



## The NATIVITY OF CHRIST

December 25

Vespers Stichera

Second Mode

Intonation: #7

**Andante**  $\text{J}=94$

Verse #1

Ἐκ βαθέων ἐκέκραξα

F G > >

Out of the depths have I cried un - to Thee, O Lord;

E > Un.

O Lord, \_\_\_\_\_ hear my \_\_\_\_\_ voice.

## Stichera A

Δεῦτε ἀγαλλιασώμεθα

Come, let us re - joice in\_\_ the Lord as we de - clare this pre - sent

mys - ter - y. The mid - dle wall of par - ti -

- tion is bro - ken \_\_\_\_\_ a - sun -

---

**Hard Chromatic**  
 der; the flam - ing sword\_ is\_\_\_\_ turned\_\_\_\_\_

back, the Cher - u - bim with - draw\_\_\_\_\_ from the\_\_\_\_\_

Tree\_\_\_\_\_ of\_\_\_\_\_ Life, and I par - take of the

Par - a - dise\_\_\_\_ of De - light, whence I was

cast out be - fore through dis - o - be - di - - -

ence. For the I - den - ti - cal Like - ness of the\_\_\_\_\_

Fa - ther, the Ex - press Im - age of His e - ter - - -

ni - - - - ty, tak - eth the form of\_\_\_\_\_

a ser - vant, and with - out\_\_\_\_ un - der - go -

ing change He com - eth forth from a Moth - - er

that\_\_\_\_ knew\_\_\_\_ not wed - lock. For that which He

was, He hath re-mained, e - - - - - even\_\_\_\_ true\_\_\_\_

God; and that which He was not, He hath tak - en

up - on\_\_ Him - self, be - com - ing man\_\_ out\_\_

of love\_\_\_\_\_ for\_\_\_\_\_ man. Un - to

Him\_\_\_\_\_ let us\_\_\_\_ cry: O God, Who art

born of a Vir - gin, have\_\_ mer - - - cy\_\_

on\_\_ us.

## Verse #2

Γενηθήτω τὰ ὄτα σου

F G >

>

F E

Let Thine ears be at - ten - tive to the voice\_ of my sup - - - -

Un.  
pli - ca - - - - - tion.

(Repeat Stichera A  
"Come let us rejoice...")

Verse #3

'Εὰν ἀνομίας παρατηρήσῃς

F G > > >

If Thou should-est mark in - iq - ui - ties, O Lord, O Lord, who shall stand?

> E >

For with Thee there is \_\_\_\_\_ for - give - ness.

Un.

Stichera B

Τοῦ Κυρίου Ἰησοῦ

G

When the Lord Je - sus was born of the ho - ly \_\_\_\_\_ Vir - -

F E

gin, all things\_\_\_\_ were\_\_\_\_ en - light - -

G >

ened. Yet while the shep-herds were a - bid - ing\_\_\_\_ in

the field, while the Magi did wor - - -  
 ship, while the Angels sang prais - - -  
 es, Her od was trou - bled.  
 For God hath ap-peared in the flesh, the Sav - iour  
 of our souls.

## Verse #4

Ἐνεκεν τοῦ ὀνόματός σου

F G > >  
 For Thy Name's sake have I pa-tient-ly wait-ed for Thee, O Lord;  
 F G >  
 my soul hath wait-ed pa-tient-ly for Thy word, my soul

hath hoped\_ in the\_\_\_\_ Lord.

(Repeat Stichera B  
"When the Lord Jesus...")

Verse #5

Ἄπο φυλακῆς πρωΐας

From the morn - ing watch un - til night, from the morn - ing watch

let Is - ra - el hope\_\_\_\_ in the\_\_\_\_ Lord.

