

ABBREVIATED RUBRICS FOR SUNDAY, DECEMBER 31, 2017
SUNDAY AFTER NATIVITY OF CHRIST, WHICH FALLS ON THE
APODOSIS (LEAVE-TAKING) OF THE NATIVITY OF CHRIST

VENERABLE MELANIA THE YOUNGER OF ROME; HIEROMARTYR ZOTIKOS OF ROME, THE FRIEND OF
ORPHANS; BLESSED THEOPHYLACT, ARCHBISHOP OF OCHRID

NOTE TO CLERGY: Remember to include this special petition in the Great Litany in all services before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

GREAT VESPERS ON SATURDAY, DECEMBER 30; TONE 5

1.) *Great Vespers begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Come, let us worship and fall down before God our King.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

2.) *The reader then says Psalm 103, and then the deacon offers the Great Litany.*

3.) *We chant "O Lord, I Have Cried" in Tone 5 with ten troparia:*

(Nassar 168-169; Kazan Vesp. 58-69)

Verse 10. Bring my soul out of prison, that I may praise Thy Name.

With Thy noble Cross, O Christ, Thou hast put the devil to shame, and with Thy Resurrection Thou hast annihilated the thorn of death. Thou hast saved us, too, from the gates of death. Wherefore, do we glorify Thee, O only begotten One.

Verse 9. The righteous shall wait for me until Thou recompense me.

The Bestower of Resurrection to mankind was verily led like a lamb to slaughter. Therefore, the captains of Hades were terrified by Him, and its portals of agony were lifted; for Christ the King of glory hath entered it, saying to those in bonds, Come ye out! And to those in darkness, Be ye manifest!

Verse 8. Out of the depths have I cried to Thee, O Lord, Lord hear my voice.

The wonder is verily great; for the Creator of unseen creatures hath suffered in the flesh for His love of mankind; and the deathless One hath risen up. Come ye, therefore, O tribes of the nations, let us bow to Him in worship; for by His compassion have we been liberated from disobedience and have learned how to praise the one God in three Persons.

(Nassar 396-397)

For the Nativity in Tone Two

Verse 7. *Let Thine ears be attentive to the voice of my supplication.*

Come, let us rejoice in the Lord, proclaiming the present mystery; for He hath broken the middle wall of partition, and the flaming spear shall turn about, and the Cherubim shall admit all to the Tree of Life. As for me, I shall return to enjoy the bliss of paradise from which I was driven away before, by reason of iniquity; for the likeness of the Father, and the Person of His eternity, which it is impossible to change, hath taken the likeness of a servant, coming from a Mother who hath not known wedlock; free from transubstantiation, since He remained as He was, true God, and took what had not been, having become Man for His love of mankind. Wherefore, let us lift our voices unto Him crying, O Thou Who wast born of the Virgin, O God, have mercy upon us.

Verse 6. *If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness, that Thou mayest be feared.*

When the Lord Jesus was born of the holy Virgin, the whole creation was lighted, the shepherds keeping watch, the Magi worshipping, the angels praising, and Herod trembling; for the God and Savior of our souls hath appeared in the flesh.

Verse 5. *Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.*

Thy kingdom, O Christ God, is a kingdom of all ages; and Thy rule is from generation to generation; for Thou Who wast incarnate of the Holy Spirit and became Man from Mary the ever-Virgin, hast caused a light to shine on us by Thy presence, O Christ God; O Light of Light, O Radiance of the Father, Thou hast illuminated all creation; and every breath doth praise Thee, O Likeness of the glory of the Father. Wherefore, O everlasting God, Who art before eternity, Who didst shine forth from the Virgin, O God, have mercy upon us.

Verse 4. *From the morning watch until night, from the morning watch let Israel trust in the Lord.*

What shall we render to Thee, O Christ, for that Thou didst appear on earth as a man for our sake? Verily, every individual of the creatures Thou didst create shall offer Thee thanksgiving. The angels shall tender Thee praise; the heavens, the star; the Magi, gifts; the shepherds, wonder; the earth, the cave; the wilderness, the manger; and we men, a virgin Mother. Wherefore, O God before the ages, have mercy upon us.

