appeared in the flesh.

Verse 4 Fast

For with the Lord there is mercy, and with him is a b u n d a n t r e d e m p t i o n, and he will deliver Israel from all his iniquities.

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

Verse 5 Fast

Praise the Lord all ye nations; praise him all ye people.
Thy kingdom, O Christ God, is a kingdom of all ages; and thy rule is from generation to generation; for thou who wast incarnate of the Holy Spirit and became Man from Mary the ever virgin, hast caused a light to shine on us by thy presence, O Christ God; O Light of Light, O Radiance of the Father, thou hast illuminated all creation; and ev'ry breath doth praise thee, O Likeness of the glory of the Father.
Wherefore, O everlasting God, who art before eternity who didst shine forth from the Virgin, O God, have mercy upon us.

Verse 6 Fast

For his mercy is great t'ward us, and the truth of the Lord endur eth forever.

Idiomelon 6

What shall we render to thee, O Christ, for that thou didst appear on earth as a man for our sakes?

Verily, ev'ry individual of the creatures thou didst create shall offer thee thanks.
Vespers - Menaion
Idiomela, Tone 2
Glory, Tone 2

December 24
Christmas Eve
Basil Kazan

145

-Giv-ving, The 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 the a-ges, have-
mer-cy up-on


Glo-very to the Fa-ther and to the
Son and to the Ho-ly Spir-it.
Both now and ever, and unto ages of ages. Amen.

When Augustus became supreme ruler of earth, the multiplicity of rule among men ceased. And when thou becamest human from the spotless one, the worship of many heathen gods also ceased. Then the cities came under one worldly rule; and the nations believed in one divine supremacy. The nations were enrolled by an order of
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.
To day hath come about a great and wonderful thing,
in that a Virgin giveth birth, yet corruption hath not entered the womb; the Word is incarnate, yet is not separated from the Father; the angels give glory with the shepherds, and we lift our voices with them crying, Glory to God in the highest, and on earth peace.

Stichos Tone 3 Fast

Said the Lord to my Lord; Sit thou at my right hand.

To day the Virgin doth give birth to the Cre-
Vespers - Menaion
Aposticha
Tone 2/3

- 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 - ened by faith; and the shep - herds be - held the won - der, thē 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 thē east and wor-shipped him as in - car - - nate God.
Eagerly they opened their treasures and offered him precious gifts: pure gold for that he is King of the ages; frankincense in that he is God of all; and as dead for three days they offered myrrh to the deathless One.

Wherefore, come, all ye nations, let us worship him who was born to save our souls.

Glory to the Father and to the Son and to the Holy Spirit.
Rejoice, O Jerusalem, and celebrate all ye lovers of Zion; for the temporal bonds with which Adam was condemned have been loosened; paradise hath been opened for us, and the serpent hath been annihilated, having beheld now that the one deceived by her of old hath become a Mother to the Creator. Wherefore, O both the depth, the riches, the wisdom, and the knowledge of God, that the instrument of death which brought

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death to all flesh, hath become the first fruit of salvation to all the world, because of the Theotokos; for the all perfect God hath been born therefrom as a babe; and by his Birth he hath sealed her virginity; by his swaddling clothes he hath loosened the chains of our sins; and by his childhood he hath healed the pains and sorrows of Eve. Therefore, let all creation exchange glad tidings and rejoice; for Christ hath come to recall it and to save our souls.
Both now and ev - er, and un - to a - ges of a - ges. Amen.

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 the 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 Nativity, O Christ our God, hath given rise to the light of knowledge in the world; for they that worshipped the stars did learn therefrom to worship thee, O Sun of justice, and to know that from the east of the Highest thou didst come, O Lord, glory to thee.

1, 2.

3.
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 Exaposteilarion 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
Prokeimenon

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

From the womb before the morning star I begot thee. The Lord hath sworn, and he shall not repent.

Said the Lord to my Lord. From the womb before the morning star I begot thee. The Lord hath sworn, and he shall not repent.

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

Glory to the Father and to the Son and to the Holy Spirit. Today all creatures shall be filled with joy; for Christ hath been born of the Virgin.
Both now and ever, and unto ages of ages. Amen. Today all creatures shall be filled with joy; for Christ hath been born of the Virgin.

Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies, blot out my transgression.
Glorify to God in the highest, and on earth be peace.
Today doth Bethlehem receive him who sitteth with the Father forever.
Today the angels glorify, as worthy of God, the babe that is born, shouting,
Glorify to God in the highest, and on earth be peace, and goodwill among men.
Christ is born, glorify him. Christ hath come from the heavens, receive him. Christ is on earth, be ye elevated.

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

The Lord performed a miracle and saved the people when of old he turned the moist waves of the sea into dry land. And having been born now of a Virgin by his own choice, he hath trodden for us the way to heaven, being equal to the Father and to men in essence; therefore, do we glorify him.
Let us cry unto the Son, born of the Father before the ages without transubstantiation, Christ God who hath been incarnate in these last days of the Virgin, without seed, shouting, O thou who hast elevated our state, thou art holy, O Lord.

Incline, O glorious Benefactor, to the praise of thy servants, abolish ing the boasting of the proud adversary. And help us who sing to thee to overcome sin, and confirm us on the unshakable foundation of faith.
Ode 4 - First Canon

O praised Christ, a stem hath come out of Jes - se, and from it hath sprouted a Flow'r from a dense and shadowed 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 re - 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 re - cre - a - tion of the na - tions.
Ode 5 - First Canon

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

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

Ode 5 - Second Canon

Grant forgiveness, O Christ, to us who have been in the darkness of our deeds of error since the night, who eagerly praise thee, since thou art the Benefactor;

that thou may hasten to us and prepare for us a good way, where in if we walk we shall find glory and honour.
The sea-monster did disgorge Jonah from its belly, as it received him safely like a foetus. As for the Word, when he dwelt in the Virgin, taking from her a body, he was born, preserving her without corruption, and without transsubstantiation, preserving his Mother without harm.

Verily, Jonah when he was in the depths of the sea, begged to ascend to thee and to be rescued from the tempest.

But as for me, having been pierced by the arrows of the tyrant, in thee I seek refuge, O evil-destroying Christ. Hasten thou to me and deliver me hastily from my negligence.
The youths having grown together in true worship, despising the command of the infidel, were not dismayed by the threat of fire; but were singing as they stood in the midst of the flames: Blessed art thou, God of our Fathers.

Ode 7 - Second Canon

The youths, having clung steadfastly to the love of the King of all, ridiculed the praying and blasphemy of the blaspheming usurper. And being filled with wrath, he delivered them to the terrible fire which did not harm them.

Therefore, they lifted their voices to the Master, saying,

Blessed art thou unto all ages.

We praise, we bless, and we worship the Lord.
Verily, the dewy furnace did shadow the sign of the supernatural wonder; for it burned not the youths whom it received, as the fire of divinity also burned not the womb of the Virgin in which it dwelt. Wherefore, let us offer praise with song, saying: let all creation praise the Lord, exalting him evermore, to the end of ages.

The youths who were cast of old into the fire and remained unburned, were a sign of the womb of the Maiden who gave birth supernaturally while yet sealed.

These two matters grace hath accomplished through one miracle, arousing the nations to praise.
Priest/Deacon: The Theotokos, the Mother of the Light, let us honor and magnify in song.

Ode 9 - First Canon

164

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 Cer-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.
Magnify, O my soul, the King born in a cave.

The Magi said: Where is the child King, the new-born, whose star hath appeared? For we have verily come to worship him. And Herod, the contender against God, trembled, and began to roar in folly to kill Christ.

Magnify, O my soul, the God worshipped by the Magi. Herod ascertained from the Magi about the time of the star by whose guidance they where led to Bethlehem to worship with presents Christ who guided them, and so they returned to their country, disregarding Herod, the evil murderer of babes, mocking him.
To day the Virgin giveth birth to the Lord inside the cave.

Verily, it is easier for us to endure silence since there is no dread danger therefrom for us. But because of our strong desire, O Virgin, and Mother of sameness, to indite well-balanced songs of praise, this becometh indeed onerous to us. Wherefore, grant us pow'r to equal our natural inclination.