Stichera C

Ἡ βασιλεία σου Χριστέ

Thy King-dom, O Christ God, is the King-dom of all

the\_\_\_\_ ag - es, and Thy sov - 'reign - ty

is in ev - ery gen - er - a - tion\_\_\_\_ and\_\_\_\_ gen - - -

er - a - tion. In - car - nate of the Ho - - - -  
 ly Spir - it and be - come\_ man of the Ev - -  
 er - vir - - - - gin Mar - y, Thou hast shined  
 light up - on us by Thy com - ing, O\_\_ Christ\_\_\_\_\_  
 God. O Light of Light, Ef - ful - gence of the Fa - -  
 ther, Thou hast made all\_\_ cre - - a - tion ra - - - -  
 di - - - - ant. Eve - ry breath prais - eth Thee, the Ex - press  
 Im - age of the Fa - - - - ther's glo - - - ry.

O Thou Who art, and hast ev- - - - -  
er been, and hast shone forth from  
a Vir - gin, O God, have mer - - - - -  
cy on us.

## Verse #6

"Οτι παρα τω Κυριω

For with the Lord there is mer - cy, and with Him is plen -  
te - ous re-demp-tion; and He shall re-deem Is - ra - el  
out of all his in - iq - ui - ties.

(Repeat Stichera C "Thy Kingdom, O Christ God...")

## Verse #7

Ἄινεῖτε τὸν Κύριον

O praise the Lord, all ye na-tions; praise— Him,— all ye  
peo - - - - ples.

## Stichera D

Τί σοὶ προσενέγκωμεν

What shall we of - fer Thee, O Christ? for Thou hast ap -  
peared— on— earth as man— for our— sakes. Of  
all the crea - tures— made by—— Thee, each of -  
fer - eth— Thee—— thanks - giv - ing.

The An - gels of - fer Thee \_\_\_\_\_ the \_\_\_\_\_

hymn; the Heav - ens, the star; the Ma - - - - gi,

their\_\_ gifts; the shep - herds, \_\_\_\_\_ their\_\_ won -

der; the earth, her\_\_\_\_ cave; the wild -

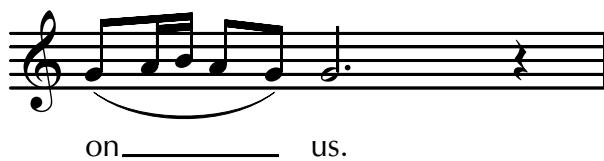
er - ness, \_\_\_\_\_ the man - ger; and we

**Hard Chromatic**

of - fer\_\_\_\_ Thee a Vir - - gin Moth - - - -

- er.\_\_\_\_\_ O God, Who wast be - fore\_\_\_\_

the\_\_\_\_ ag - es, have\_\_\_\_ mer - - - - cy\_\_\_\_



## Verse #8

Ὅτι ἐκραταιώθη

For He hath made His mer - cy to pre - vail o - ver us,  
and the truth of the Lord a - bid - eth for ev - - - er.

(Repeat Stichera D "What shall we offer Thee...")

Glory...

**Andante**  $\text{J}=88$ 

Δόξα Πατρί

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

Both now...

Kαὶ νῦν

Musical notation for the text "Both now and even - - - - - er, and un - to the ages of a - - - ges. A - men." The notation consists of three staves of music. Red letters above the notes indicate specific pitch points: 'Un.' at the beginning of the first staff, 'G' on the second note of the first staff, 'F' on the second note of the second staff, 'E' on the third note of the second staff, 'F' on the first note of the third staff, 'G' on the second note of the third staff, and 'Un.' on the final note of the third staff.

Both now and even - - - - - er, and un -  
 to the ages of a - - - ges. a - - - - -  
 ges. A - men.

Vespers Stichera Doxasticon

Αὔγούστου μοναρχήσαντος

Musical notation for the text "When Augustus reigned alone up - on the earth, the many kingdoms of men came to an end; and when Thou be -". The notation consists of three staves of music. Red letters above the notes indicate specific pitch points: 'Un.' at the beginning of the first staff, 'G' on the eighth note of the first staff, 'E' on the eighth note of the second staff, and 'Un.' on the ninth note of the third staff.