(HTM December Menaion 230)

For the Sunday after the Nativity in Tone One (***Thou art the joy***)

Verse 3. *For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.*

Let us all honor the forefather of the Most High God, * even the great King David, for from him there is come forth * a rod, even the Virgin, and of her in truth * Christ the Flower is risen up, * Who from corruption hath rescued Adam and Eve, * in His mercy forming them anew.

Verse 2. *Praise the Lord, all ye nations; praise Him, all ye people.*

Joseph, the Virgin's betrothed, clearly saw in deep old age * the things the Prophets foretold now fulfilled manifestly, * when a strange betrothal fell unto his lot, * and when Angels instructed him, * as they cried: Glory to God, for upon the earth * He hath given peace to all mankind.

Verse 1. For His mercy is great toward us, and the truth of the Lord endureth forever.

Let us all honor the Brother of God with songs and hymns, * who was a worthy hierarch, and with ven'erable courage * shone in holy martyrdom; now by his prayers, * O Lord Jesus, our only God, * Thou Who wast swaddled within a manger and cave, * save all them that sing Thy praise with hymns.

(Nassar 413)

DOXASTICON FOR THE SUNDAY AFTER THE NATIVITY IN TONE SIX

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

Let us celebrate the memory of David the Prophet-king of true worship, and with him James the Apostle, the first of Bishops; so that, being saved from error by their teachings, we may glorify Christ Who shone forth incarnate from the Virgin to save our souls.

(Nassar 397)

DOXASTICON FOR THE NATIVITY IN TONE TWO

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

When Augustus became supreme ruler of the earth, the multiplicity of rule among men ceased. And when Thou becamest human from the spotless one, the worship of many heathen gods also ceased. Then the cities came under one worldly rule; and the nations believed in one divine supremacy. The nations were enrolled by an order of Caesar; but we believers were enrolled in the name of Thy Divinity, O our incarnate God. Wherefore, great are Thy mercies, glory to Thee.

- 4.) *The Entrance is made with the censer, and we chant “O Gladsome Light ...” ([Chant](#)) ([Choral](#)) followed by the Prokeimenon “The Lord is King ...” in Tone 6 with its stichoi.*

SATURDAY PROKEIMENON IN TONE SIX

Deacon: The Evening Prokeimenon!

Choir: The Lord is King, and hath clothed Himself with majesty. (ONCE)

Verse 1. The Lord is robed; He is girded with strength. (Refrain)

Verse 2. For He has established the world so that it shall never be moved. (Refrain)

- 5.) *The deacon offers the Litany of Fervent Supplication, and the people then say the Evening Prayer “Vouchsafe, O Lord.” The deacon offers the Litany of Supplication, and the priest offers “The Peace” and the Prayer of the Bowing of Heads.*

- 6.) *At the Aposticha, we chant the following:*

(Nassar 170; Kazan Vesp. 138-141)

APOSTICHA FOR THE RESURRECTION IN TONE FIVE

O Christ Savior, Who didst become incarnate without leaving heaven, Thee do we magnify with the voices of song; for Thou didst accept the Cross and death for the sake of our human race; for Thou art the Lord, the Lover of mankind. Thou didst demolish the gates of Hades, rising on the third day, and saving our souls.

Verse 1. The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength.

Thy side being stabbed, O Giver of life, didst nevertheless overflow for all with springs of forgiveness, life, and salvation. And accepting death in the flesh, Thou didst bestow on us deathlessness. And dwelling in a tomb, Thou didst free us and raise us in glory with Thee, since Thou art God. Wherefore, do we exclaim to Thee, O Lord, Lover of mankind, glory to Thee.

Verse 2. For He has established the world so that it shall never be moved.

Wonderful is Thy Crucifixion and Thy descent to Hades, O Lord, Lover of mankind; for Thou didst lead it captive, since Thou art God, raising with Thee in glory those who of old had been chained. Thou didst open to them paradise and didst make them worthy to enjoy it. Grant us, therefore, forgiveness of sins, Who glorify Thy third-day Resurrection, and prepare us for dwellings in paradise, since Thou art compassionate.

Verse 3. Holiness befits Thy house, O Lord, forevermore.

