

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.)

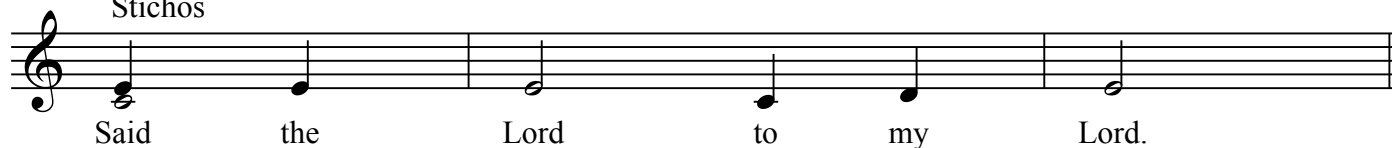
Sing Three Times

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

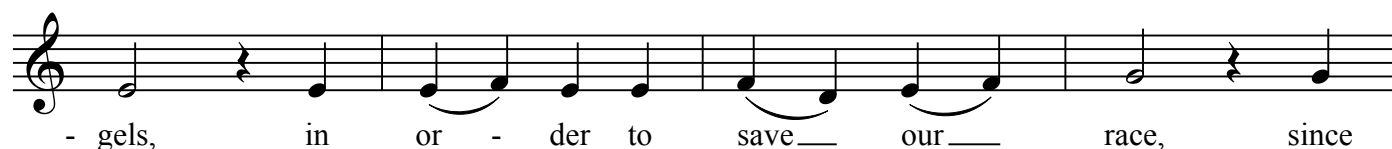
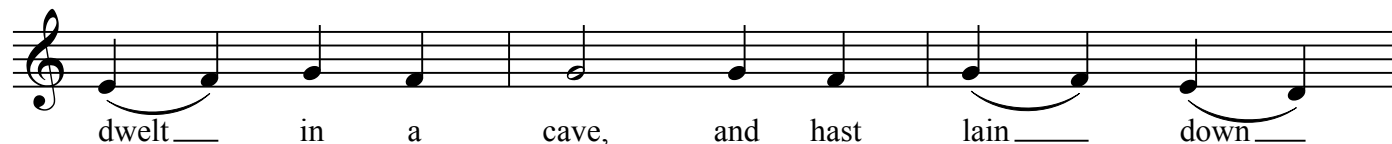
And in the Aposticha, sing the following Idiomela in Tone 8.

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



Idiomelon



Stichos Fast

Slow



Idiomelon

How shall I des - cribe___ this great myst' - ry?

For thē 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. Thē Un - seen___ is___

seen, thē 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.

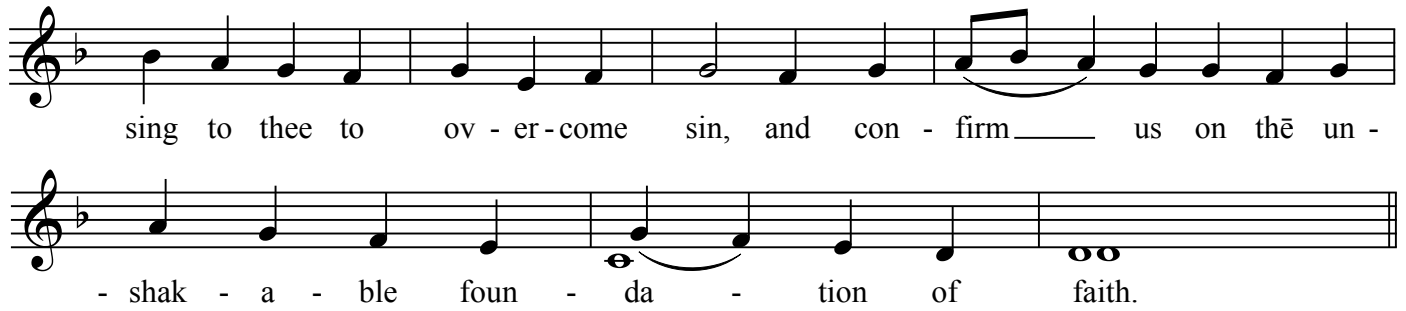
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Ode 1

