

ORDER OF THE GREAT HOURS OF THE NATIVITY

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

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

FIRST HOUR

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

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

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

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

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

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

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

Glory: (Sing Troparion: "And it came to pass," page 99b of this book.)

Both Now: (Sing the following in Tone 4.)

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

Idiomelon Tone 8

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

truth hath come, and 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.

Stichos 1 Tone 3

God cometh from Thim.

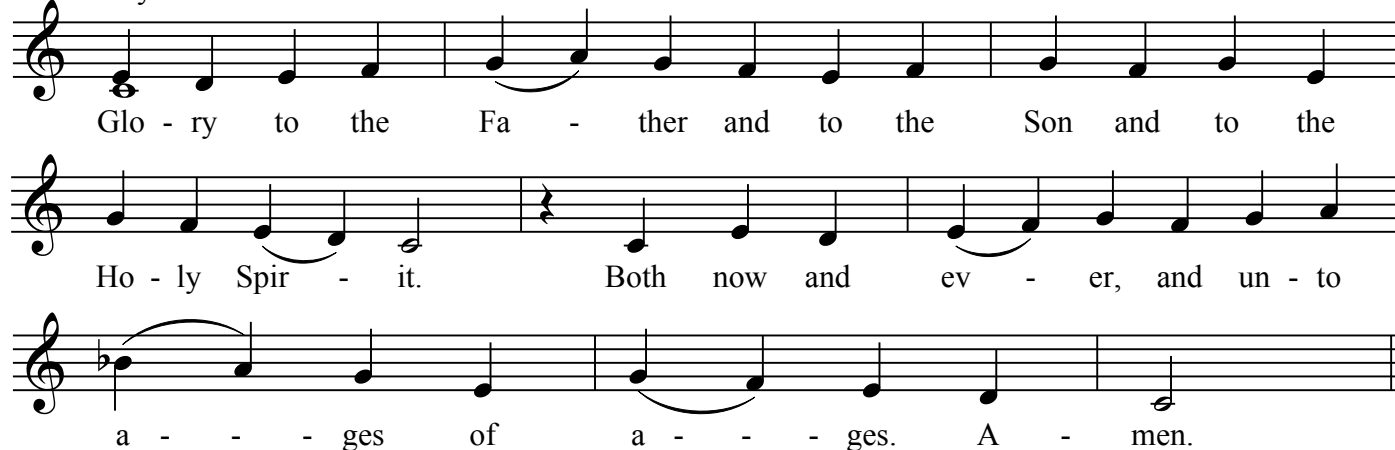
Idiomelon

Now, hath come the time for the afore-said prophecy
mystically uttered to be fulfilled, namely, And thou



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

Glory Tone 8



Glo - ry to the Fa - ther and to the Son and to the
Ho - ly Spir - it. Both now and ev - er, and un - to
a - - - ges of a - - - ges. A - men.

Slow

Thus sa - ith Jo - seph to the Vir - gin: What — is this thing, O

Mar - y, that I be - hold in thee. Ver - i - ly, I am sur -

- prised and per - plexed, and my mind is daz - zled.

