

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 Exapostilarion 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

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

Prokeimenon

Ison

From the womb be - fore the morn - ing star __ I be - got __
thee. The Lord hath sworn, and he shall not re - pent.

Verse

Prokeimenon

Said the Lord to my Lord. From the womb be - fore the morn-ing star __
I be - got __ thee. The Lord hath sworn, and
he __ shall __ not re - pent.

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

Tone 2

Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it. To - day all crea - - - tures shall __ be __ filled with __ joy; for Christ __ hath been __ born of the Vir - - - - gin.

Both now and ev - er, and un - to a - ges of
a - ges. A - men. To - day all crea - - - tures
shall be filled with joy; for Christ _____ hath been
born of the Vir - - - - - gin.

Tone 6 - Fast

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 - - - sion.

Glo - ry to God in the high - est, and on earth be peace. To - day doth Beth - le - hem re - ceive him who sit - teth with the Fa - ther for - ev - er. To - day the an - gels glo - ri - fy, as wor - thy of God, the babe_ that is born, shout - - - ing, Glo - ry to God in the high - est, and on earth be peace, and good - will a - mong men.

*Please Note: Kazan's original music only contained the music for the First Canon.
Here is the full double Canon, which is prescribed to be sung on the day of the Feast.*

Ode 1 - First Canon

Christ is born,— glo - ri - fy him. Christ hath come from the
heav - ens, re - ceive him. Christ is on earth, be ye el - e - vat - ed.
Sing un - to the Lord, all the earth; and ye na - tions,
praise him with joy; for he hath been glo - ri - fied.

Ode 1 - Second Canon

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 - First Canon

Let us cry un - to the Son, born of the 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 - e -
- vat - ed our state, thou art ho - ly, O Lord.

Ode 3 - Second Canon

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
ov - er - come sin, and con - firm us on the un -
-shak - a - ble foun - da - tion of faith.

Ode 4 - First Canon

O praised__ Christ, a stem hath come__ out of
Jes - se, and from it hath sprout - ed a Flow'r from a
dense and sha - dowed 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 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 - First Canon

O thou _ Lov - er of man - kind, since thou art the
God of peace and the Fa - ther of mer - cies, thou didst
send to us the great Mes - sen-ger of thy mind, grant-ing us thy peace.
There - fore, have we been led a - right to the light of di - vine know - ledge,
glo - ri - fy - ing thee as we come out of dark - - - ness.

Ode 5 - Second Canon

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 hast-en 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 - First Canon

The sea - mon - ster did dis-gorge Jon - ah from its bel - ly, as it re -
- ceived him safe-ly like a fœ - tus. As for the Word, when he
dwelt in the Vir - gin, tak - ing from her a bod - y, he was born, pre -
- serv - ing her with - out cor -rup - tion, and with-out trans-sub - stan - ti -
- a - tion, pre - serv - ing his Moth - er with - out harm.

Ode 6 - Second Canon

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 e - vil - de-stroy-ing
Christ. Has - ten thou to me and de - liv - er me
hast - i - ly from my neg - li - gence.

The youths hav - ing grown to - geth - er in true wor -
-ship, de - spis - ing the com - mand of the in - fi - del, were not dis -
mayed by the threat of fire; but were sing - ing as they stood in the
midst of the flames: Bless - ed art thou, God of our_ Fa - thers.

Ode 7 - Second Canon

The youths, hav - ing clung stead-fast - ly to the love of the
King of all, rid - i - culed the prāt - ing and blasphem - y of the
blasphem-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-Verse

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

Ode 8 - First Canon

Ver - i - ly, the dew - y fur - nace did sha - dow the
sign of the su-per - nat - u-ral won - der; for it burned not the youths
whom lit re - ceived, as the fire of di - vin - i - ty al - so
burned not the womb of the Vir - gin in which it dwelt. Where - fore, let us
of - fer praise with song, say - ing: let all cre - a - tion praise the
Lord, ex - alt - ing him ev - er-more, to thē end of a - ges.

Ode 8 - Second Canon

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 - rou - - ing the na - tions to praise..