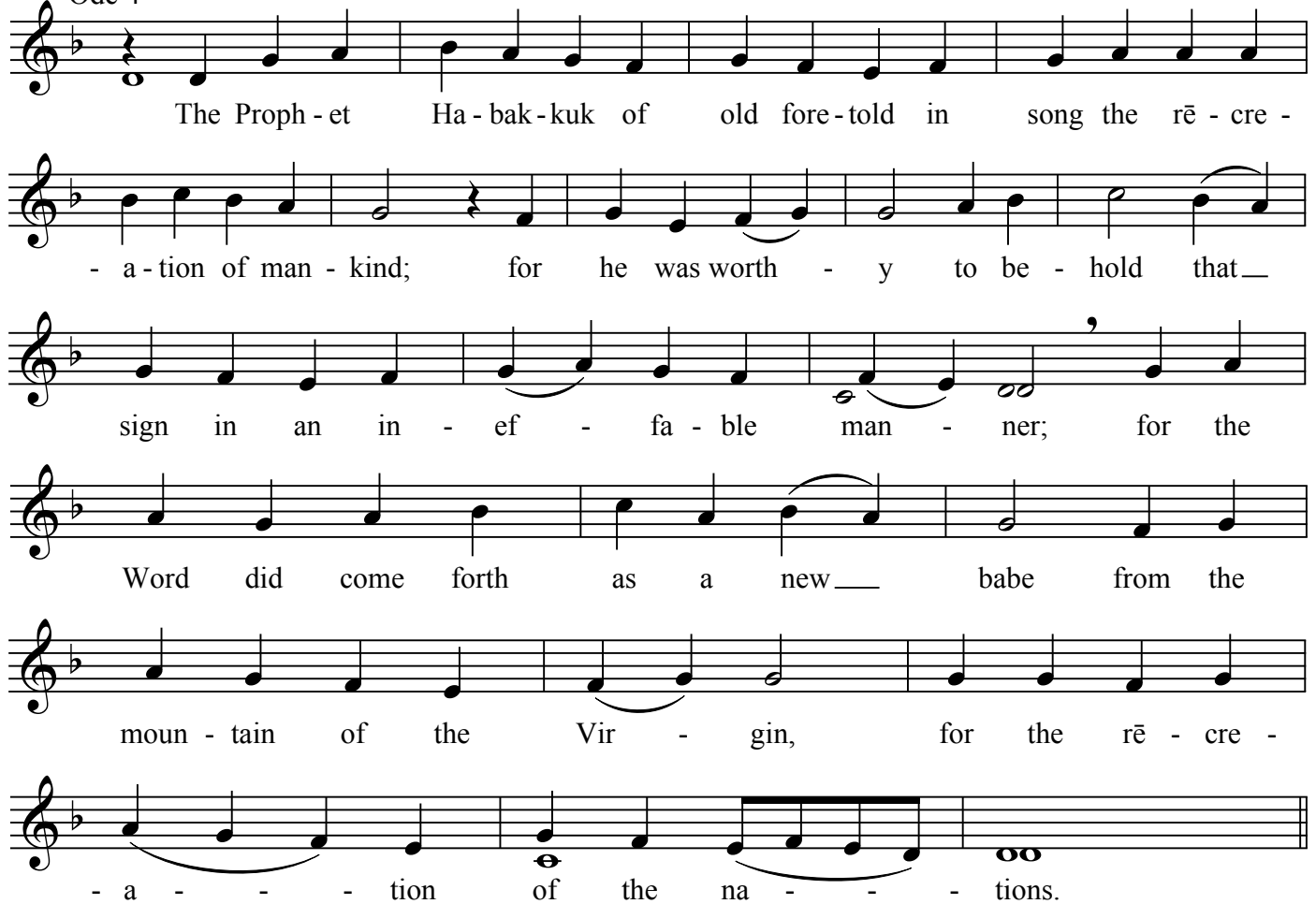
Ison The Lord per - formed a mir - a - cle and saved the peo -
- ple when of old he turned the moist waves of the
sea in - to dry land. And hav - ing
been born now of a Vir - gin by his own choice, he hath
trod - den for us the way to heav - - en, be - ing
e - qual to the Fa - ther and to men in
es -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