Where - fore, hence - forth from this mo - ment be thou — se -

- clud - ed in se - cret. What is this mat - ter, O

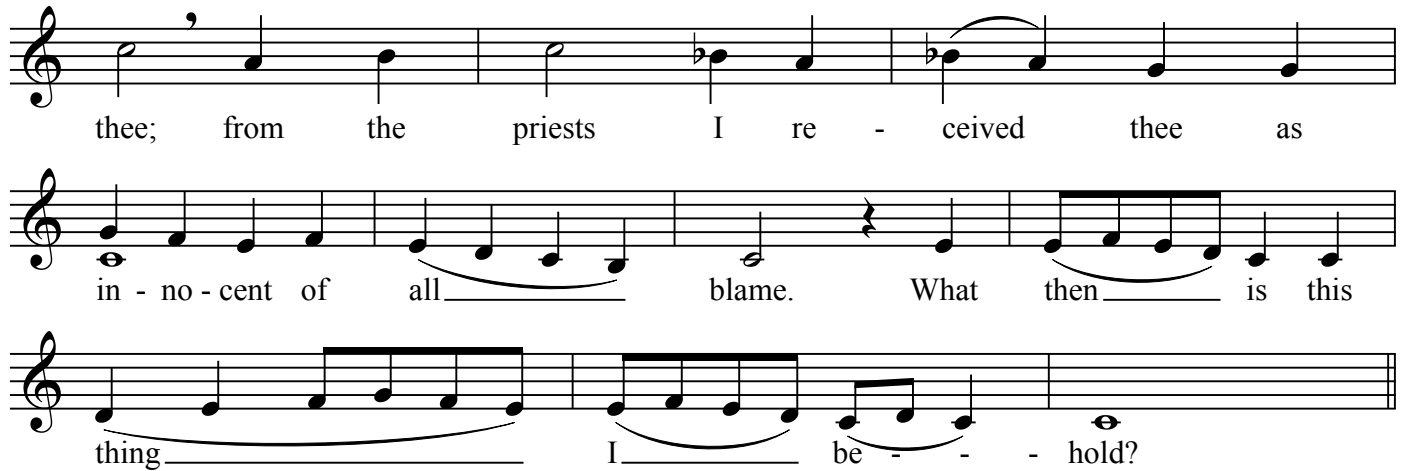
Mar - y, that I — be - hold in thee? For thou hast giv - en

me in - stead of hon - our, dis - grace; and in - stead of glad - ness, sor -

- row; and in - stead of be'ng ex - tolled, thou — hast brought —

me — blame. There - fore, I can - not bear the re -

- proach — of men, from the Tem - ple of the Lord I took —



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.

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

Special Melody: *Joseph was amazed**

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

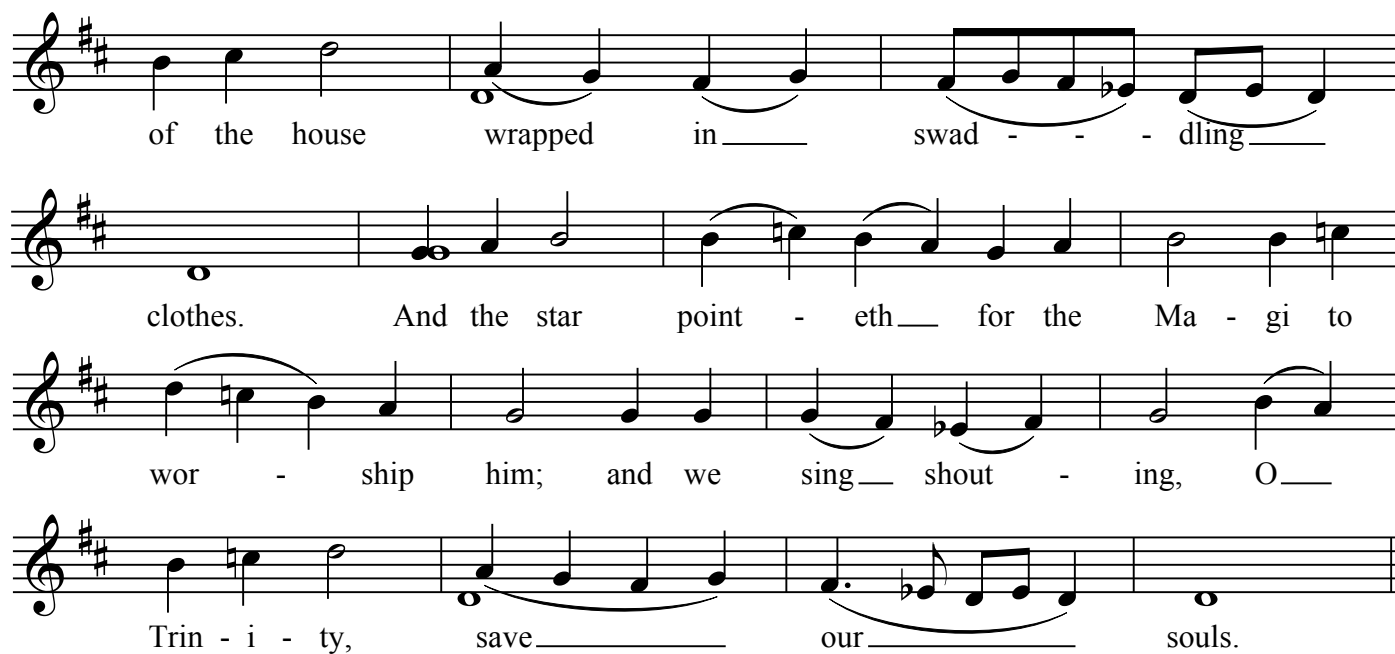
*Please Note: This is the correct tone to be used for this particular hymn, which is different than how Kazan did it.

