(December 25th, 26th & 31st)

The Nativity of Christ

Katavasias*

(Byzantine notation begins after the 16th page.)

First Mode

Intonation: #1

Allegro  \( \text{♩-}140 \)

First Canon

Χριστός γεννάται

Christ is born, give ye glory. Christ is come from

* The Katavasias of the first canon of the Nativity of Christ are chanted from November 21st until December 24th. On December 25th, 26th, and 31st, both the first and second canons are chanted. From December 27th until the 30th, only the Katavasias of the second canon are chanted.
Heaven, receive ye Him. Christ is on earth, be ye exalted. Sing unto the Lord all the earth and sing praises in gladness, O ye peoples; for He hath been glorified.
Katavasias - Nativity of Christ

Second Canon

"Εσωσε λαόν

Work-ing a great won-der the Mas-ter saved the peo-

ple of old when He made dry the sea's swell-ing

wa-ter. And now He is born of His own will

from a Maid-en, mak-ing us a path that lead-eth

un-to Heav-en: Him we glo-ri-fy, e-qual in

es-sence with the Fa-ther and with mor-tals.
To the Son Who was begotten of the Father

ther before the ages without change, and in these

last days was without seed made flesh of the Virgin, to

Christ our God let us cry aloud: Thou Who hast raised

up our horn, holy art Thou, O Lord.
Second Canon

To Thy servants’ hymns, incline, O Benefactor; bring low the haughty pride of the adversary, O Blessed One, that look-est down and seest all; keep us above sin, who ever sing Thy praises, steadfast and unmoved on the foundation of faith.
Rod of the root of Jesse, and flower that blossomed from his stem, O Christ, Thou hast sprung from the Virgin; from the mountain densely overshadowed hast Thou come, O Praised One, made flesh of her that knew not wedlock. O Thou Who art immutable and God, glory to Thy power, O Lord.
In his song of old, Prophet Abba-cum foretold
of the restoration of all the race of mortals, having been vouch-safed to see its type past all
telling; for as a young babe from the mountain
of the Virgin did the Word come forth to re-
forcement the peoples.
Since Thou art the God of peace and the Father of mercies, Thou hast sent unto us Thine Angel of Great Counsel, granting us peace. Wherefore, having been guided to the light of divine knowledge, and watching by night, we glorify Thee, O Friend of man.
As we now keep watch in the night to sing Thy praises

as our Benefactor, O Christ, grant us forgiveness

of what we have done in be-nighted delusion; come provide a path that is easy to journey, that we may ascend upon it and find glory.

Second Canon

\( \text{Ek } \nuυκτός \ έργου \)
First Canon

The sea-monster spat forth Jonas as it had received him like a babe from the womb; while the Word, having dwelt in the Virgin and taken flesh, came forth from her yet kept her incorrupt. For being Himself not subject to corruption, He preserved His mother free from harm.
Dwelling in the deeps of the sea's lowest regions, Jonas prayed to come unto Thee and calm the tempest. But I, that am pierced by the shaft of the tyrant, call on Thee, O Christ, the Abolisher of evil: come anticipate my slothfulness speedily.

Katavasias - Nativity of Christ

Second Canon

Naioν Ίωνας

www.stanthonyssmonastery.org/music/Menaion.htm
Text © 2005, Holy Transfiguration Monastery, Brookline, MA
Scorning the impi ous decree, the Children brought up in godli ness feared not the threat of fire, but standing in the midst of the flames, they chanted:

O God of our Fathers, blessed art Thou.
For the King of all, longing held fast the children, who despised as nought the base unholy babblings of the tyrant who raged with fury insensate; and the boundless fire then gave way as they cried out to the Sovereign Lord: Blessed art Thou to the ages.
The furnace moist with dew was the image and figure of a wonder past nature; for it burned not the Youths whom it had received, even as the fire of the Godhead consumed not the Virgin's womb into which it had descended. Wherefore in praise let us sing:

Let all creation
bless the Lord, and supremely exalt Him unto all the ages.

We praise, we bless, and we worship the Lord.
Midst the flames unburnt, the Old Covenant children figure forth the womb of the virginal Maiden, which, remaining sealed, doth conceive beyond nature. For in working both by the same wondrous power, grace doth wisely rouse the peoples unto praises.

