

Verse 1 - fast



for with thee there is for - give - ness.

Idiomelon 1



pre - pared him - self a ho - ly throne____ on____ earth.

He who____ hath es - tab - lished the heav - ens in

wis - dom hath, by his love to man - kind,

made a liv - ing heav - en; for from a bar - ren

stem he hath brought__ forth his Moth - er,

a life - bear - ing branch. Thou__ God of

won - ders and Hope of the hope - less, O

Lord, glo - - ry to thee.

Verse 2 - fast
Be - cause of thy name have I wait - ed for thee O Lord,
slow
my soul hath wait - ed up - on thy word, my soul hath
hoped in the Lord.

Idiomelon 2
This is the day of the Lord; where - fore, re -
joyce ye na - tions; for be - hold the cham - ber of
Light, the scroll of the Word of life
hath come forth from the womb; the gate
fac - ing the east hath been born.
Where-fore, she a -
wait - eth the en - trance of the High.

Vespers - Menaion
Verses and Idiomela
Tone 6

7

September 8
Nativity Of Our Lady
Basil Kazan



Priest. And she a - lone ad - mit - ted Christ in -
to the u - ni - - - verse for the sal -
va - - - tion of our souls.

Verse 3 - fast
From the morn - ing watch un - til night, from the morn - ing watch, let
Is - ra - el trust in the Lord.

slow
While fa - mous bar - ren wom - - - en there were who
bore fruit by the will of God, ver - i - ly
Mar - y hath sur - passed, hav - ing been born in a strange
man - ner from a bar - ren moth - - - er,
she her - self gave birth in the flesh to the

Idiomelon 3
While fa - mous bar - ren wom - - - en there were who
bore fruit by the will of God, ver - i - ly
Mar - y hath sur - passed, hav - ing been born in a strange
man - ner from a bar - ren moth - - - er,
she her - self gave birth in the flesh to the

End of all, from a seed-less womb in a tran - scen - dent
man - ner. And she a - lone is the door of the
on - ly Son of God through which he passed and
which he left ____ closed, pro - vid - ing all with
wis - dom, as he him - self ____ knew, and brought sal -
- va - - tion to all man - - kind.

Verse 4 - fast

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

slow

Idiomelon 4

To - day the bar - ren gates are o - - pened, and there com - eth

The musical notation consists of eight staves of music in G major, 2/4 time. The notes are primarily quarter notes and eighth notes. The lyrics are written below each staff. The first seven staves represent the main hymn, while the last staff represents an idiomelon.

forth the di - vine, and the vir - gin - al
gate. To - day hath grace _____ be - gun to give ___
fruit, show - ing forth _____ to the world the The - o - to - -
- kos, _____ through whom the earth - ly and the
heav en ly be - ings ū - nite for the sal -
- va - - tion of our _____ souls.
Verse 5 - fast
Praise the Lord all ye na-tions; praise him all ye peo - - - ple.
Idiomelon 5
To - day the glad tid - ings go forth____ to the
world. To - day sweet fra - - grance is waft - ed forth, fore -
- tell - - ing the glad tid - ings of sal - va - - - tion; and the

bar - ren - ness of our na - ture hath been ū - nit - ed;
for the bar-ren one hath be-come a moth-er to the one who re -
- mained a Vir - gin af-ter giv-ing birth to the Cre - a - - tor;
from whom com - eth the God _____ in na - ture,
tak - ing a for - eign na - ture and work - ing sal -
- va - tion in the flesh____ for the lost,
Christ, the Lov - er of man - kind, and the De -
- liv - - er - er of ____ our ____ souls.
Verse 6 - fast slow
For his mer - cy is great t'ward us, and the truth____ of the Lord en -
- dur - - - eth for - ev - - - er.

Idiomelon 6

To - day Anne the bar - ren giv - eth birth to the
Maid - en of God, fore - chos - en from all gen - er -
- a - tions as a dwell - ing place for Christ
God, King of all and Cre - a - tor of
all, for the ful - fill - ment of his di - vine dis - pen -
- sa - - - tion, through which the cre - a - tion of
us earth - ly be - ings was re - newed, and
we our - selves were re - newed from cor - rup - tion to
life im - mor - tal.
Glo - - - - ry to the Fa - - ther and

The musical notation consists of ten staves of Gregorian chant in G major (two sharps) and common time. The notes are primarily quarter and eighth notes, with some sixteenth-note patterns. The lyrics are written below each staff, corresponding to the musical phrases. The notation uses black note heads and stems, with occasional accidentals (flats and sharps) indicated by small symbols above or below the notes.