When Augustus reigned alone up -  
 on the earth, the many kingdoms of men  
 came to an end; and when Thou be -

cam - est man\_\_ of\_\_ the\_\_\_\_ pure Vir - -

gin, the man - y gods of i - dol - - - - a - try

were\_\_\_\_\_ de - - - stroyed. The cit - ies came

un - der one earth - ly\_\_\_\_\_ king - dom; and the na - tions

came to be - lieve\_ in\_\_\_\_ one\_\_ sov - - - 'reign\_\_\_\_\_

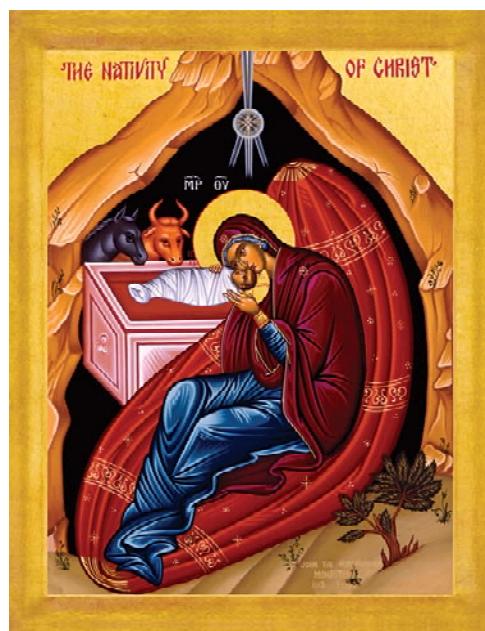
God - head. The na - - tions\_\_\_\_ were en -

**Hard Chromatic**

rolled\_\_\_\_\_ by the de - - cree\_ of\_\_ Cae - -

- - sar; and we, the faith - - ful,\_\_\_\_ were

en - rolled in the Name of \_\_\_\_\_ the \_\_\_\_\_  
  
 God - head, when Thou, our \_\_\_\_\_ God, \_\_\_\_\_ wast  
  
 made man. Great \_\_\_\_\_ is \_\_\_\_\_ Thy mer - - -  
  
 cy: Glo - ry \_\_\_\_\_ be \_\_\_\_\_ to \_\_\_\_\_  
  
 Thee. \_\_\_\_\_



## Troparia for the Prophecies

## First Set

Intonation: #17 or #18

Plagal Second Mode

**Allegro** ♩=150

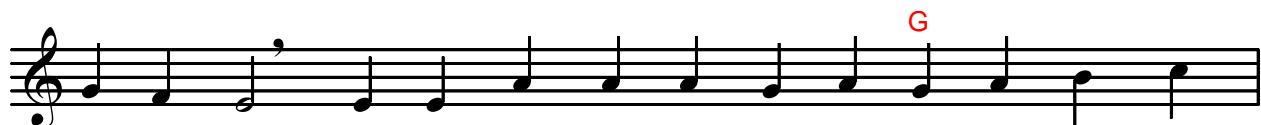
Λαθὼν ἐτέχθης



Thou wast born sec - ret - ly in the cave,— O Sav - iour; but



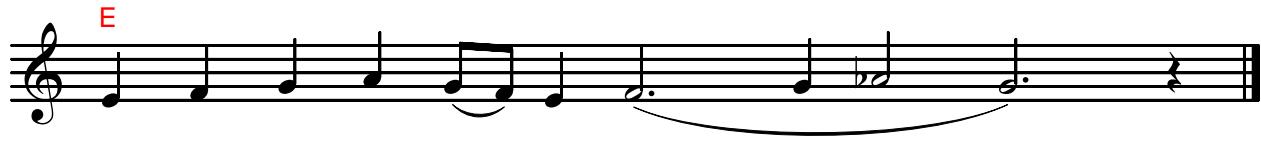
Heav - en an - nounced Thee un - to all, us - ing the star



as its voice. And it brought to Thee the Ma - gi, who wor-shipped



Thee in faith. With them, have mer - cy on us.