Final Cadence
Katavasias

First Mode

\[ \text{Ω} \]

First Canon

First Ode

Χριστὸς γεννᾶται

christ____ is born, give ye glo- - ry. Christ is come from Heav-
en, re- ceive ye Him. Christ____ is on earth, be ye ex- alt- - ed. Sing un- to the Lord all the earth and sing prais- - es in glad- ness, O ye peo- ples; for He hath_ been glo- - ri- - fied.
Second (lambic) Canon

First Ode

"Εσωσε λαόν

ork-ing a great won- -der the Mas- ter saved the peo-

ple of old when He made dry the sea’s swell-ing wa-

ter. And now He is born of His own will from a Maid-

en, mak-ing us a path that lead-eth un-to Heav-en: Him we glo-

ri-fy, e-qual in es-sence with the Fa-ther and with mor-
tals.
First Canon

Third Ode

Τῷ πρὸ τῶν αἰῶνων

ο θεος ο θεος θεος

o the Son Who was be - got - ten of the Fa - ther be - fore

τὴν α γένεσιν χως change, καὶ in these last days was with - out seed

θημίσιον, το Χριστὸν θεον θεον θεον θεον

made flesh of the Vir - gin, to Christ our God καὶ let us cry a -

Αὐτὸς ὁ ἀρχιερέας άρχεσθαι ονόματι πάντων θυσίων

Thou Who hast raised_ up_ our horn, ho - ly_ art Thou, O___

Lord.
Second Canon

Third Ode

μέσον πρὸς ἡμένους

ο Θυ σερ-ο-ντ-ας' hymns, in-cline, Ο Ben-e-fac-

- tor; bring low the haughty pride of the ad-ver-sar-y, Ο

Bless-ed One, that look-est down and se-est all; keep us a-bove sin,

who ev-er sing Thy prais-es, steadfast and un-moved on the foun-
da-tion of faith.
'Ράβδος ἐκ τῆς ρίζης

First Canon

Fourth Ode

οd of the root of Jesse, and flower that blossomed

from his stem, O Christ, Thou hast sprung from the Virgin;

from the mountain densely over-shadowed hast Thou come, O Praised One,

made flesh of her that knew not wedlock. O Thou Who art immane

matter-iate and God, glory to Thy power, O Lord.
Second Canon

Fourth Ode

Γένους βροτείον

n his song of old, Prophet Abba-cum fore-told of the res-toration of all the race of mor-tals, hav-ing been vouch-safed to see its type past all tell-ing; for as a young babe from the moun-tain of the Vir-gin did the Word come forth to re-fash-ion the peo-ple.

www.stanthonystransfiguration.org/music/Menas42.htm
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First Canon
Fifth Ode

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Since Thou art the God of peace and the Father of mercies, Thou hast sent unto us Thine Angel of Great Counsel, granting us peace. Wherefore, having been guided to the light of divine knowledge, and watching by night, we glory Thee, O Friend of man.
Second Canon

Fifth Ode

Ἐκ νυκτὸς ἔργων

s we now keep watch in the night to sing Thy prais-
es as our Benefactor, O Christ, grant us for-give-

of what we have done in be-night-ed de-lu-sion; come pro-vide

a path that is eas-y to jour-ney, that we may as-cend up-on

it and find glo-ry.
First Canon

Sixth Ode

Σπλάγχνων Ἰωάν

he sea- mon- ster spat forth Jo- nas as it had re-

ceived him like a babe___ from the womb; π while the Word, hav- ing dwelt_

in the Vir- gin and tak- en flesh, π came forth from her yet kept her in- cor-

rupt. For be- ing Him- self not sub- ject to cor- rup- tion, π He pre-

served His moth- er free___ from___ harm.
Second Canon
Sixth Ode

Ναίων Ἰωάς

well-ing in the deeps of the sea’s low-est re-
gions, Ἱο-νας prayed to come un-to Thee and calm the tem-pest. But
I, that am pierced by the shaft of the tyr-
rant, call on Thee,

Ο Χριστός, ο Α-bol-ish-er of e-vil: come an-tic-i-pate my sloth-
ful-ness speed-
ly.
First Canon

Seventh Ode

Oi paideis eusebeia

corning the impious decree, the Children brought up
in godli ness feared not the threat of fire, but standing in
the midst of the flames they chanted: O God of our Fathers,
blessed art Thou.
Second Canon

Seventh Ode

Τῷ παντάνακτος

or the King of all, long-ing held fast the chil-dren,

Who de-spised as nought the base un-god-ly bab-blings of the ty-rant who raged with fury in-sen-sate; and the bound-less fire then gave way as they cried out to the Sov-reign Lord: Bless-ed art Thou to the ages.
First Canon

Eighth Ode

Thaumatos uperphos

Θαύματος ὑπερφονύς

he furnace moist with dew was the image and figure of a wonder past nature; for it burned not the Youths

whom it had received, even as the fire of the Godhead

consumed not the Virgin's womb into which it had descend-ed. Therefore in praise let us sing: Let all creation bless the Lord, and supremely exalt Him unto all the ages.
Second Canon
Eighth Ode

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

Mήτραν ἀφλέκτως

idst the flames un-burnt, the Old Covenant children figure forth the womb of the virgin Maiden, which, remaining sealed, doth conceive beyond nature. For in working both by the same wondrous power, grace doth wisely

* Finale:

rouse the peoples unto praises.

** The verse “We praise, we bless, and we worship the Lord” is always chanted before the Katavasia of the eighth ode. When two Katavasias are chanted for each ode, (e.g., on December 25 and 31) this verse is chanted only before the first Katavasia of the eighth ode.