O Thou Who, for our sake, didst submit to sufferings in the flesh, and Who didst rise from the dead in three days, heal the sufferings of our bodies and lift us up from our heavy sins, O Lover of mankind, and save us.

(Nassar 414)

DOXASTICON FOR SUNDAY AFTER THE NATIVITY IN TONE SIX

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

Thy Nativity hath become a memorial for the Priests, might and happiness for kings; and in it we take pride, saying, Our Father Who art in heaven, hallowed be Thy Name, O Lover of mankind.

(Nassar 402)

DOXASTICON OF THE NATIVITY IN TONE FOUR

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

O Christ God, Thou hast dwelt in a cave, and a manger did receive Thee. The Magi with the shepherds worshipped Thee, thus fulfilling the preaching of the Prophets; and the angelic powers wondered, lifting their voices and saying, Glory to Thy condescension, O Thou only Lover of mankind.

7.) *We then say the Prayer of St. Simeon ([Chant](#)) ([Choral](#)) and the Trisagion Prayers. Then, we chant the apolytikia of the day.*

(Nassar 171; Kazan Vesp. 169)

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

(Nassar 414)

APOLYTIKION OF SUNDAY AFTER THE NATIVITY IN TONE TWO

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

Proclaim, O Joseph, to David, the grandparent of God, the amazing wonders; for thou hast seen a Virgin great with child; for with the shepherds thou didst give glory, with the Magi thou didst

worship, and by the angel it was revealed to thee. Wherefore, plead thou with Christ God to save our souls.

(Nassar 402)

APOLYTIKION OF THE NATIVITY IN TONE FOUR

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

Thy Nativity, O Christ our God, hath given rise to the light of knowledge in the world; for they that worshipped the stars did learn there from to worship Thee, O Sun of justice, and to know that from the east of the Highest Thou didst come. O Lord, glory to Thee.

8.) *The Priest then offers the Dismissal.*

THE DISMISSAL

Priest: May He Who was born in a cave and lay in a manger for our salvation, and rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the holy and righteous Joseph the Betrothed, David the Prophet and King, and James the Brother of God; of our Venerable Mother Melania the Younger of Rome; Hieromartyr Zotikos of Rome, the friend of orphans; and Blessed Theophylact, Archbishop of Ochrid, whose memory we celebrate, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

ORTHROS ON SUNDAY, DECEMBER 31, 2017
TONE 5 / EOTHINON 8

1.) *Orthros begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

2.) *The people then say the Trisagion Prayers.*

3.) *The three troparia starting with “O Lord, save Thy people” are always read plainly or simply intoned but NEVER chanted in an assigned tone.*

4.) *All six of the Orthros Psalms must be read plainly, without intonation, in their entirety. Please note:*

***In the Kazan Byzantine Music volume for Orthros (Page 2), there is an omission in the first introductory stichos. It should read, “Glory to God in the highest, and on earth peace, goodwill toward men.” Please make this correction in your books.*

5.) *After the Great Litany and the priest’s exclamation “For unto Thee are due...” we chant “God is the Lord” with its stichoi and the apolytikia of the day.*

“GOD IS THE LORD” IN TONE FIVE

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 1. O give thanks unto the Lord and call upon His Holy Name. (*Refrain*)

Verse 2. All nations compassed me about: but in the Name of the Lord will I destroy them. (*Refrain*)

Verse 3. This is the Lord’s doing; it is marvelous in our eyes. (*Refrain*)

(Nassar 171; Kazan Orth. 21)

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

(Nassar 414)

APOLYTIKION OF SUNDAY AFTER THE NATIVITY IN TONE TWO

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

Proclaim, O Joseph, to David, the grandparent of God, the amazing wonders; for thou hast seen a Virgin great with child; for with the shepherds thou didst give glory, with the Magi thou didst worship, and by the angel it was revealed to thee. Wherefore, plead thou with Christ God to save our souls.

(Nassar 402)

APOLYTIKION OF THE NATIVITY IN TONE FOUR

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

Thy Nativity, O Christ our God, hath given rise to the light of knowledge in the world; for they that worshipped the stars did learn there from to worship Thee, O Sun of justice, and to know that from the east of the Highest Thou didst come. O Lord, glory to Thee.