∅ *Coda*

With them, have mer - cy on us.

## Refrain for the First Set of Troparia

Καὶ μάγους σοι



And it brought to Thee the Ma-gi, who wor-shipped Thee in faith. With



them, have mer - cy on us.

## Troparia for the Prophecies

## Second Set

Intonation: #17 or #18

**Allegro**  $\text{J}=150$ 

Plagal Second Mode

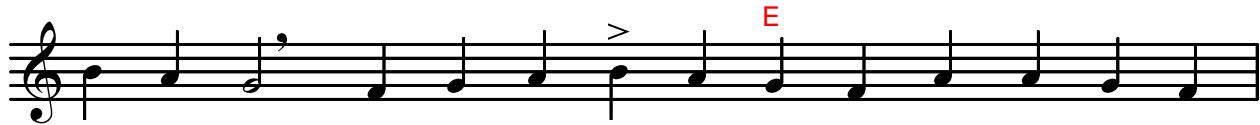
'Ανέτειλας Χριστέ



Thou hast dawned forth from a Vir - gin, O Christ, Thou no -



et - ic Sun of Right-eous-ness. And a star\_\_\_\_ point -



ed to Thee, the Un - con - tain - a - ble, con-tained with - in a



cave. Thou hast led the Ma - gi to wor - ship Thee; to -

geth - er with them we mag - ni - fy Thee: O Giv -  
er\_\_ of Life,\_\_ glo - ry be to Thee.

*D.C. al Coda*

*Coda*

glo - ry be\_\_ to Thee.

Refrain for the Second Set of Troparia

Μάγους ὡδηγήσας

Thou hast led the Ma - gi to wor - ship Thee; to - geth - er with  
them we mag - ni - fy Thee: O Giv - er\_\_ of Life,\_\_  
glo - ry be to Thee.

## For the Entreaty

Intonation: #1

**Andante** ♩<sub>94</sub>

First Mode

'Ο οὐρανὸς καὶ ἡ γῆ

Let Heav-en and earth be glad to - day ac-cord-ing to the proph-e - cy. Ye An-gels and men, let us spir-it-u-al- ly keep-fes-ti-val. For un-to them that sit in dark-ness and shad-ow, God hath ap-peared in the flesh, born of a -

D      >      Un.      D      >      A↓

G↓      D

wom - - - an. A cave and a man - ger have re -

ceived\_\_\_\_\_ Him; shep - herds pro - claim\_\_\_\_\_ the\_\_\_\_ won -

der; Ma - gi\_\_\_\_ from\_\_\_\_ the\_\_\_\_ East of - fer

gifts\_\_\_\_ in Beth - - - le - - - hem.

And let us, with our un - wor - - thy\_\_\_\_ lips, of -

**Un.** **D**

fer\_\_\_\_ Him\_\_\_\_ praise like\_\_\_\_ the\_\_\_\_ An - - - -

gels: Glo - ry to God in the high - - - - est,-

and on\_\_\_\_ earth\_\_\_\_\_ peace. For the Ex - pec -

ta - tion of the Na - - - - tions is \_\_\_\_\_ come,  
 He is come and hath saved us from slav - er - - y -  
 to the en - - - - e - - - - my.

## Entreaty #2

First Mode

'Ο σύρνασς καὶ ἡ γῆ

**D**

Heav - en and earth are made one\_\_\_\_ to - - day,\_\_\_\_ for  
 Christ\_\_\_\_\_ is\_\_\_\_\_ born. To - day God is  
**G↓**  
 come\_\_\_\_ up - on\_\_\_\_\_ the\_\_\_\_\_ earth,  
**D**  
 and man is gone up\_\_\_\_ in - to\_\_\_\_\_ the\_\_\_\_\_ Heav - -

ens. To - day He Who by na - ture is in - vis - i -

ble, for man's sake is seen

in the flesh. For this cause let us al - so

give glo - ry and cry out

to Him: Glo - ry to God in the high -

est, and on earth peace, which Thy com -

ing hath be stowed up on

us; O our Sav - iour, glo - ry be



## Entreaty #3

First Mode

Δόξα ἐν ὑψίστοις Θεῷ

D

Glo - ry to God in\_\_\_\_\_ the\_\_\_\_ high - est, do I

hear to - day in Beth - le - hem\_\_\_\_\_ from\_\_\_\_\_ Un.