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.
To - day hath God who sit - teth on no - et - ic thrones
pre - pared him - self a ho - ly throne on earth.
He who hath es - tab - lished the heav - ens in
wis - dom hath, by his love to man - kind, made a liv - ing
heav - en; for from a bar - ren stem he hath
brought forth his Moth - er, a life - bear - ing branch.
Thou - God of won - ders and Hope of the hope - less, O

Lord, glo - ry to thee.

After the Daily Prokeimenon, read the OT Prophecies in the "Divine Prayers & Services" by Nassar, pages 284 - 286, and after the usual Petitions, the Aposticha in Tone 4 as on the following pages.

Idiomelon 1

The joy of the whole world hath shone forth to us
from the two right-eous ones, Jo - a - chim and Anne.
Ver - i - ly the all ex - tolled Vir - - gin,
who be-cause of her sur-pass-ing pu - ri - ty be - came a liv - ing
tem - ple of God, and a - lone is known as
truly The - o - - to - - kos. Where-fore, by her in - ter -
ces - sions, O Christ__ God, send forth safe - ty to the
world, and to our souls the Great Mer - - cy.

Stichos

Hear - ken, O daugh - ter and con - sid - er.

Idiomelon 2

To - day, O Vir - gin, thou hast been born a most no - ble

child from the right - eous ones, Jo - a - chim and Anne, as

an - gels fore-told, O par - a - dise and throne of God, O

ves - sel of pu - ri - ty who__ went be - fore and pro - claimed

joy un - to all the world, O cause of our life and an - ni - hi -

- la - tion of the curse, and the be - stow - al of

bless - - - ing. Where - fore, O Maid - - en,

called__ forth from God, seek, through thy__ birth - giv - - ing,

safe - ty to our souls and Great Mer - cy.

Stichos

Un - to thy face all the rich of the na - tions pray.

Idiomelon 3

Ver - i - ly, Anne the bar - ren, the fruit - less, doth to - day

clap her hands with joy. Let the ter - res - tri - al ones en -

-wrap them - selves with light, let the kings be hap - py and the

Priests re - joice with bless - ings; let the whole world

cel - e - brate; for be - hold the queen, the blame-less bride of the

Fa - ther, hath sprout-ed from the stem of Jes - se.

Where - fore, there - af - ter, wom - en do not bring forth child - ren in

sor - row; for joy _____ hath blos - somed forth, and

life _____ shall dwell in the world, and the

of - fer - ings of Jo - a - chim shall no more be re - ject - ed;

for the wail - ing of Anne hath been turned in - to

joy, who saith, Re - joice _____ with me, all ye

chos - en of Is - ra - el; for the Lord hath

giv - en me the liv - ing pal - ace of his div - ine glo -

- ry for u - ni - ver - sal joy and glad - ness,

and for the sal - va - tion of our ____ souls.

Glory - Tone 8

Musical notation for the Glory hymn in Tone 8. The lyrics are: Glo - ry to the Fa - ther and to _____. the _____. Son and to the Ho - ly _____. Spir - it.

Both now

Musical notation for the Both now hymn. The lyrics are: Both now and ev - er, and un - to a - ges of a - ges. A - men.

³⁷² Doxastikon - Tone 8

Musical notation for the Doxastikon in Tone 8. The lyrics are: Come, all ye be - liev - ers, let us hast - - en to the Vir - gin; for be - hold she who__ was fore - chos - en a Moth - er__ to our God be - fore she was con - ceived__ in the womb, was__

of the stem of Jes - - - se. Yea, she —

who is the trea - sure of vir - - gin - i - ty,

the bud - ding rod__ of Aa - - ron, the gos - pel of the

Proph - - - - - ets, and branch of Jo - a - - chim and Anne the

right - eous ones, is now__ giv - - en birth.

Ver - i - ly, the world__ hath__ been re - newed by her. ☺

She is born, and the Church shall be a - - dorned in her__ splen - -

- dour, who__ is the ho - ly tem - - ple and the

ves__ sel of the God - - - - head, the

stay of vir - gin - i - ty and the king - ly cham - ber, through whom the
strange__ myst' - - - ry of the un - ion of the two__
Na - tures of Christ have come a - bout, whom we
wor - ship, prais - - - ing the blame - less na -
- tiv - i - ty of the Vir - - - gin.