- 6.) *The Little Litany and the priest's exclamation "For Thine is the might..."*
- 7.) *The Poetic Kathismata are from the Octoechos for Tone 5 (Nassar 171-172; Kazan Orthros 37). The anti-theotokia are for the leave-taking of the Nativity (HTM December Menaion 217).*

FIFTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

Let us laud the honored Cross of the Lord; let us honor with song His holy Burial; let us glorify His divine Resurrection; for He hath raised the dead from the graves, since He is God, and hath led captive the might of death and the power of Diabolus, and hath shed light on those who are in Hades.

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

Thou hast been called dead, O Lord, Who hast caused death to die. And Thou wast placed in a grave, O Thou Who hast emptied the grave. Above, the soldiers guarded the tomb, but below, Thou didst raise the dead who were from eternity. Wherefore, O Lord Almighty, the Incomprehensible, glory to Thee.

(For the Nativity) *Both now and ever, and unto ages of ages. Amen.*

Come, ye faithful, let us see where Christ the Savior hath been born; let us follow with the kings, even the Magi from the East, unto the place where the star doth direct their journey. For there, the Angels' hosts sing praises ceaselessly; shepherds in the field offer a fitting song, while saying, Glory in the highest to Him this day born within the cave from the pure Virgin and Theotokos in Bethlehem of Judea.

Second Kathisma

After Thy third-day Resurrection and the worship of the Disciples, O Lord, Peter cried to Thee: The women made bold to Thee, but I cowered fearing; the thief did speak of Thy Divinity, and I denied Thee ungratefully. Wouldest Thou still, I wonder, call me Disciple, or make me a fisher of the deep? Nevertheless, O God, receive me, repentant, and save me.

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

The transgressors of the law, O merciful Lord, nailed Thee between two thieves and stabbed Thy side with a spear. And Thou didst submit to burial, O Thou Who didst invade the gates of Hades, and didst rise in three days. Wherefore, the women hastened to behold Thee, and told the good tidings of Thy Resurrection to the Apostles, O Savior transcendent in height, and praised of angels. Wherefore, O blessed Lord, glory to Thee.

(For the Nativity) *Both now and ever, and unto ages of ages. Amen.*

Why, O Mary, marv'lest thou, amazed at that which is in thee? Because I have given birth in time unto the timeless Son, yet none hath taught me concerning my Child's conception: without a man am I, how shall I bear a Son? Who hath ever seen a birth without man's seed? But, as is written, where God willeth, the order of nature is overcome. Lo, Christ is born now of the pure Virgin in Bethlehem of Judea.

- 8.) [Benedictions \(Evlogetaria\) in Tone 5.](#) (*Red Service Book 62-63; Kazan Orthros 41-44*)
- 9.) *The Little Litany and the priest's exclamation "For blessed is Thy Name..."*
- 10.) *The Hypakoë, Anabathmoi and the [Prokeimenon](#) with its accompanying stichos are all from the Octoechos for Tone 5. (Nassar 172-173; Kazan Orth. 54-55)*
- 11.) *The priest's exclamation "For Holy art Thou, O our God, Who restest in the Holy Place," and the choir sings in Tone 2:*

[LET EVERYTHING THAT HATH BREATH](#)

Let everything that hath breath praise the Lord. (TWICE)

Stichos: Praise ye God in His saints; praise Him in the firm foundation of His power.

Let everything that hath breath praise the Lord.

- 12.) *The eighth Eothinon Gospel (John 20:11-18) is chanted from the Holy Table.*
- 13.) *We read "In that we have beheld the Resurrection of Christ ..." (Kazan Orthros, 66)
**In the last line of this prayer in several Archdiocesan publications, there is an erroneous omission. It should read: "for in that He endured the Cross for us, He hath destroyed death by death." Please make this correction in your books.*
- 14.) *We read Psalm 50. (Nassar, 82; Serv. Bk., 66; Kazan Orthros, 66)*
- 15.) [Troparia following Psalm 50](#) as usual. (*Serv. Bk., 67; Kazan Sun. Mat., 67-68*)
- 16.) *Next follows the Intercession for Orthros.*

[THE INTERCESSION¹](#)

Deacon: O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy,

¹ Saints of particular local veneration may be included among the Saints of their same classification at the discretion of the pastor.

glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the holy and righteous Joseph the Betrothed, David the Prophet and King, and James the Brother of God; of our Venerable Mother Melania the Younger of Rome; Hieromartyr Zotikos of Rome, the friend of orphans; and Blessed Theophylact, Archbishop of Ochrid, whose memory we celebrate today, and of all the saints: we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.