Priest/Deacon: The Theotokos, the Mother of the Light, let us honor and magnify in song.

Ode 9 - First Canon

Magnify, 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 -
- tained God. Let us, there - fore, praise and magnify him.

Magnify, 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 - scand - 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 wor-ship
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-sents Christ who
guid-ed them, and so they re - turned to their coun - try, dis - re - gard-ing
Her - od, the e - 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 e-qual our nat-u-ral in-clina-tion.

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

Mag-ni-fy, O my soul, the might of thē 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 - - sire 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.

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 - 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 thē un - con - tained God. Let us,
there - fore, praise and mag - ni - fy him.

Magnification of 9th Ode - Second Canon

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

Katavasia of 9th Ode of Second Canon

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 e - qual our
nat - u - ral in - cli - na - tion.

*The following has been adapted from Kazan's music to fit the words provided
for us in Divine Prayers and Services by Nassar.*

Special (Original) melody - Sung three times

Our ___ Sav - - - iour hath

vis - it - ed us _____ from ____ on high, from the

east ___ of the easts. Where - fore,

we who are in dark - ness and shad - ows have found the truth;

for _____ the Lord _____ hath been

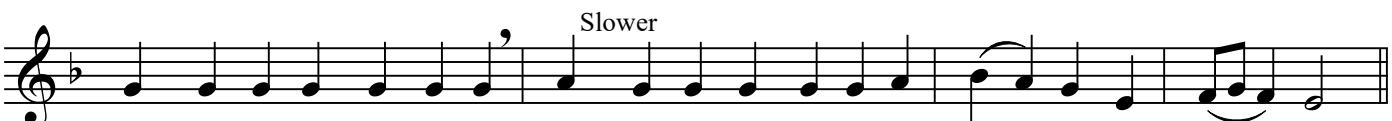
born of _ the Vir - - - gin. 1, 2. | 3. Vir - - - gin.

*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 sanc - tu - ar - y, praise him in the firm - a - ment of his pow'r.



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

Idiomelon 1



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



Sing with joy, ye moun - tains, for the Na - tiv - i - ty of



Christ. The Vir-gin sit - teth like the cher - u - bim, hold-ing in her



bos - om God thē 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 the



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.

Idiomelon 2

The Fa - ther hath been pleased and sat - is - fied; the
 Word hath be - come flesh; and the Vir - gin hath giv - en
 birth to in - car - nate God. The star de - claim - eth, the
 Ma - gi wor - ship, the shep - herds
 won - der, and cre - a - tion re - joic - eth.

Verse 3 - Fast

Slow

Praise him with the tim - brel and dance, praise him with the
 string'd in - stru - ments and or - - - gans.

Idiomelon 3

O vir - gin The - o - - to - - - kos, O thou
 who hast giv - en birth to our Sav - iour, thou hast re - voked the
 an - cient curse of Eve; for thou hast be - come a

Moth - er ac - cord - ing to the pleas - ure of God,
car - ry - ing in thy__ bos - om God__ thē in - car-nate Word.
Ver - i - ly, the mys' - try is in - scru - ta - ble;
but we all__ glo - ri - fy__ 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 -

-peared a Vir - gin ev - en af - ter birth - giv - ing,
cry - ing, Re - joice, O liv - ing cit - - y of
God _____ the King, in whom__ Christ hav - ing
dwelt____ worked sal - va - tion. Where - fore, we with
Ga - bri - el do praise, and with the shep - - herds do
glo - ri - fy_____ thee,____ cry - - - ing,
O The - o - - to - - - - kos, in - ter -
- cede with him in - car - - nate of thee to
save_____ us.

O glo - ry to the

Fa - ther and to the Son and to the

Ho - ly Spir - it.

When it was time for thy pres - ence on earth the first en -

- roll - ment of the world took place.

Then it was that thou didst de - cide to en - roll the names of

793 men who be - lieve in thy Na - tiv - i - ty.

797 Yea, that com - mand - ment did is - sue forth from Cae - sar,

since thē ev - er - last - ing - ness of thine e - ter - nal

king - - - dom hath been _____ re - - - newed. _____

Where - fore, we of - fer what is bet - ter than

mon - eyed tax, name - ly Or - tho - dox the - o -

- log - i - cal say - ings; to thee, O _____

God, Sav - iour of our _____ souls.