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

Magnify, O my soul, the might of the indivisible and three-personed Godhead. O pure one, Mother of the Word that appeareth newly from thee, O closed door,
Verily, as we behold the dark shadowy symbols pass away, we glorify the light of the truth and bless thy womb as is meet.

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

Glorify, O my soul, her who hath delivered us from the curse.

The Christ-pleasing people, O Virgin, having deserved to be granted its desire by the coming of God, doth seek now with tears thy help to worship the glory of his enlivening appearance where is the renewal of birth; for it is
thou who dost distribute 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-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.
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.

Katavasia of 9th Ode of Second Canon
Our Saviour hath visited us from on high, from the east of the easts. Wherefore, we who are in darkness and shadows have found the truth; for the Lord hath been born of the Virgin. Virgin.
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 sanctuary, praise him in the firmament of his pow'r.

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

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

Sing with joy, ye moun-tains, for the Nativ-i-ty of Christ. The Vir-gin sit-teth like the cher-ub-im, hold-ing in her bos-om God the 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 theā 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.
The Father hath been pleased and satisfied; the Word hath become flesh; and the Virgin hath given birth to incarnate God. The star declareth, the Magi worship, the shepherds wonder, and creation rejoiceth.

Verse 3 - Fast

Praise him with the timbrel and dance, praise him with the string'd instruments and organs.

O virgin Theotokos, O thou who hast given birth to our Saviour, thou hast revoked the ancient curse of Eve; for thou hast become a
Moth er ac cording to the plea sure of God, car ry ing in thy bos om God the in car nate Word.

Ver i ly, the mys’ try is in scruta ble; but we all glo rify 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
appeared a Virgin even after birth giving,
crying, Rejoice, O living city of
God the King, in whom Christ having
dwelt worked salvation. Wherefore, we with
Gabriel do praise, and with the shepherds do glorify thee, crying,
O Theootokos, intercede with him incarnate of thee to save us.
When it was time for thy presence on earth the first enrollment of the world took place.

Then it was that thou didst decide to enroll the names of men who believe in thy Nativity.

Yea, that commandment did issue forth from Caesar, since the everlastingness of thine eternal
kingdom hath been renewed.

Wherefore, we offer what is better than mon-eyed tax, namely Orthodox theological sayings; to thee, O God, Saviour of our souls.
Chanter: Both now and ever, and unto ages of ages. Amen. (Chanted like an Epistle)

To day Christ is born in Bethlehem of the Virgin.

To day the Beginning less doth begin,

and the Word becometh incarnate. The pow'rs of heaven rejoice, and the earth is glad with mankind. The Magi do offer presents, and the shepherds with wonder declaim.

As for us, we shout ceaselessly, crying,

Glory to God in the highest, and on earth peace, good will t'wowards men.

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

Today Christ is born in Bethlehem of the Virgin. Today the Beginning-less doth begin, and the Word becometh incarnate.

The pow’rs of heaven rejoice, and earth is glad with mankind. The Magi do offer presents, and the shepherds with wonder declaim. As for us, we shout ceaselessly, crying, Glory to God on high, and on earth peace, and goodwill among 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.
Save us, O Son of God, who wast born of the Virgin, who sing to thee: Alleluia.

From the womb before the morning star I begat thee. The Lord hath sworn, and he will not repent; thou art a Priest forever according to the order of Melchisedek.

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

Today the Virgin giveth birth
to the Transcendent in essence; the earth offereth the cave to the unapproachable One; the
angels with the shepherds glorify him; and the Magi with the star travel on their way; for a new
child hath been born for our sakes, being God before the ages.
As many as have been baptized into Christ, have put on Christ, Alleluia.

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.

Al-le-lu-ia.
Magnify, O my soul, her who is more honorable and more exalted in glory than the heavenly hosts.

I behold a strange and wonderful mystery: the cave a heaven, the Virgin a cherubic throne, and the manager a noble place in which hath lain Christ the unconstrained God.
Let us, therefore, praise and magnify,
magnify him.
(Repeat the Communion Hymn after chanting each of the following verses, and conclude with Alleluia below.)

(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

What great God is like our God?

Thou alone art God, Doer of miracles.

And in the Aposticha, sing the following Idiomela in Tone 8.