*The choir sings “Lord, have mercy” **twelve times**, and the priest exclaims “Through the mercies and compassions...”*

17.) *Next follows the Kontakion, Oikos and Synaxarion.*

KONTAKION AND OIKOS FOR THE SUNDAY AFTER NATIVITY (Plain Reading)

Godly David on this day is filled with gladness of spirit; Joseph also joineth James in offering glory and praises. They rejoice, for as Christ’s kinsmen, they have received crowns: and they praise the One ineffably born upon earth as they cry out with a great voice: O Lord of mercy, save them that honor Thy Name.

By an ineffable counsel, He Who is fleshless is born in the flesh. The Uncircumscribable is now circumscribed with a body, and He preserveth both essences without change. He taketh a beginning, Who by nature is without beginning and alone transcendeth time. Seen as an infant is He Who surpasseth perfection. Carried in arms is He Who beareth the universe. Therefore, at His own Birth, as God He crowneth them that are honored with being His kinsmen. As we glorify them with faith, let us cry out unceasingly: O Lord of mercy, save them that honor Thy Name.

THE SYNAXARION (Plain Reading)

On December 31 in the Holy Orthodox Church, we take leave of the Nativity of Christ, and we commemorate our Venerable Mother Melania the Younger of Rome; Hieromartyr Zotikos of Rome, the friend of orphans; and Blessed Theophylact, Archbishop of Ochrid.

On the Sunday after the Nativity of Christ, we commemorate the holy and just Ancestors of God: Joseph the Betrothed of the Holy Virgin, our Lady the Theotokos; James the Brother of the Lord and the First Bishop of Jerusalem; and David the Prophet and King.

Verses

I honor Joseph, the Betrothed of the Virgin, who to be her protector was alone chosen. Thou art a carpenter’s son, but also the brother of the Lord that built all with a word, O blest James. What shall I say, seeing that the Lord testifieth, as a man after Mine own heart, I have found David. David committed adultery and murder, yet God forgave him and glorified him above all the kings of Israel. He gave him the great grace to compose the most beautiful penitential prayers (the Psalms) and to prophesy the coming of Christ. Thus, God was not ashamed to take upon Himself

flesh from David's seed. God designated Joseph to protect the Most-holy Virgin, and imparted to him great honor in the plan of the salvation of mankind. Although Joseph was of the royal lineage of David, he was a humble carpenter in Nazareth. At the age of 80, Joseph took the Most-holy Virgin from the Temple in Jerusalem and into his home. He entered into rest at the age of 110. The Apostle James is called the "Brother of the Lord" because he was the son of the righteous Joseph the Betrothed. James greatly loved Jesus and, according to tradition, he traveled to Egypt with the Most-holy Virgin and Joseph, when Herod sought to slay the newborn King.

By their holy intercessions, O God, have mercy upon us and save us. Amen.

18.) *We chant the katavasias of the both Canons of the Nativity of Christ (Nassar 404-406). We do not sing the magnificat "More honorable" but instead the ninth odes of both Canons. After, we sing the ninth katavasias of both Canons.*

KATAVASIAS OF BOTH CANONS OF CHRIST'S NATIVITY IN TONE ONE

Ode 1 (1). Christ is born, glorify Him. Christ is come from heaven, receive Him. Christ is on earth, be ye elevated. Sing to the Lord, all the earth; and ye nations, praise Him with joy; for He hath been glorified.

Ode 1 (2). The Lord performed a miracle and saved the people when of old He turned the moist waves of the sea into dry land. And having been born now of a Virgin by His own choice, He hath trodden the way for us to Heaven, being equal to the Father and to men in essence; therefore, do we glorify Him.