Troparion - Tone 4: Sing three times

Ison Thy na - tiv - i - ty, O The - o - to - - kos,
hath pro - claimed joy to the whole __ ü - ni - verse; for from
thee did shine forth the Sun of jus - - - tice,
Christ _____ our God, an - nul - ling the curse, and be -
- stow-ing the bless - ing, a - bol - ish - ing death and
grant - ing us life __ ev - er - last - - - ing.

Read or Intone "Glory to the Father and to the Son and to the Holy Spirit" and repeat the above Troparion. Then, Read or Intone "Both now and ever, and unto ages of ages. Amen" and repeat the above Troparion, ending with the Final ending below.

Final ending

grant - ing us life __ ev - er - last - - - ing.

After reading the Kathismata on pages 288 and 289 of the "Divine Prayers & Services" by Nassar, sing the Anabathmoi as on pages 63 and 64 of the "Matins Byzantine Project" by Kazan. Then, sing the Prokeimenon as on page 22 of this book.

Then the Matins Gospel and Psalm 50, then sing the "Glory" as on page 67 of the "Matins Byzantine Project" (the first 8 lines), then the "Have mercy..." as on page 22a of this book, and the Idiomelon on the same page.

Now sing the Katabasias as on pages 23 thru 28 of this book. Instead of "O thou, who art more honorable..." sing the Ninth Ode in Tone 8 as on pages 28 through 31 of this book.

Now sing the "Glory and Both now" as on pages 32 and 33.

Then sing the Exaposteilarion as on pages 34 and 35 of this book.

Now sing The Praises in Tone 1 as on pages 36 through 40 of this book.

. Now the "Glory and Both now" in Tone 6 as on pages 41 and 42 of this book.

DIVINE LITURGY - MENAION
Pages 43 Through 45

SEPTEMBER 8
Nativity of our Lady

SECOND ANTIphon

Page 43

KONTAKION Tone 4

Page 42 and 43

AND ON ESPECIALLY (Theotokos Hymn)

Page 45

The musical notation consists of two staves of music in G clef. The first staff begins with a single note labeled "Ison". The lyrics for the first section are: "I shall call ____ on thy Name from gen - er - - a - - - tion." The second staff continues the melody and concludes with the lyrics: "to gen - er - a - - - tion." A bracket labeled "Verse" spans both staves. The third staff begins with a single note, and the lyrics are: "My heart hath poured forth a good word." The fourth staff begins with a single note, and the lyrics are: "I shall call ____ on the Name from gen - er - - a - - - tion." The music concludes with a melodic flourish.

Then the Matins Gospel and Psalm 50, the "Glory" as on Page 67 of the Matins Byzantine Project (8 lines) the "Have mercy..." as on the next page, followed by the Idiomelon also on the next page.

Idiomelon

Tone 4

Have mer - cy up - on me O God, ac - cord - ing to thy lov - ing

kind - ness ac - cord - ing to the mul - ti - tude of thy ten - der mer - cies blot

out my trans - gres - ion.

Idiomelon - Tone 4

The joy— of the whole world hath shone forth to us

from the two — right - eous ones, Jo - a - chim and Anne,

Ver - i - ly, the all - ex - tolled Vir - gin, who be - cause of

her sur - pass - ing pu - ri - ty be - came a liv - ing tem - -

- ple of God, and a - lone is known as tru - ly The - o - to - kos.

Where - fore, by her in - ter - ces - sions, O Christ God, send forth

safe - ty to the world, and to our souls the Great Mer - - cy.

Tone 8
Ode 1

Ison

Ver - i - ly, Mos - - - es hav - ing - struck with his rod__ hor - i -
- zon - tal - ly, cleav - - ing the Red__ Sea and
caus - ing Is - ra - - el to cross__ on foot, then hav - ing
struck it trans - verse - ly bring - ing it to - - geth - - er ov - er
Phar-oah and his char - - i - ots, did trace the Cross,__ thus sym - bol -
- iz - - ing__ that in - vin - ci - ble wea - - pon. Where - fore, do we
praise__ Christ our__ God,__ for that he hath been glo - ri - fied.

Ode 3

The rod is tak - en as a sym - bol of the mys - ter - y; for by its
bud - ding, it des - ig - nat - eth the Priest. But now the
tree of the Cross____ hath blos - somed forth with might and

stead - fast - ness to the hith - er - to____ bar - ren Church.