Ode 3

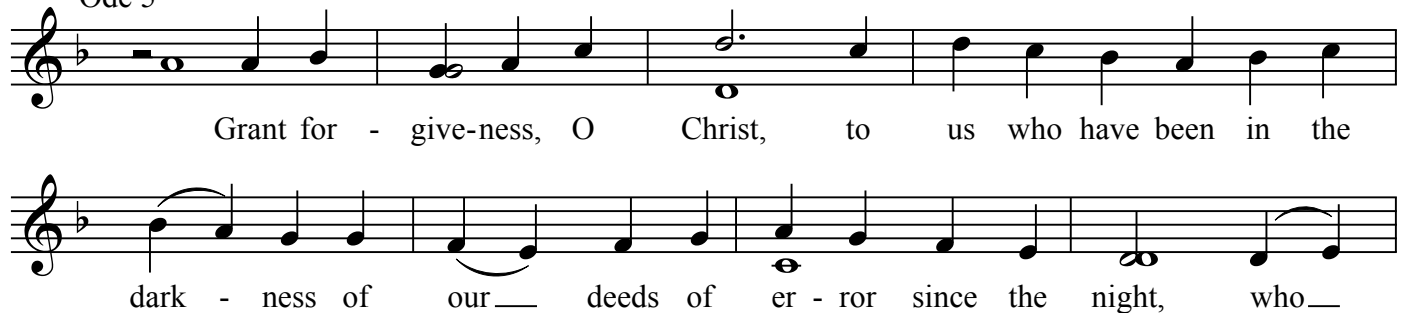
In - cline, O glo - ri - ous Ben - e - fac - tor, to the praise of thy
ser - vants, a - bol - ish - ing the boast - ing of the
proud ad - ver - sar - - y. And help us who



Ode 4



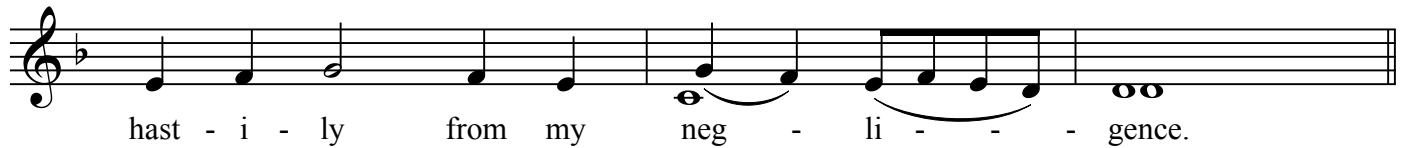
Ode 5



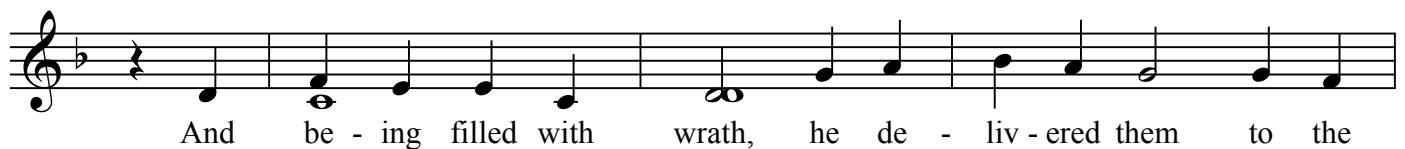
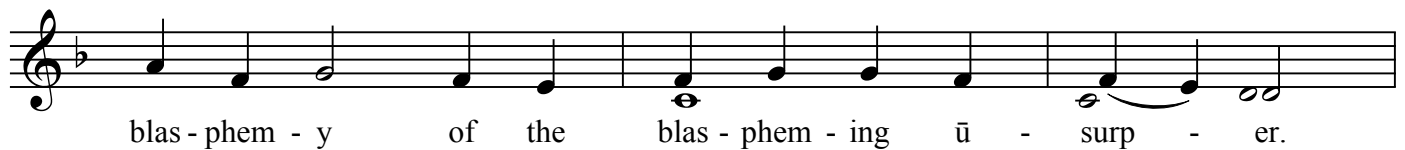
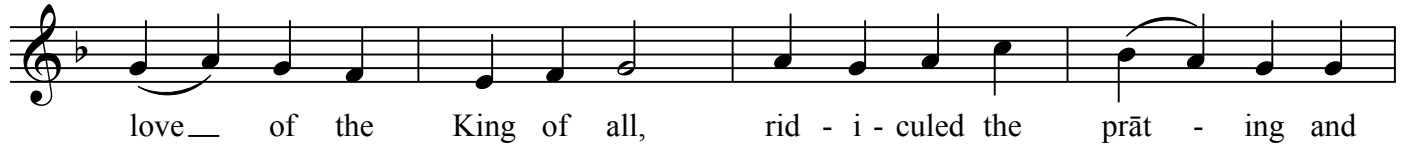
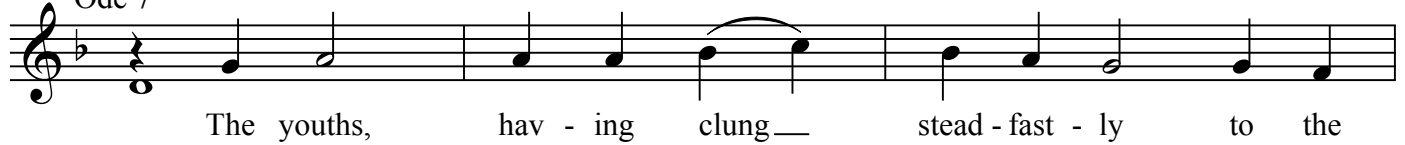
ea - ger - ly praise thee, since thou art the
Ben - e - fac - tor; that thou may hasten to
us and pre - pare for us a good way,
where-in if we walk we shall find glo - ry and hon - our.

