

Following Psalm 103/104, and the Great Litany, the Psalms are not chanted; but immediately after singing, "O Lord, to thee have I cried," proceed with the Stichoi and six (6) Idiomela of the Feast, as on page 139 through 145 of this book: "Come, let us rejoice in the Lord...”*

Then sing "Glory and Both Now" in tone 6, followed by "Glory to God in the highest, and on earth peace..." as on page 158 of this book.

Then the Little Entrance, "Gladsome Light," and the Prokeimenon, as on the following page 184.

Follow the Vesper Service Book through to the Aposticha, then sing the Aposticha, as on pages 184 and 186.

Now sing the "Glory and Both Now," followed by "The shepherds hastened to Bethlehem proclaiming thee...," as on page 187 of this book. After St. Simeon's Prayer and "Holy God, etc.," sing the Troparion of the Feast 3 times, as on page 154 of this book.

(*PLEASE NOTE: The order of services may be different than what is listed here, depending on whether December 26th falls during the week, or on a Sunday or Monday. Please see the Typikon for the proper instructions.)

Sing Three Times

Ison

What great God is like _____ our _____ God? _____
Thou a - lone _____ art God, Do - - - er of _____
mir - a - - cles. _____ - cles. _____

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

To - day hath been ful - filled a strange myst' - ry; for
na - - ture hath been re - newed and God hath be - come man.
Yea, he - hath re - mained as he hath been,
tak - - ing un - - to him - self what - had not been,
nor was he af - - fect - ed by an - - y con - -
fu - - sion or di - - vi - - sion.

Stichos

Said the Lord to my Lord.

Idiomelon

O Lord, thou hast come to Beth - le - hem, thou hast
dwelt in a cave, and hast lain down
in a manger, O thou whose throne is in
heav - en. Thou didst con - de - scand to the shep - herds,
O thou who art sur - round-ed by the hosts of an -
gels, in or - der to save our race, since
thou art com - pas - sion - ate. Glo - ry to thee.

Stichos Fast

Slow

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

Idiomelon

How shall I des - cribe ____ this great myst' - ry?
For the In - cor - po - re - al hath be - come in -
- car - nate; the Word ____ took un - to him - self the
den - si - ty of the flesh. The Un - seen ____ is ____
seen, the Un - touch - a - ble is touched, ____ the Be -
- gin - ning - less be - gin - neth, and the
Son of God be - com - eth the Son of Man; yea,
Je - sus Christ him - self who ____ is the same ____
yes - ter - day, to - day, and un - to all ____ a - - - ges.

Glo - ry to the Fa - - er and to the Son and to the Ho - ly Spir - it. Both now and ev - er, and un - to a - ges of a - ges. A - men. The shep - - herds has - tened to Beth - le - hem pro - claim - ing thee, O true Shep - - herd, who sit - - teth on the cher - - u - - bim and li - - eth in a man - - ger, tak - ing the like - ness of a - - child for our - - sakes. Where - - fore, O Lord, glo - - ry to thee.

After St. Simeon's Prayer and "Holy God, etc.,"
sing the Troparion of the Feast 3 times, as on page 154 of this book..

At "God is the Lord," sing the Troparion of the Feast, as on page 154 of this book, followed by the Kathismata of the Feast.*

Sing the Katabasiae of the Second Canon only, as on pages 189 through 193.

The Ninth Ode of the Feast with its Magnifications from both canons are sung, as on pages 193 to 195e.

Sing the Exaposteilarion of the Feast and the Praises for the Feast, as on pages 168-172 of this book.

The "Glory" (for the Praises) is sung in Tone 6, then "Today the Invisible Nature doth unite with mankind," as on page 196 in this book. "Both Now" is sung in Tone 2, as on page 176 of this book, followed by the Great Doxology and the Troparion of the Feast.