Ode 4

I have heard,____ O____ Lord, of the mys - ter - y of thy____ dis - pen - sa - tion, and have con - tem - plat - ed thy works. Wherefore, have I glo - ri - fied thy____ God - head.

Ode 5

O thou____ thrice - bless - ed Tree, where - on the Lord Christ the King____ was stretched, and through which he who was be - guiled____ by the tree____ fell, hav - ing been be - guiled by thee by the God____ that was nailed up - on____ thee in____ the flesh, who grant - - - eth safe - ty to____ our____ souls.

Ode 6

When Jo - nah in the bel - ly of the whale did stretch forth his hands in the form of a cross, he did fore - shad - ow clear - ly the pas - sion of sal - va - tion; and when he came out on the third day, he did sym - bol - ize the world - trans - cend - ing Res - ur - rec - tion of Christ, nailed up - on thee in the flesh, and il - lu - mi - nat - ing the world by his third day Res - ur - rec - tion.

Ode 7

The mad com - mand of the in - fi - del tyr - ant hath shak - en the na - tions, breathing forth threats and blas - phe-mies loathed of God. But the three youths were not ter - ri - fied by the

Music for Matins, Tone 8, Ode 8. The music consists of four staves of Gregorian chant notation in G clef, with lyrics in English. The lyrics are:

bes - - tial ter - - ror, nor the con - sum - ing fire; for
be'ng to - geth - er a - midst the fire__ blown__ forth by a
dew - - y breeze, they were sing - - - ing: O thou ex -
-ceed - - ing - ly praised, bless - ed art thou, God__ of our fa - thers.

Ode 8

Music for Ode 8. The music consists of nine staves of Gregorian chant notation in G clef, with lyrics in English. The lyrics are:

We praise, we bless, and we wor - - ship the Lord.
O ye youths, e - qual in num - - - ber to the
Trin - i - ty, bless the Fa - - ther, the God Cre - a - tor;
praise the Word which____ did____ con - de - scend and
turn the fire____ to a dew - y breeze; and ex - alt more and
more the all - ho - ly Spir - - it, who gIV - - - eth
life to all for - ev - er more.

*Instead of "O thou, who art more honorable,..."
sing the Ninth Ode of the Second Canon in Tone 8 as below.*

Magnification

The musical notation consists of seven staves of music in G clef, common time, and a key signature of one flat. The lyrics are integrated into the music, with each staff containing a portion of the text. The text follows:

Mag - ni - fy, O my soul, the Vir-gin Mar - y, born_ of a bar-ren womb.
Ver - i - ly, vir - gin - i - ty, O The - o - to - kos, is im -
- pos - si - ble for a moth - er, as birth - giv - ing is im - pos - si - ble for
vir - gins. Yet in thee hath the dis - pen - sa - tion of both been ac -
- com - - plished. Where - fore,____ all we fam - - i - lies
of the earth cease - less - ly bless_ thee.

Magnification

The musical notation consists of five staves of music in G clef, common time, and a key signature of one flat. The lyrics are integrated into the music, with each staff containing a portion of the text. The text follows:

Mag - ni - fy, O my soul, the Vir-gin Mar - y, born_ of a bar-ren womb.

Thou hast a - chieved,O The - o - to - kos, the pro-mise of the

birth - giv - ing as worth - y of thy pu - ri - ty; for

thou didst be - stow on her who was fruit - less a

flour - ish - ing fruit from God. Where - fore, we

na - tions of the earth cease - less - ly bless thee.

Magnification

Mag - ni - fy, O my soul, the Vir-gin Mar - y, born _ of a bar-ren womb.