Today hath been fulfilled a strange mystery; for nature hath been renewed and God hath become man. Yea, he hath remained as he hath been, taking unto himself what had not been, nor was he affected by any confusion or division.

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Said the Lord to my Lord.

O Lord, thou hast come to Bethlehem, 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. Glory to thee.

From the womb before the morning star, I begat thee.
How shall I describe this great mystery?

For the Incorporeal hath become incarnate; the Word took unto Himself the density of the flesh. The Unseen is seen, the Untouchable is touched, the Beginning less beginneth, and the Son of God cometh the Son of Man; yea, Jesus Christ Himself who is the same yesterday, today, and unto all ages.
Glory to the Father and to the Son and to the Holy Spirit.

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

The shepherds hastened to Bethlehem proclaiming thee, O true Shepherd, who sitteth on the cherubim and lieth in a manger, taking the likeness of a child for our sakes. Wherefore, O Lord,

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.)
The Lord performed a miracle and saved the people when of old he turned the moist waves of the sea into dry land. And having been born now of a Virgin by his own choice, he hath trodden for us the way to heaven, being equal to the Father and to men in essence; therefore, do we glorify him.

Incline, O glorious Benefactor, to the praise of thy servants, abolishing the boasting of the proud adversary. And help us who...
ing to thee to over-come sin, and confirm us on the un-shak-a-ble foun-da-tion of faith.

The Prophet Ha-bak-kuk of old fore-told in song the re-cre-a-tion of man-kind; for he was worth-y to be-hold that

sign in an in-eff-a-ble man-ner; for the

Word did come forth as a new babe from the moun-tain of the Vir-gin, for the re-cre-
a-tion of the na-tions.

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
eagerly praise thee, since thou art the Benefactor; that thou may hasten to us and prepare for us a good way, where-in if we walk we shall find glory and honour. Verily, Jonah when he was in the depths of the sea, begged to ascend to thee and to be rescued from the tempest. But as for me, having been pierced by the arrows of the tyrant, in thee I seek refuge, O evil destroying Christ. Hasten thou to me and deliver me.
The youths, having clung steadfastly to the love of the King of all, ridiculed the prayer and blasphemy of the blaspheming usurper. And being filled with wrath, he delivered them to the terrible fire which did not harm them. Therefore, they lifted their voices to the Master, saying, Blessed art thou unto all ages.

We praise, we bless, and we worship the Lord.
fire and re-mained un-burned, were a sign of the womb of the
Maid-en who gave birth supernat-u-ral-ly while yet sealed. These two mat-ters grace hath ac-com-plished
through one mir-a-cle, arous-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-al-ted 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, therefore, praise and magnify him.

Magnify, O my soul, the God born in flesh from the Virgin.

When the Magi saw a new and strange star appearing suddenly, moving in a wonderful way, and transcending the stars of heaven in brightness, they were guided by it to Christ, the King born on earth in Bethlehem, for our salvation.

Magnify, O my soul, the King born in a cave.

The Magi said: Where is the child King, the newborn, whose star hath appeared? For we have verily come to worship him. And Herod, the contender against God,
trembled, and began to roar in folly to kill Christ.

Magnify, O my soul, the God worshipped by the Magi.

Herod ascertained from the Magi about the time of the star by whose guidance they where led to Bethlehem to worship with presents Christ who guided them, and so they returned to their country, disregarding Herod, the evil murderer of babes, mocking him.

Today the Virgin giveth birth to the Lord inside the cave.
Verily, it is easier for us to endure silence since there is no dread danger therefrom for us. But because of our strong desire, O Virgin, and Mother of same-ness, to indite well-balanced songs of praise, this becometh indeed onerous to us. Wherefore, grant us pow'r to equal our natural inclination.

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

Magnify, O my soul, the might of the indivisible and three-personed Godhead.

O pure one, Mother of the Word that appeareth newly from thee, O closed door, verily, as we behold the dark
Chanter: Both now and ever, and unto ages of ages. Amen.

The Christ-pleasing people, O Virgin,
having deserved to be granted its desire by the coming of God, doth seek now with tears thy help to worship the glory of his enlivening appearance
wherein is the renewal of birth; for it is thou who dost distribute grace, O pure one.
Now conclude with the two Katabasiae and their Magnifications from each of the 9th Odes.