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

Thou__ art the true__ vine, O The - o - to - kos, bear - ing the
Fruit of life. Thee_____ do we im - plore.
Where - - - fore, O La - dy, in - ter - cede thou to -
- geth - er with thē A - pos - tles and the saints,
for the sal - va - tion of our_____ souls.

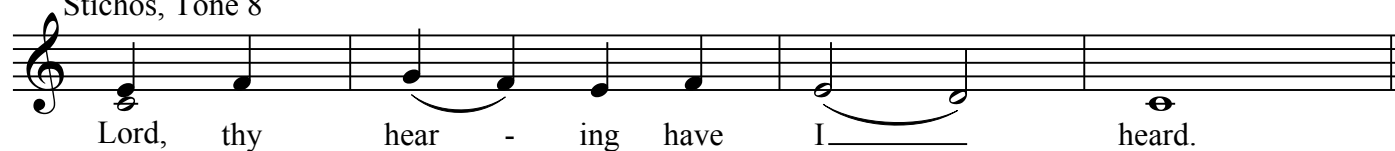
Idiomela, Tone 6

This is our__ God, be - side__ whom none oth - er
may be con - sid - ered. He it was who was__ born of the
Vir - gin and went a - bout a - mong__ men,
thē on - ly Son, be - held__ as a man
placed__ in a mean__ man - - ger, the Lord_____