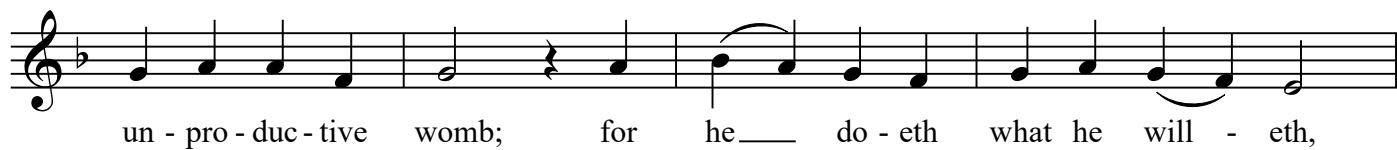
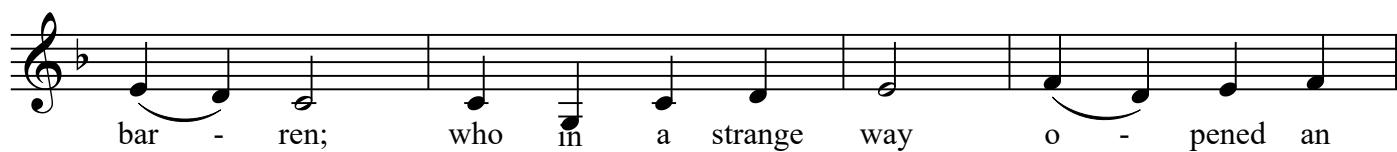
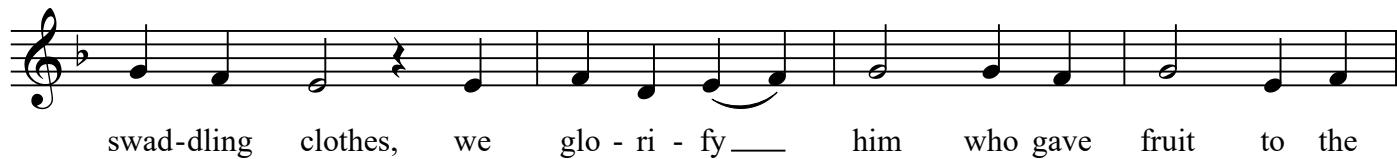
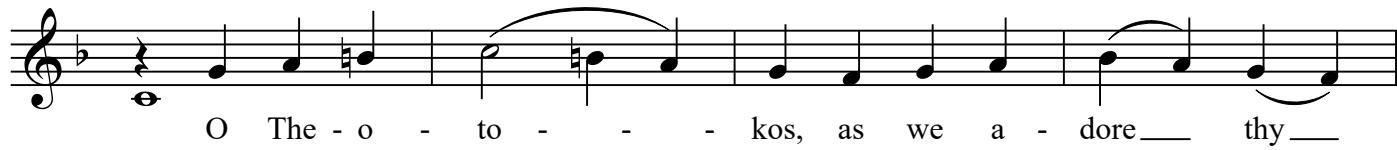
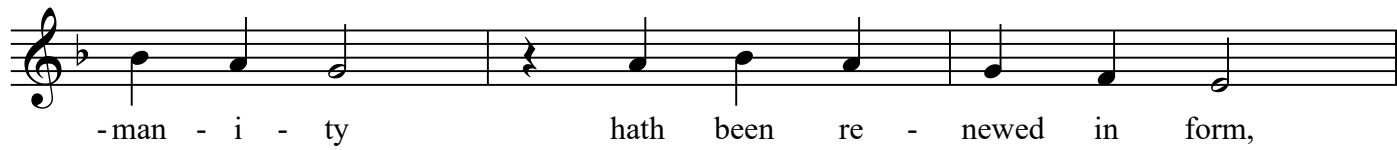
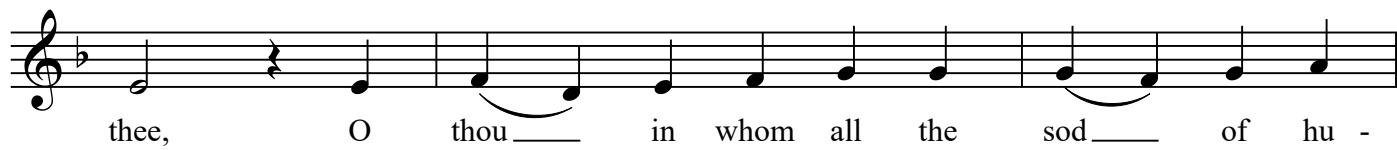
Slower