Magnify, O my soul, her who is more honorable and more exalted in glory than the heavenly hosts.

I behold a strange and wonderful mystery:

the cave a heaven, the Virgin a Cæcubic throne, and the manger a noble place in which hath lain Christ the unconceived God. Let us, therefore, praise and magnify him.
To-day the Virgin giveth birth to the Lord inside the cave.

Verily, it is easier for us to endure silence since there is no dread danger therefrom for us. But because of our strong desire, O Virgin, and Mother of sameness, to indite well-balanced songs of praise, this becometh indeed onerous to us.

Wherefore, grant us pow'r to equal our natural inclination.
Following the Canon, sing the Exaposteilarion and Praises for the Feast,
as on pages 168-172 of this book. Then sing the following Glory in Tone 6.

O Glory to the Father and to the Son and to the Holy Spirit.

Slow

Today the invisible

Nature doth unite with mankind from the Virgin.

Today the boundless Essence is wrapped in swaddling clothes in Bethlehem.

Today God doth guide the Magi by the stars to worship, indicating beforehand his three-day Burial by the offerings of...

December 26
Day Following Christmas
Basil Kazan

Antiochian Orthodox Christian Archdiocese, 6/23/13, Rev 2, DA, CAH

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

See page 414 of the Divine Prayers and Services by Nassar, and follow through to the Exaposteilarion of the Resurrection in the Eothenon of the day. Then sing the Exaposteilarion of the saints of the day, as on page 206 of this book, followed by the Exaposteilarion 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.
For with the Lord there is mercy, and with him is abundant redemption, and he will deliver Israel from all his iniquities.

Come, let us all exalt David the King, the parent of God; for from him sprang out a stem, namely the Virgin, and from that did shine forth Christ the Flow'r, renewing the creation of Adam and Eve from corruption; for he is compassionate.
Praise the Lord all ye nations; praise him all ye people.

Verily, Joseph the betrothed, saw clearly in his old age that the sayings of the Prophets had been fulfilled openly; for he was given a strange earnest, receiving inspiration from the angels, who did cry, Glory to God; for he hath bestowed peace on earth.

For his mercy is great t'ward us, and the truth of the Lord endureth forever.
Let us exalt the brother of the Lord; for he is a Bishop, and he also radiated forth bravely in martyrdom.

Therefore, O Jesus our God, who was wrapped in swaddling clothes in the cave and manger, save through his petitions, all those who praise thee.

Glory - Tone 6

Glorify to the Father and to the Son and to the Holy Spirit.
Let us celebrate the memory of David, the Prophet king of true worship, and with him James the Apostle, the first of Bishops; so that, being saved from error by their teachings, we may glorify Christ who shone forth incarnate from the Virgin 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.
Glory to the Father and to the Son and to the Holy Spirit.

Thy Nativity hath become a memorial for the Priests, might and happiness for kings; and in it we take pride, saying, Our Father who art in heaven,

hallowed be thy Name, O Lover of mankind.
Both now and ever, and unto ages of ages. Amen.

Today all the angels in heaven exchange glad tidings and rejoice; and the whole creation singeth with joy for the Lord

Saviour born in Bethlehem; for the error of idols hath entirely disappeared, and Christ reigneth unto all ages.
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.

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 Exaposteilarion of the Resurrection in the Eothinon of the day, then the following for the Saints.

With James, the noble brother of the Lord, let us exalt—

David the grandsire of God, and the divine—

Joseph, betrothed to the Theotokos; for they served the divine Nativity of Christ in Beth-le-hem—

as befit God, singing praises there to with the angels, with the Magi, the Magi, and the shepherds, since he is God and Lord—

Now conclude with the Exaposteilarion 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.
Glory to the Father and to the Son and to the Holy Spirit.

The blood, fire, and pillars of smoke are the miracles of the earth which Joel foresaw; for the blood is the Incarnation, the fire is the Divinity, and the pillars of smoke are the Holy Spirit which descended on the Virgin and scented the world. Therefore, great is the mystery of thine Incarnation, O Lord,

Continue on with "Both now and ever" and "Most blessed art thou...,"
followed by the Great Doxology, and "Today hath salvation..."