Ode 6

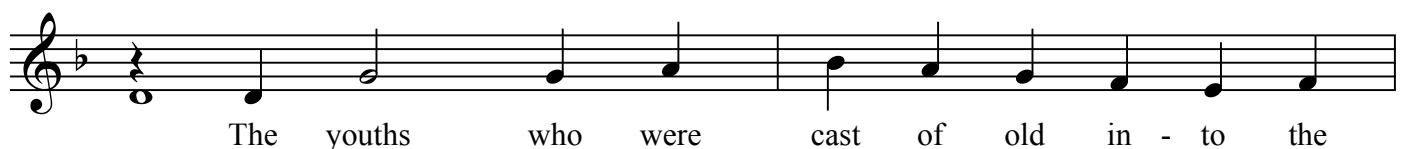
Ver - i - ly, Jo - nah when he was in the
depths of the sea, begged to ascend to thee
and to be res - cued from the tem - pest. But as for me,
hav - ing been pierced by the ar - rows of the ty - rant, in
thee I seek re - fuge, O ē - vil - de - stroy - ing
Christ. Has - ten thou to me and de - liv - er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



Ode 7



Ode 8



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 thē 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 - sents

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

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

babes, mock - ing him.

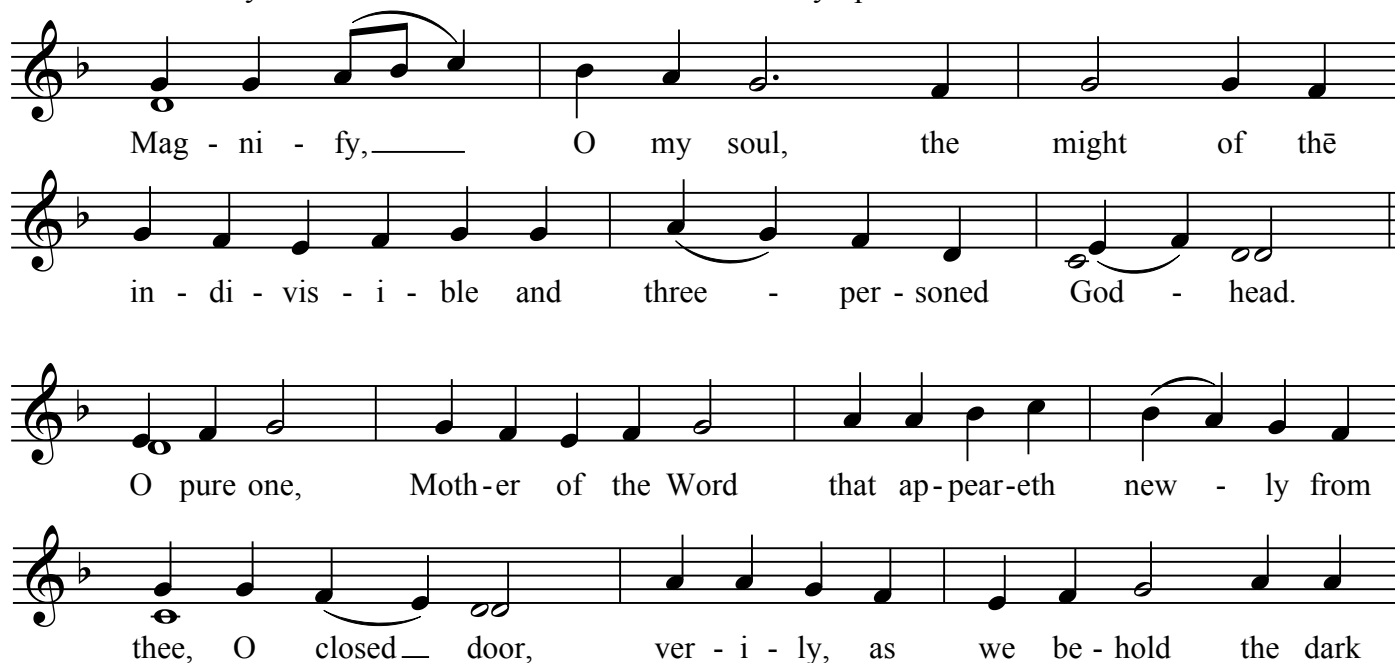
Ode 9 - Second Canon

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

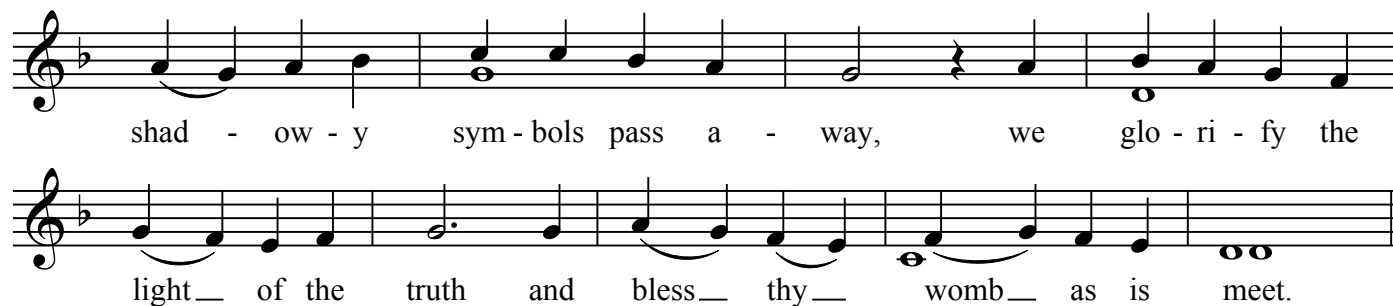


Ver - i - ly, it is eas - i - er for us to en - dure — si - lence
since there is no dread dan - ger there - from for us. But be -
- cause — of our strong de - sire, O Vir - gin, and Moth - er of
same - ness, to in - dite well - bal - anced songs of praise, this be -
- com - eth in - deed — on - er -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