Ode 3 (1). Let us cry unto the Son, born of the Father before the ages without transubstantiation, Christ God Who hath been incarnate in these last days of the Virgin, without seed, shouting, O Thou Who hath elevated our state, Thou art holy, O Lord.

Ode 3 (2). Incline Thine ear, O glorious benefactor, to the praise of Thy servants, abolishing the boasting of the proud adversary. And help us who sing to Thee to overcome sin, and confirm us on the unshakeable foundation of faith.

Ode 4 (1). O praised Christ, a stem hath come out of Jesse, and from it hast sprouted a Flower from a dense and shadowed mountain, O immaterial God, coming incarnate from the Virgin that hath not known man. Glory, therefore, to Thy might, O Lord.

Ode 4 (2). The Prophet Habakkuk of old foretold in song the re-creation of mankind; for he was worthy to behold that sign in an ineffable manner; for the Word did come forth as a new Babe from the mountain of the Virgin, for the re-creation of the nations.

Ode 5 (1). Since Thou art the God of peace and the Father of mercies, O Lover of mankind, Thou didst send to us the great Messenger of Thy mind, granting us Thy peace. Therefore, have we been led aright to the light of divine knowledge, glorifying Thee as we come out of darkness.

Ode 5 (2). Grant forgiveness, O Christ, to us who have been in the darkness of our deeds of error since the night, who eagerly praise Thee, since Thou art our Benefactor; that Thou mayest hasten to us and prepare for us a good way, wherein if we walk we shall find glory and honor.

Ode 6 (1). The sea-monster did disgorge Jonah from its belly, as it received him safely like a fetus. As for the Word, when He dwelt in the Virgin, taking from her a body, He was born, preserving her without corruption, and without transubstantiation, preserving His Mother without harm.

Ode 6 (2). Verily, Jonah when he was in the depth of the sea, begged to ascend to Thee and to be rescued from the tempest. But as for me, having been pierced by the arrows of the tyrant, in Thee I seek refuge, O evil-destroying Christ. Hasten Thou to me and deliver me hastily from my negligence.

Ode 7 (1). The youths having grown together in true worship, despising the command of the infidel, were not dismayed by the threat of fire; but were singing as they stood in the midst of the flames: Blessed art Thou, God of our fathers.

Ode 7 (2). The youths having clung steadfastly to the love of the King of all, ridiculed the prating and blasphemy of the blaspheming usurper. And being filled with wrath, he delivered them to the terrible fire which did not harm them. Wherefore, they lifted their voices to the Master, saying: Blessed art Thou unto all ages.

Ode 8 (1). Verily, the dewy furnace did shadow the sign of the supernatural wonder; for it burned not the youths whom it received, as the fire of divinity also burned not the womb of the Virgin in which it dwelt. Wherefore, let us offer praise with song, saying: Let all creation praise the Lord, exalting Him forevermore, to the end of ages.

We praise, we bless, and we worship the Lord.

Ode 8 (2). The youths who were cast of old into the fire and remained unburned, were a sign of the womb of the Maiden who gave birth supernaturally while yet sealed. These two matters grace hath accomplished through one miracle, arousing the nations to praise.

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

NINTH ODE OF THE FIRST CANON OF CHRIST'S NATIVITY IN TONE ONE

Magnify, O my soul, her who is more honorable and more exalted in glory than the heavenly hosts. I behold a strange and wonderful mystery: the cave a heaven, the Virgin a cherubic throne, and the manger a noble place in which hath lain Christ the uncontained God. Let us, therefore, praise and magnify Him.

Magnify, O my soul, the God born in flesh from the Virgin.

When the Magi saw a new and strange star appearing suddenly, moving in a wonderful way, and transcending the stars of heaven in brightness, they were guided by it to Christ, the King born on earth in Bethlehem, for our salvation.

Magnify, O my soul, the King born in a cave.

The Magi said: Where is the Child King, the newborn, Whose star hath appeared? For we have verily come to worship Him. And Herod, the contender against God, trembled, and began to roar in folly to kill Christ.

Magnify, O my soul, the God worshipped by the Magi.