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.

Chanter: Both now and ever, and unto ages of ages. Amen. (Chanted like an Epistle)

To - day Christ is born in Beth - le - hem of the Vir - gin.

To day the Be - gin - ing - less doth be - gin,

and the Word be - com - eth in - car - nate. The pow'rs of

heav - en re - joice, and the earth is glad with man-kind. The Ma - gi

do of - fer pre - sent, and the shep - herds with won - der de-claim.

As for us, we shout cease-less - ly, cry - - - - ing,

Glo - ry to God in the high - - - - est, and on

earth _____ peace, good - will _____ t'wards men.

(The original was in the key of E-flat.)

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

To - day Christ is born in

Beth - le - hem of the Vir - gin. To day the Be - gin - ing - less

doth be - gin, and the Word be - com - eth in - car - nate.

The pow'rs of heav - ven re - joice, and earth is glad with man -

- kind. The Ma - gi do of - fer pre - sent, and the shep - herds with

won - der de - claim. As for us, we shout cease - less - ly,

cry - ing, Glo - ry to God on high,

and on earth - peace, and good - will a - mong 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.*

Ison

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

The musical notation consists of three staves of music in G clef, common time. The first staff starts with a quarter note (Ison). The lyrics "Save us, O Son of God, who wast born of the" are set to a melody with eighth and sixteenth notes. The second staff continues the melody with "Virgin," "who sing to," and ends with a melodic line over "thee:". The third staff concludes with "Alleluia." The lyrics are aligned with the musical notes, showing the pitch and rhythm for each word.

Liturgy
Entrance Hymn

December 25
Christmas

From the womb before the morning star I begat thee. The Lord hath sworn, and he will not repent; thou art a Priest forever. Save us, O Son of God, who wast born of the Virgin, who sing to thee: Alleluia.

The musical notation consists of eight staves of music in G clef, common time. The lyrics "From the womb before the morning star I begat thee. The" are set to a melody with eighth and sixteenth notes. The second staff continues with "Lord hath sworn, and he will not repent; thou art a Priest forever." The third staff begins with "Save us, O Son of God, who wast." The fourth staff continues with "born of the Virgin, who sing to thee: Alleluia." The lyrics are aligned with the musical notes, showing the pitch and rhythm for each word.