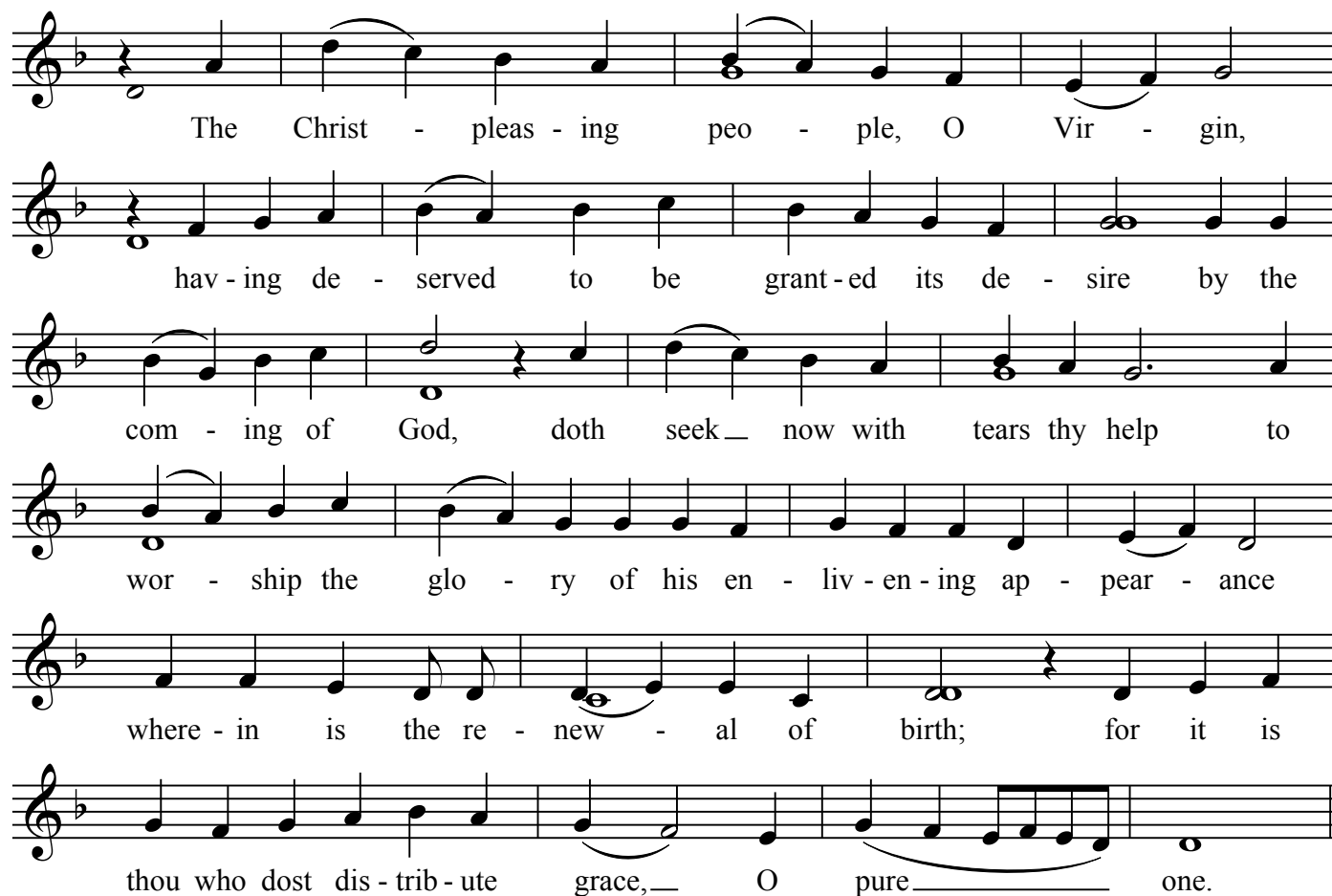
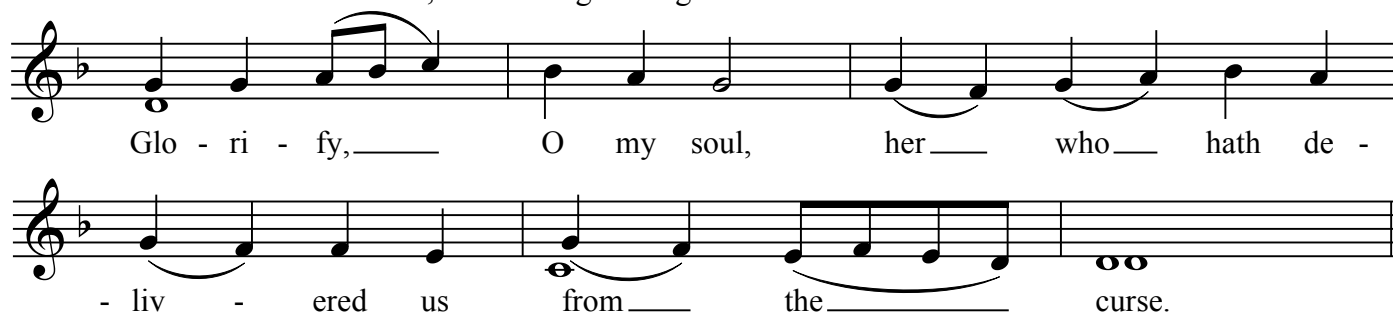
Chanter: Glory to the Father and to the Son and to the Holy Spirit.



Mag - ni - fy, — O my soul, the might of 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



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



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 thē 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 Exaposteilarion and Praises for the Feast,
as on pages 168-172 of this book. Then sing the following Glory in Tone 6.*

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

Slow

To - day thē 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 thē 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.