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Ode 1

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

Ode 3

In - cline, O glo-ri-ous Ben - e - fac - tor, to the praise of thy
ser - - vants, a - bol - ish - ing the boast - ing of the
proud - ad - ver - sar - - y. And help - us who

Sing to thee to over - come sin, and con - firm us on the un -
- shak - a - ble foun - da - tion of faith.

Ode 4

Ode 4

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

Ode 5

Grant for - give-ness, O Christ, to us who have been in the
 dark - ness of our deeds of er - ror since the night, who__

ea - ger - ly praise thee, since thou art the
Ben - e - fac - tor; that thou may has - ten to
us and pre - pare for us a good way,
where-in if we walk we shall find glo - ry and hon - our.

Ode 6

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

A musical score for a single voice in G clef, with a key signature of one flat. The lyrics are: "hast - i - ly from my neg - li - - - - gence." The notes are mostly eighth notes, with a few sixteenth notes and a dotted half note. The lyrics are aligned with the notes, with a slight delay for the first 'i' and 'my'.

Ode 7

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

Ode 8

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

The youths who were cast of old in - to the

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

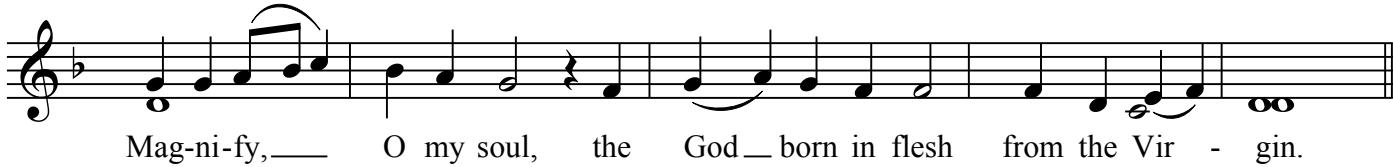
Now sing the Ninth Ode and Magnifications of each canon, as follows.

Ode 9 - First Canon

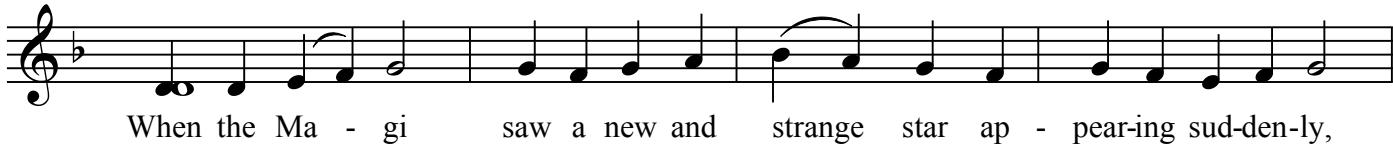
Mag-ni - fy, O my soul, her who is more hon'-ra - ble and more ex -
- alt - - ed in glo - - ry than the heav - - en - ly hosts.
I be - hold a strange and won - - der - ful mys - ter - y: the cave a
heav - - en, the Vir - - gin a Che - - ru - - bic throne, and the
man - ger a no - ble place in which hath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



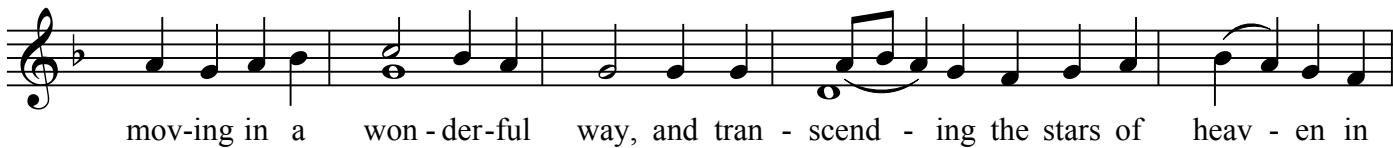
God. Let us, there - fore, praise and mag - ni - fy him.



Mag-ni-fy, O my soul, the God born in flesh from the Vir - gin.