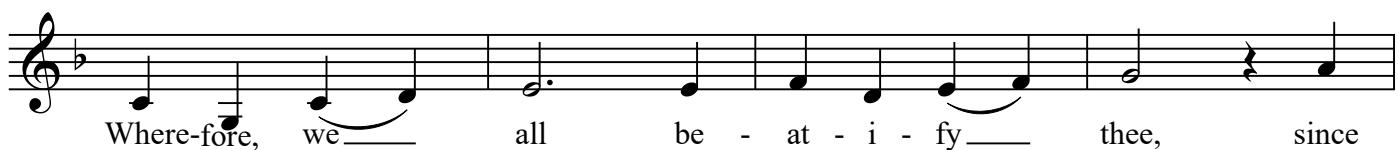
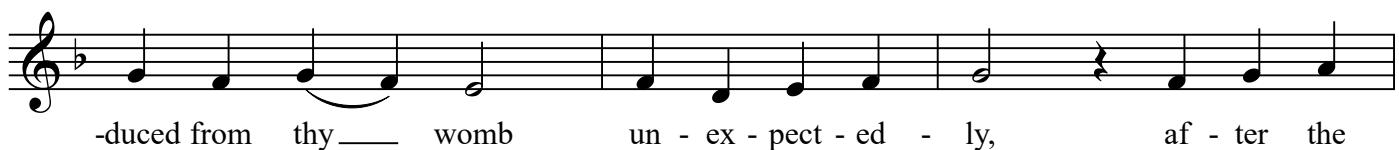
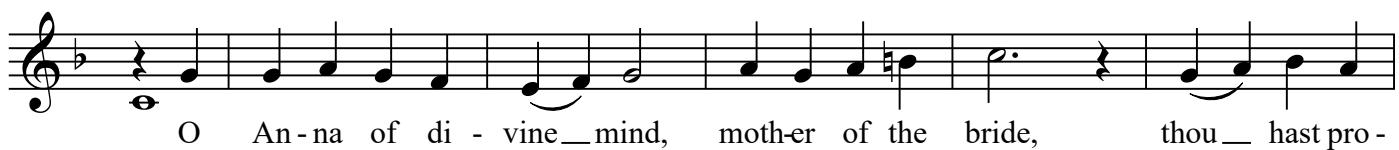
Ver - i - ly, O un - de - filed one, the

proph - e - cy of the cri - er hath been ful - filled; for he

said, I shall raise the fal - len tab - er - nac - le of the

no - bles Da - - vid, which was fore - de - signed in





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

- it. It is im - pos - si - ble for those who have

not the law to glo - ri - fy thē e - ter - nal Trin - i - ty,

Fa - ther, Son, and Ho - ly Spir - it, om - nip - o - tent and

un - cre - ate, in whom, and in the sign of whose___

might, the whole__ world__ is es - tab - lished.

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

In thy womb, O Vir - gin Moth - er, thou didst hold____

one of the Trin - i - ty Christ the King, whom all cre -
- a - tion doth praise and be - fore whom the ce -
- les - ti - al thrones do trem - ble. Where - fore, be - seech him, O
all - re - vered one, to save our souls.

Then conclude with the following 9th Heirmos of the Cross

Thou art the mys - ti - cal par - a - dise, O The - o -
- to - - - kos; for that thou, be'ng un - tilled, didst bud forth Christ,
by whom was plant - ed on earth the life - giv-ing tree of the
Cross. Where - fore, as we a - dore it be-ing el - e - vat - ed,
we mag - ni - fy thee.

EXAPOSTEILARION
To the melody: *Harken, ye women*

The musical notation consists of five staves of music in G clef, common time, with various note heads and stems. The lyrics are written below each staff, aligned with the notes. The first staff begins with 'Ison' and includes 'O Maid - en ____'. The second staff continues with 'Mar - - - - y, who ____'. The third staff begins with 'didst ____ give birth ____ to God, the un - wed - ded'. The fourth staff begins with 'bride, the whole u - ni-verse re - joic - eth to - day ____ at thy ____'. The fifth staff begins with 'birth, through which ____ thou didst ____ un - do the dis -'. The sixth staff begins with '-grace of thy par - ents' sad bar - ren - ness, and the'. The seventh staff begins with 'first ____ curse ____ of Eve at birth - giv - ing ____'.

Ison O Maid - en ____ Mar - - - - y, who ____
didst ____ give birth ____ to God, the un - wed - ded
bride, the whole u - ni-verse re - joic - eth to - day ____ at thy ____
birth, through which ____ thou didst ____ un - do the dis -
-grace of thy par - ents' sad bar - ren - ness, and the
first ____ curse ____ of Eve at birth - giv - ing ____

SECOND EXAPOSTEILARION

Be re - newed, — O — A - dam, and be mag-ni -

- fied, — O — Eve, and ye Proph - ets ex -

-change glad tid - ings with thē A - pos - tles and the

right - eous ones; for there is ū - ni - ver - - - sal

joy in the world for an - gels and men,

since to - day is born the The - - o -

- to - kos from the right-eous ones, Jo - a - chim and Anne.