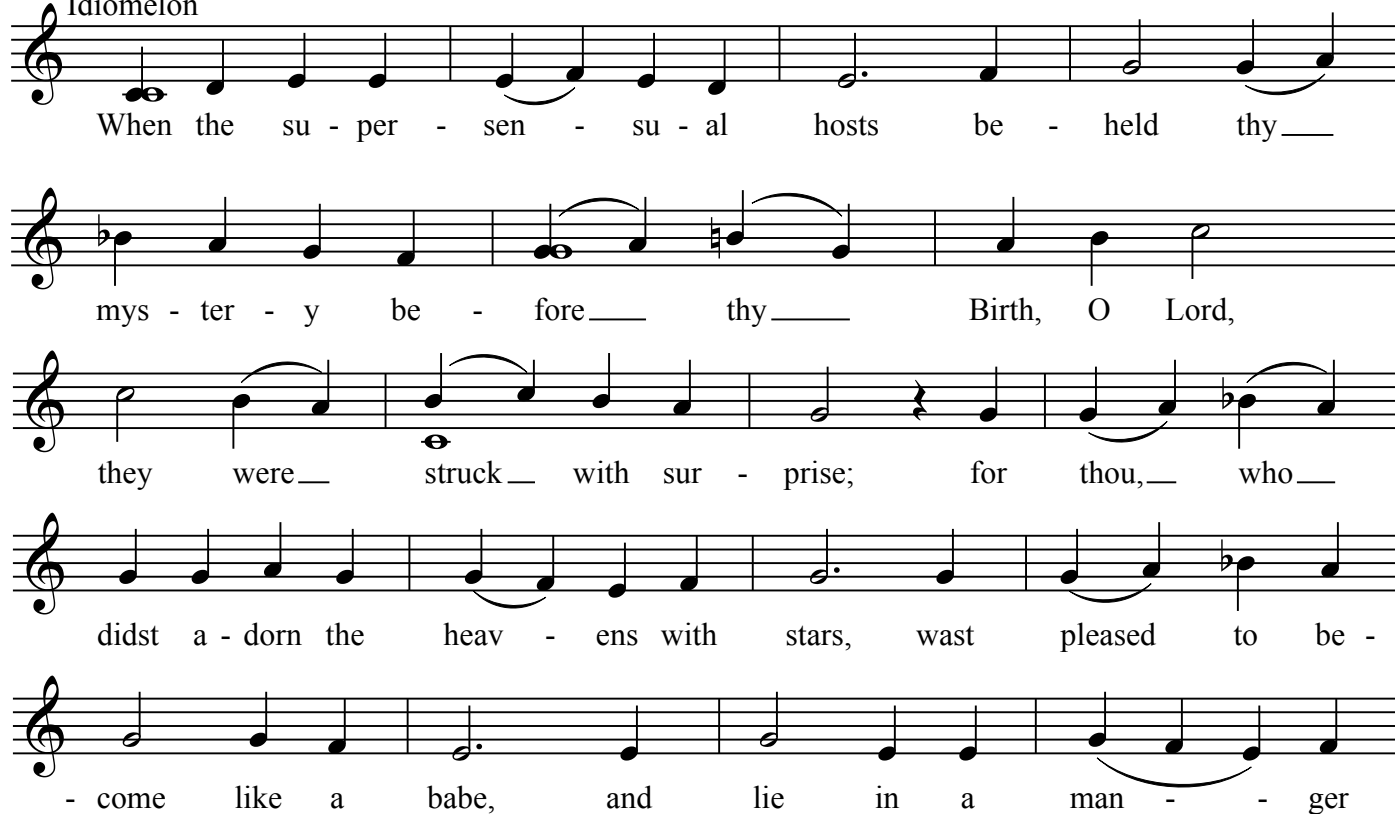
of the house wrapped in swad - - - dling
clothes. And the star point - eth for the Ma - gi to
wor - ship him; and we sing shout - ing, O
Trin - i - ty, save our souls.

Stichos, Tone 8



Lord, thy hear - ing have I heard.

Idiomelon



When the su - per - sen - su - al hosts be - held thy
mys - ter - y be - fore thy Birth, O Lord,
they were struck with sur - prise; for thou, who
didst a - dorn the heav - ens with stars, wast pleased to be -
come like a babe, and lie in a man - - ger

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

grasp _____ are _____ all the re - gions of thē earth; and by _____ thy _____

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

known, O Christ, and thy _____ Great _____ Mer - - cy.

Where - - - fore, glo - ry _____ to _____ thee.

Glory/Both Now - Tone 3, Slow

The musical score is written on ten staves in a single system. It begins with a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The melody is composed of quarter, eighth, and half notes, with various rests and phrasing slurs. The lyrics are printed below the staves, aligned with the notes. The text is in a simple, sans-serif font. The lyrics are: "Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it. Both now and ev - er, and un - to a - - - ges of a - - - ges. A - men. Tell us, O Jo - seph, how_ it is that_ thou dost bring the Vir - gin whom thou_ didst re - ceive from the ho - ly plac - es to Beth - le - hem great_ with child? And he re - pli-eth, say - ing, I have searched the Proph - ets, and it was re-vealed to me_ by the an - - - - gel._ There - fore, I am con - vinced that Mar - y shall

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

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

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

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

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

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

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

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

Tone 4

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

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

Tone 1

Come, ye be - liev - ers, let us as - cend in a di - vine__

man - ner and be - hold a di - vine con - de -

- scen - - - sion, re - vealed to us from on high,__

o - pen - ly in Beth - - - le - hem.