*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.)*

To - day the Vir - gin giv - eth birth

to the Tran - scend-ent in es - - - - sence; the earth of - fer -

- eth the cave to the un - ap - proach - a - ble One; the

an - gels with the shep - - - - herds glo - ri -

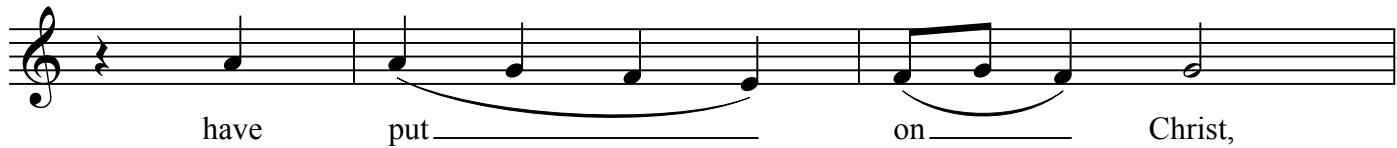
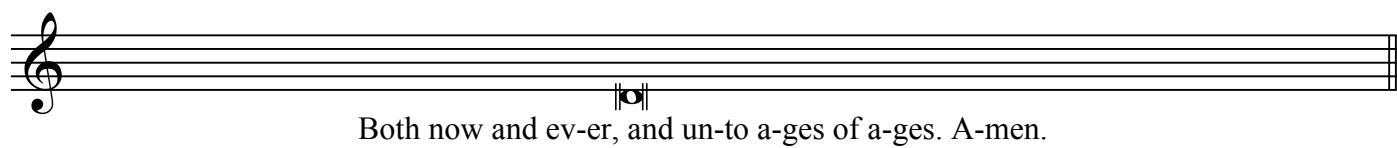
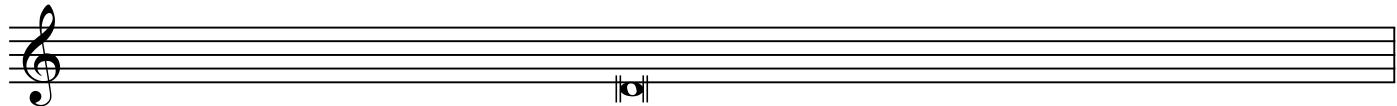
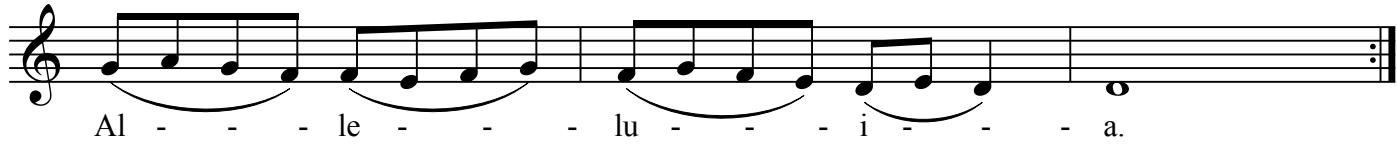
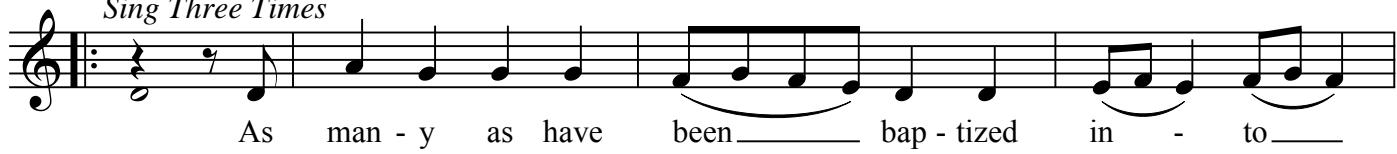
- fy him; and the Ma - gi with the star trav - el

on their way; for a new

child hath been born for our sakes, be'ng God be - fore the

a - - - ges.

Sing Three Times



(Sung instead of "It is truly meet.")

Mag - ni - fy, O my soul,

her who is more hon' - ra - ble and more ex - alt - ed in

glo - - - ry than the heav'n - ly hosts.

I be - hold a strange and won - der-ful myst' - - - ry: 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.

The musical notation is in G clef, common time, and consists of two staves of music. The first staff begins with a dotted half note followed by eighth notes. The lyrics "Let us, there - fore, praise _____ and mag - ni - fy, _____" are written below the notes. The second staff continues the melody with eighth and sixteenth notes, ending with the lyrics "mag - ni - fy _____ him. _____". The music features several grace notes and slurs.

The musical notation consists of four staves of music in G clef, common time, and a key signature of one flat. The lyrics are integrated into the music. The first staff begins with a note labeled "Ison". The second staff starts with "The Lord _____ hath _____. The third staff begins with "sent _____ a re - demp - - -". The fourth staff starts with "tion to his _____. The fifth staff begins with "peo - - - ple, to his peo - - - ple.". The music features various note values including eighth and sixteenth notes, and rests. Measure lines connect the notes across the staves.

*(Repeat the Communion Hymn after chanting each of the following verses,
and conclude with Alleluia below.)*

- (1) He hath enjoined His covenant for ever; holy and terrible is His name. (Psalm 110:8)
- (2) The fear of the Lord is the beginning of wisdom; all they that foster this have a good understanding. (Psalm 110:9)
- (3) His praise abideth unto ages of ages. (Psalm 110:10)

The musical notation consists of three staves of music in G clef, common time, and a key signature of one flat. The lyrics are "Al - le - lu - - - i - - - a," repeated twice. The music features eighth and sixteenth notes, and rests. Measure lines connect the notes across the staves.

(Instead of "We have seen the true light," sing the Troparion of the Feast on page 154 of this book.)