Praises, Tone 1

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

Verse 1 - fast

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

Prosomion 1 & 2 - slower
To the melody: *O strange wonder*

O how__ strange, how won - der - ful, that the foun - da - tion of
life was born__ from a bar - ren one, and grace__ hath be -
- gun to give__ fruit with splen - dour. Where - fore, re -
- joice,____ Jo - a - chim, for hav - ing be - come a fa - - ther
to the The - o - to - kos. Ver - i - ly, there is none like thee of
all____ earth - ly par - - ents, O God - in - spired__ one;
for the tab - er - nac - - le of God, the most

ho - ly moun - tain, through thee was be - stowed on us.

Verse 2 - fast

Praise him for his might - y acts, praise him ac -

-cord - ing to his ex - cel - lent great - ness.

After singing Verse 2, repeat the previous Prosomion, "O how strange, how wonderful, that the foundation of life..." Then, sing Verse 3 as below.

Verse 3 - fast

Praise him with the sound of the trum - pet, praise him with the

psal - - - - - ter - - y and harp.

Prosomion 3 - slower

O how - - - - - strange, how won - der - - ful, that the fruit - - - of the

bar - ren one did shine by the di - rec - - tion of the Om -

553

- nip - o - tent, the Cre - a - tor of all; he who in

The musical notation consists of five staves of music in G clef, common time, and a key signature of one flat. The lyrics are written below each staff, aligned with the notes. The music features various note values including quarter notes, eighth notes, and sixteenth notes, with several melodic lines and harmonic progressions.

good and right - eous stead - fast - ness did loos - - - en the -
bar - - ren - ness ____ of the world. Ex - change glad ____
tid - - ings, there - fore, ye moth - ers, with the - The - - - o -
- to - - - kos: Hail, ____ O full ____ of grace, ____ the
Lord ____ is with thee, who ____ grant - eth the world, through
thee, the Great ____ Mer - - - cy.

Verse 4 - fast

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

When the no - ble Anne was re - vealed a liv - - ing

pil - lar of pu - ri - ty, a shin - - ing ves - - sel

gleam - ing with grace, she did give birth to the true ex -

- em - plar of vir-gin - i - ty, the di-vine flow - er which is a

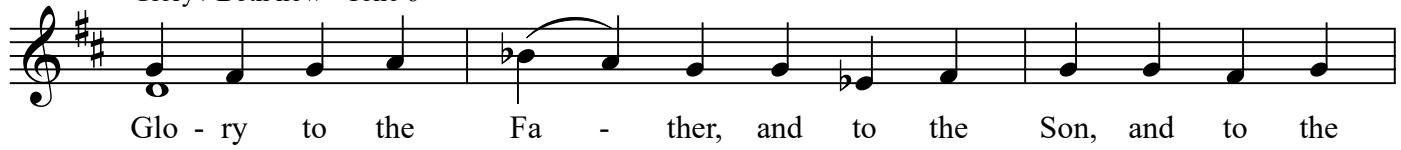
gift to all vir - - gins and lov - - - ers

of vir - gin - i - ty, who ap - prov - eth o - pen - ly the good-ness

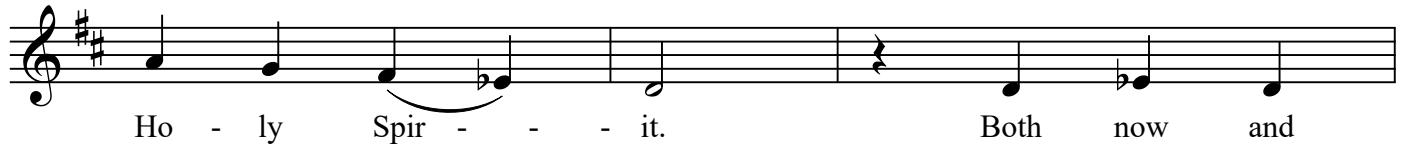
of vir - gin - i - ty, and grant - eth to all be -

608 - liev - - ers the Great Mer - - - cy.