Herod ascertained from the Magi about the time of the star by whose guidance they were led to Bethlehem to worship with presents Christ Who guided them, and so they returned to their country, disregarding Herod, the evil murderer of babes, mocking him.

NINTH ODE OF THE SECOND CANON OF CHRIST'S NATIVITY IN TONE ONE

Today the Virgin giveth birth to the Lord inside the cave.

Verily it is easier for us to endure silence since there is no dread danger therefrom for us. But because of our strong desire, O Virgin, and Mother of sameness, to indite well-balanced songs of praise, this becometh indeed difficult to us. Wherefore, grant us power to equal our natural inclination.

Glory to the Father, and to the Son, and to the Holy Spirit: Magnify, O my soul, the might of the indivisible and three-personed Godhead.

O pure one, Mother of the Word that appeareth newly from thee, O closed door, verily, as we behold the dark shadowy symbols pass away, we glorify the light of the truth and bless thy womb as is meet.

Both now and ever and unto ages of ages. Amen. Glorify, O my soul, her who hath delivered us from the curse.

The Christ-pleasing people, O Virgin, having deserved to be granted its desire by the coming of God, doth seek now with tears thy help to worship the glory of His enlivening appearance wherein is the renewal of birth; for it is thou who dost distribute grace, O pure one.

KATAVASIAS OF BOTH CANONS OF CHRIST'S NATIVITY IN TONE ONE

Ode 9 (1). *Magnify, O my soul, her who is more honorable and more exalted in glory than the heavenly hosts.*

I behold a strange and wonderful mystery: the cave a heaven, the Virgin a cherubic throne, and the manger a noble place in which hath lain Christ the uncontained God. Let us, therefore, praise and magnify Him.

Ode 9 (2). *Magi and shepherds came to worship Christ, Who was born in the city of Bethlehem.*

Verily it is easier for us to endure silence since there is no dread danger therefrom for us. But because of our strong desire, O Virgin, and Mother of sameness, to begin well-balanced songs of praise, this becometh indeed difficult to us. Wherefore, grant us power to equal our natural inclination.

19.) *The Little Litany and the priest's exclamation "For all the powers of Heaven..."*

20.) *Exaposteilaria: we chant "Holy is the Lord our God" (thrice) and "Exalt ye the Lord..." (Kazan Orthros 81). Then we chant the following:*

(Nassar 212; Kazan Orthros 96)

THE EIGHTH EOTHINON EXAPOSTEILARION IN TONE TWO

Verily, when Mary saw two angels inside the grave she was taken by surprise. And when she, knowing not Christ, but thinking Him the gardener, said to Him, Sir, where hast Thou placed the

body of Jesus? She knew from His voice that He was the Savior, and she obeyed Him when He said: Touch Me not; for I am going to My Father. Tell this to My brethren.

(HTM December Menaion 236)

THE EXAPOSTEILARION OF THE SUNDAY AFTER NATIVITY IN TONE TWO

*(**Upon that mount in Galilee**)*

Now with God's Brother, lauded James, * let us all sing the praises * of David, God's own ancestor; * and with them, godly Joseph, * the chaste Betrothed of God's Mother; * for in a godly fashion * they ministered to that divine * Birth of Christ in the city * of Bethlehem, * when with Angels, Magi, and watching shepherds, * they sang the hymn of praise to Him * as to their God and Master.

(HTM December Menaion 223)

THE EXAPOSTEILARION OF THE NATIVITY IN TONE THREE

*(**The original melody**)*

From the heights our Savior, Christ, * the Dayspring of the East, is come * to visit us; and we, who once * were in the shadow and the dark, * behold, now we have found the truth; * for from a holy Virgin, * the Lord hath been born today.

21.) We chant [“The Praises” in Tone 5](#) with eight troparia:

(Nassar 174-175; Kazan Orth. 135-144)

For the Resurrection in Tone Five

Verse 1. This glory shall be to all His saints.

The grave, O Lord, having been sealed by the transgressors of the law, Thou didst emerge from within like as Thou wast born of the Theotokos; for the incorporeal angels did not know how Thou wert incarnate. Likewise the guardian soldiers were not aware when Thou didst rise; for these two matters were concealed from all seekers. But the wonders appeared to those who worshipped the mystery in faith. Therefore, grant us, who offer praise, joy and Great Mercy.