And hav - ing pur - i - fied our minds by good__

con - duct, let us of - fer vir - tues in -

- stead__ of frank - in - cense. Let us go be -

- fore and pre - pare with faith en - tranc - es for the Na -

- tiv - i - ty a - mong the spir - it - ual trea - - - sures,

cry - ing, Glo - ry in the high - est to God__

the One in Trin - i - ty, through whom good - will ap -

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

Stichos, Tone 4

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

Idiomelon

Lis - ten, O heav - en, and give ear, O earth.
Let the foun - da - tions shake, and let trem - bling fall on
all be - low the earth; for God hath
dwelt in a cre - a - tion of flesh; and
he who made cre - a - tion with a pre - cious hand is
seen in the womb of a cre - at - ed one. O the depth of the

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

Tone 5

Glo - ry to the Fa - ther and to the
Son and to the Ho - ly Spir - - - it.
Both now and ev - er, and un - to a - ges of
a - - - ges. A - - - - men.

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

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

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

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

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

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

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

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

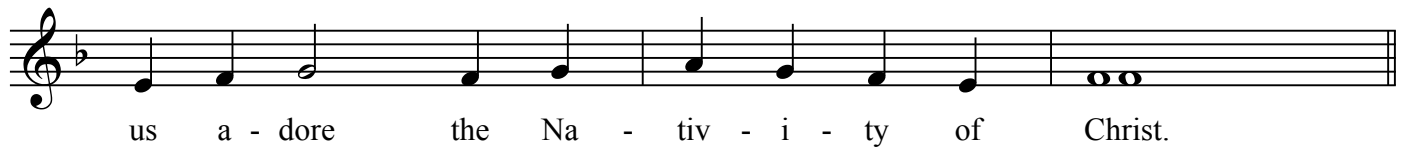
Then the Reader chants "Both now and ever," and continues with "Thou who for our sake," in Tone 8, as on page 31 in the Byzantine Matins Project by Kazan.

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

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

Idiomelon 1

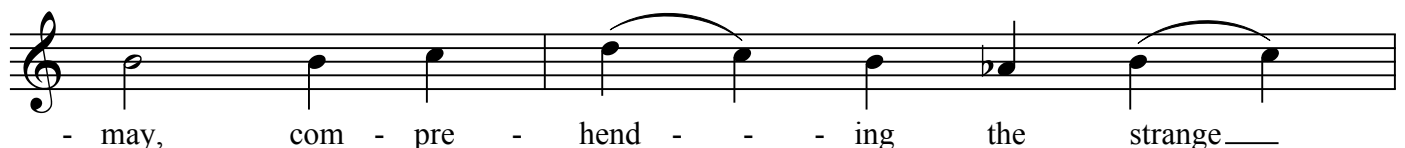
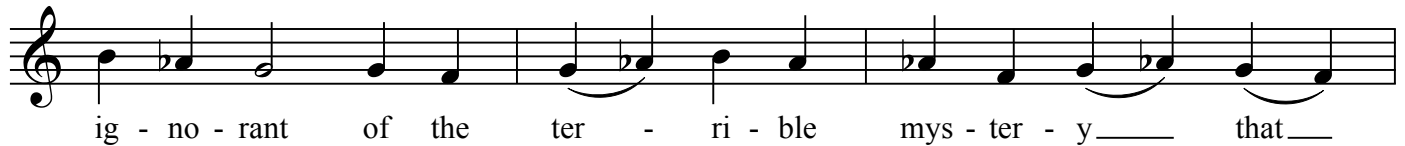
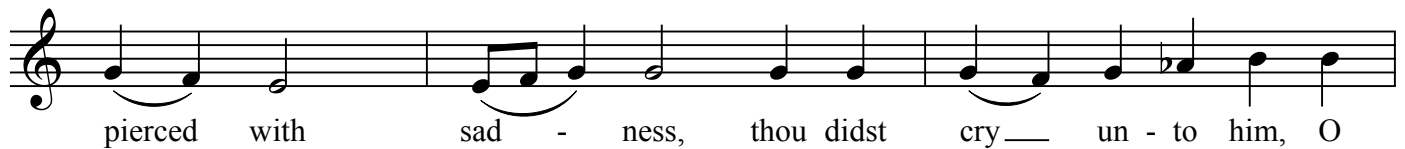
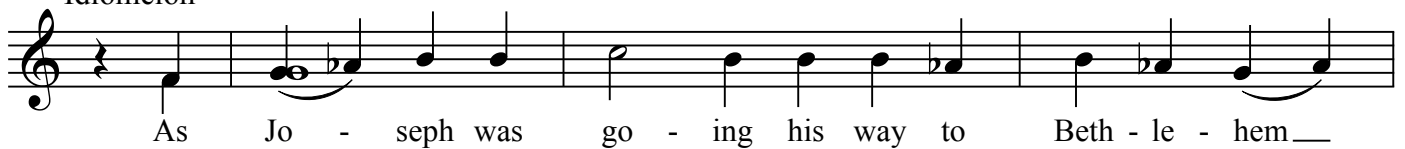
Ver - i - ly, Her - od was o - ver - tak - en by a -
ston - ish - ment when he saw the pi - e - ty of the
Ma - gi. And hav - ing been o - ver - rid - den with
wrath, he be - gan to in - quire of them a - bout the time.
He robbed the moth - ers of their child - ren and
ruth - less - y reaped the ten -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