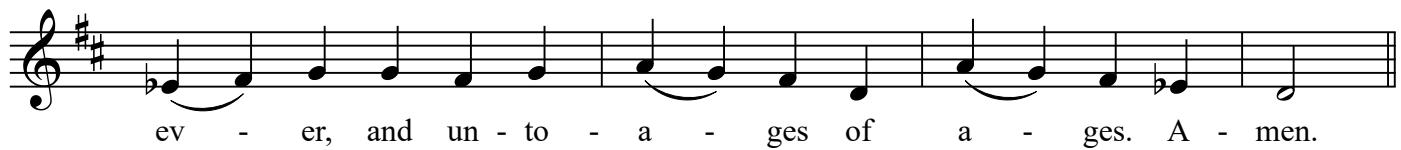
Glory / Both now - Tone 6



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



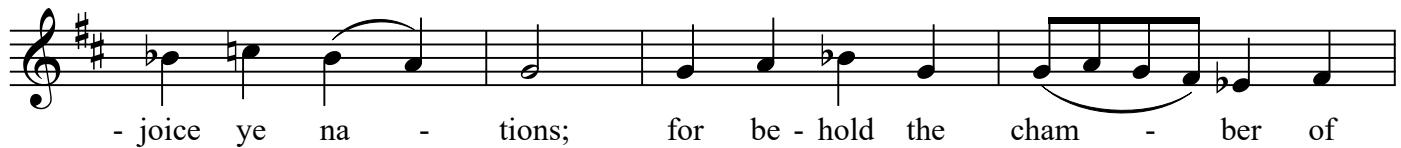
Ho - ly Spir - it. Both now and



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



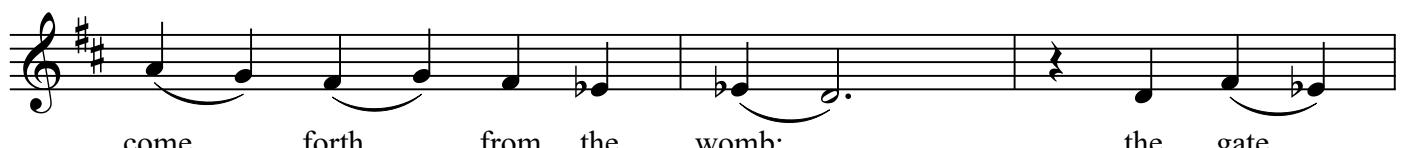
This is the day of the Lord; where - fore, re -



- joice ye na - tions; for be - hold the cham - ber of



Light, the scroll ____ of the Word of life hath



come ____ forth ____ from the womb; ____ the gate ____



fac - - ing the east ____ hath been born.

Wherefore, she a - wait - eth thē en - trance of the
High Priest. And she a - lone ad - mit - ted
Christ in - to the un - i - verse for the sal -
- va - - - tion of our souls.

*Then sing the Great Doxology in Tone 6,
as in the Matins Byzantine Project by Kazan, pages 225-228.*

*And instead of "Having risen from the tomb ..."
sing the Troparion of the Nativity of the Theotokos in Tone 4,
as on page 20 of this book.*

Sing twice, then "Glory" and repeat again; then "Both now"

Traditional

Save us, O Son of God, who art wondrous in the

Saints, who sing to thee: Al - le - lu - i - a.

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

Repeat "Save us," then "Both now"

Ho - ly - Spir - it. Both now and ev - er, and un - to

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

Now sing "Only begotten Son and Word of God who art immortal..."

By thy ho - ly birth - giv - ing, O pure one, Jo - a - chim and

Anne were de - liv - ered from the re - proach of bar - ren - ness; and

Ad - am and Eve were de - liv - ered from the cor -rup - tion of

death; the peo - ple do cel - e - brate____ it,

hav - ing been saved from the stain of in - iq - ui - ty,

cry - ing un - to thee, the bar - ren doth give birth to the

The - o - to - kos, who nour - ish - eth our____ life._____

On Especially... (Tone 8)

The musical notation consists of eight staves of music in G clef, common time, and Tone 8 notation. The lyrics are written below each staff. The music features various note values (eighth and sixteenth notes) and rests, with several melodic phrases separated by fermatas.

Ver - - - i - ly, vir - gin - i - ty, O The - o - -
- to - - - - - kos, is im - pos - si - - - ble
for a moth - er, as birth - giv - ing is im - pos - si - ble
for vir - - - - gins. Yet in thee
hath the dis - pen - sa - tion of both ____ been ____ ac -
- com - - plished. Where - fore, all we fam - i -
- lies ____ of the earth cease - less - ly bless ____
thee.