When the Ma - gi saw a new and strange star ap - pear-ing sud-den-ly,



mov-ing in a won - der-ful way, and tran - scend - ing the stars of heav - en in



bright - ness, they were guid - - ed by it to Christ, the King born on



earth in Beth - le - hem, for our sal - va - - - tion.



Mag-ni - fy, O my soul, the King born in a cave.



The Ma - gi said: Where is the child King, the



new - born, whose star hath ap - peared? For we have ver - i - ly



come to worship him. And Her - od, the con - tend - er a - gainst God,

trem - bled, and be-gan to roar in fol - ly to kill Christ.

Mag - ni - fy _____ O my soul, the God _____

wor - shipped by the Ma - - - - - gi.

Her - od as - cer - - tained _____ from the Ma - - - - - gi

a - bout the time _____ of the star by whose guid - - ance they

where _____ led to Beth - le - hem to wor - - ship with pre - sent

Christ who guid - ed them, and so they re - turned to their

coun - try, dis - re - gard - ing Her - - od, the ē - vil mur - der - er of

babes, _____ mock - - ing _____ him.

Ode 9 - Second Canon

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

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

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

Mag - ni - fy, O my soul, the might of the in - di - vis - i - ble and three - per - soned God - head.
O pure one, Moth-er of the Word that ap - pear - eth new - ly from
thee, O closed_ door, ver - i - ly, as we be - hold the dark

shad - ow - y sym - bols pass a - way, we glo - ri - fy the
light__ of the truth and bless__ thy__ womb__ as is meet.

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

Glo - ri - fy,____ O my soul, her__ who__ hath de -
liv - - ered us from__ the curse.
The Christ - - pleas - ing peo - - ple, O Vir - - gin,
hav - ing de - served to be grant - ed its de - desire by the
com - - ing of God, doth seek__ now with tears thy help to
wor - - ship the glo - - ry of his en - - liv - en - ing ap - - pear - ance
where - in is the re - - new - - al of birth; for it is
thou who dost dis - trib - ute grace,____ O pure____ one.

Now conclude with the two Katabasiae and their Magnifications from each of the 9th Odes.

Mag-ni - fy, — O my soul, her who is more — hon'-ra-ble and more ex -
- alt - - ed in glo - ry than the heav - en - ly hosts.
I be - hold a strange and won - der - ful mys - ter - ly:
the cave a heav - en, the Vir - - gin a Che -
- ru - - - bic throne, and the man - - ger a no - ble
place in which hath lain Christ 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 - - dus to us.

Where - fore, grant us pow'r to ē - - - - qual our

nat - - u - - ral in - - cli - na - - - - tion.

Following the Canon, sing the Exapostilarion and Praises for the Feast, as on pages 168-172 of this book. Then sing the following Glory in Tone 6.

Slow

O Glo - ry to the Fa - ther and
to the Son and to the Ho - ly Spit - it.

To - day the in - vis - i - ble

Na - ture doth ū - nite with man - kind from the
Vir - - - gin. To - day the bound - less Es - - sence is

wrapped in swad - dling clothes in Beth - le - hem.

To - day God doth guide the Ma - gi by the stars to
wor - ship, in - di - cat - ing be - fore - hand

his three - day Bur - i - al by the of - fer - ings of

gold, frank - in - cense and myrrh. Where - fore, we
sing - to him, say - ing, O Christ -
God - who wast in - car - nate of the
Vir - gin, save - our - souls.

Then sing "Both now" in Tone 2, "Today Christ is born in Bethlehem," as on page 176 of this book, followed by the Great Doxology, as on page 205 of the Byzantine Matins Project by Kazan, and the Troparion, "Thy Nativity, O Christ our God," as on page 154 of this book.

For the Liturgy:

Instead of "It is truly meet," sing the 9th Ode with its Magnification of the Second Canon, as on page 195e of this book; the Communion Hymn for the Feast, as on page 182 of this book; and instead of "We have seen the true light," sing the Troparion of the Feast, as on page 154 of this book.