Stichos, Tone 2



Idiomelon



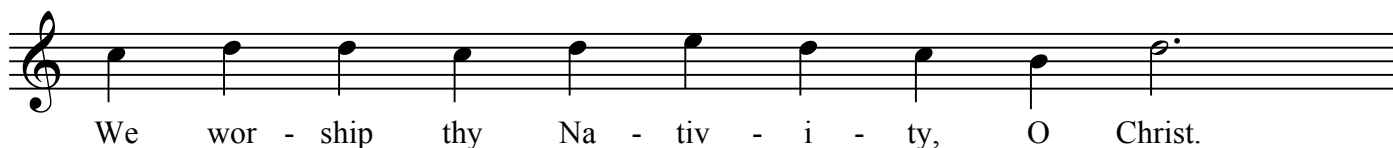
mat - ter; for God, for his mer - cy's sake, hath de -
- scend - ed to earth and hath now ta - ken flesh
in my womb and thou shalt see him
born, as it pleased him, and thou shalt be filled with
joy and wor - ship him; for he is
thy Cre - a - tor,
whom the an - gels praise cease - less - ly and glo - ri - fy, with the
Fa - ther and the Ho - ly Spir - it.

Slowly

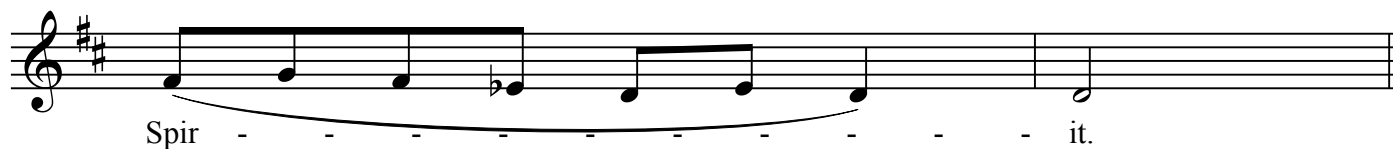
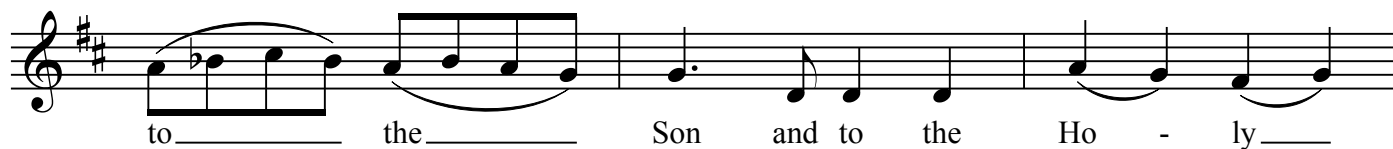
Read: "Glory to the Father and to the Son... Both now and ever..."

The musical score is written on ten staves, each with a treble clef and a key signature of one sharp (F#). The tempo is marked 'Slowly'. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The score includes various musical notations such as whole, half, quarter, and eighth notes, rests, and slurs. There are three repeat signs: one at the beginning of the third staff, and two at the end of the third and fourth staves. The lyrics are as follows:

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



Another version



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

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

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

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

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

Christ.

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..