Verse 2. Praise God in His sanctuary: praise Him in the firmament of His power.

O Lord, Thou hast demolished the everlasting gates and broken asunder the chains. Thou didst rise from the tomb, leaving behind Thy wrappings and ointments in the grave, in testimony of Thy true three-day Burial, and didst go before into Galilee, O Thou Who wert kept in a cave. Great, therefore, are Thy mercies, O ineffable Savior; have mercy upon us.

Verse 3. Praise Him for His mighty acts: praise Him according to His excellent greatness.

The women did hasten to Thy tomb to behold Thee, O Lord, Who didst suffer for us. And when they arrived, advancing, they saw an angel sitting on the stone rolled back from fear. And he shouted to them, saying: The Lord hath risen. Go and tell the Disciples that the Savior of our souls is risen from the dead.

Verse 4. Praise Him with the sound of the trumpet. Praise Him with the psaltery and harp.

O Lord Savior, Thou didst enter unto Thy Disciples, the doors being closed, as Thou didst come out of the sealed tomb, showing the sufferings of the flesh which Thou didst accept in long-suffering; for Thou didst submit to pains patiently since Thou art the seed of David. But since

Thou art the Son of God, Thou didst liberate the world. Great therefore, are Thy mercies, O incomprehensible Savior. Have mercy upon us.

(Nassar 408-409)

For the Nativity in Tone Four

Verse 5. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs. Rejoice, O righteous ones, and ye heavens be glad. Sing with joy, ye mountains, for the Nativity of Christ. The Virgin sitteth like the Cherubim, holding in her bosom God the incarnate Word; the shepherds do glorify Him Who was born. The Magi offer presents to the Lord, and the angels give praise, saying, O Lord, hidden from comprehension, glory to Thee.

Verse 6. Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

The Father hath been pleased and satisfied; the Word hath become flesh; and the Virgin hath given birth to incarnate God. The star declareth, the Magi worship, the shepherds wonder, and creation rejoiceth.

Verse 7. The Lord said to my Lord, Sit Thou at my right hand until I make Thine enemies Thy footstool.

O Virgin Theotokos, O thou who hast given birth to the Savior, thou hast revoked the ancient curse of Eve; for thou hast become a Mother according to the will of God, carrying in thy bosom God the incarnate Word. Verily, the mystery is inscrutable; but we all glorify it with faith only, crying with thee and saying, O incomprehensible Lord, glory to Thee.

Verse 8. From the womb, before the morning star, I begot Thee. The Lord hath sworn, and He shall not repent.

Come, let us praise the Mother of the Savior, who appeared a Virgin even after birth-giving, crying, Rejoice, O living temple of God the King, in whom Christ having dwelt worked salvation. Wherefore, we with Gabriel do praise, and with the shepherds do glorify thee, crying: O Theotokos, intercede with Him incarnate of thee to save us.

(Nassar 415)

THE DOXASTICON OF THE SUNDAY AFTER NATIVITY IN TONE EIGHT

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

The blood, fire and pillars of smoke are the miracles of the earth which Joel foresaw; for the blood is the Incarnation, the fire is the Divinity, and the pillars of smoke are the Holy Spirit which descended on the Virgin and scented the world. Wherefore, great is the mystery of Thine Incarnation, O Lord, glory to Thee.

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

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art Thou, O Christ our God, Who is thus well pleased, glory to Thee.

22.) *We chant the [Great Doxology in Tone 8](#) (Red Service Book 75-76, Kazan 235-238), followed by:*

(Red Service Book 76; Kazan Orthros 239)

TROPARION IN TONE EIGHT

Having risen from the tomb, and having burst the bonds of Hades, Thou didst loose the condemnation of Death, O Lord, releasing all mankind from the snares of the enemy. Having manifested Thyself to Thine Apostles, Thou didst send them forth to proclaim Thee; and through them Thou hast granted Thy peace unto the civilized world, O Thou Who alone art plenteous in mercy.

- *For the Divine Liturgy Variables, click the link at the [Online Liturgical Guide](#).*

Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, and The Psalter of the Seventy, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.