the bod - i - less\_\_\_\_\_ hosts; glo - ry to

Him Whose good pleas - ure\_\_\_\_\_ it\_\_\_\_ was that\_\_\_\_\_

there\_\_\_\_ be\_\_\_\_ peace\_\_\_\_ on\_\_\_\_ earth. The Vir - gin is

now more spa - cious\_\_\_\_ than the\_\_\_\_ Heav - - - ens;

G

for light hath shone up - on those in dark - - -

ness, and hath ex - alt - ed those of low - de - gree who

sing like the An - - - gels:

Glo - ry to God in the high - - -

est.

## Entreaty #4

First Mode

Τὸν κατ' εἰκόνα

Be - hold - ing him that was in God's im - age and like - - -

ness fall - en be - cause of the trans - - gres - -

sion, Je - sus bowed the\_\_ heav - ens and\_\_

came down; and with - out suf - fer -

ing\_\_ change,- He made His dwell - ing in\_\_ the\_\_

womb\_\_ of\_\_ a\_\_ Vir - - - - gin,

that there - in He might\_\_ re - fash - ion cor - rupt - ed

Ad - am, who cri - - - - eth\_\_ out: Glo - ry to

Thine E - piph - a - ny,\_\_ O my De - liv -

er - er and\_\_ my\_\_ God.

## Glory...

Intonation: #14 or #15

Plagal First Mode

Δόξα Πατρί

Andante ♩=88

Glo - - - - ry - to the Fa - ;  
ther, and to the Son, and to the Ho - ly - ;  
Spir - - - - it.

## Entreaty Doxasticon

Μάγοι Περσῶν βασιλεῖς

The Ma - gi, kings of Per - - - - sia, plain - ly ;  
rec - og - nized the Heav - en - - ly - ;  
King, born up on the earth. Drawn - .

by \_\_\_\_\_ a\_\_\_\_\_ bright\_ star, they\_\_ came to

Beth - - - - le - - - hem, of - fer -

ing\_\_\_\_\_ choice\_\_\_\_ gifts, gold and frank - in - cense\_\_\_\_\_

and\_\_\_\_ myrrh; and\_\_\_\_ fall - - - ing\_ down,\_ they\_-

wor - - - shipped. For in the cave\_ they be -

held\_ the\_ Time - - - less\_\_\_\_\_ One

ly - - ing\_ as a\_\_\_\_\_ babe.

Both now...

Intonation: #20

Plagal Second Mode

Καὶ νῦν

Andante L=88

**D**

Both now\_\_\_\_ and\_\_\_\_ ev - er, and un - to\_\_\_\_ the\_\_\_\_

a - - - - ges\_\_\_\_ of a - - - - ges.

A - men.

Entreaty Theotokion

Χορεύουσιν Ἀγγελοι

**D**

**Diatonic**

**A**

**D**

All the An - gels in Heav - en\_\_\_\_ dance and are ex -

ceed - ing - - - ly glad\_\_\_\_ to - - - -

day. All cre - a - - - - - tion doth leap\_\_\_\_

Diatonic

The musical score consists of six staves of music in G major, 4/4 time. The lyrics are written below each staff. Various musical markings are present, including dynamic markings like 'G' and 'D', a 'rit.' (ritardando) marking, and a 'Diatonic' label.

for \_\_\_\_\_ joy, be - cause of Him that is born \_\_\_\_\_

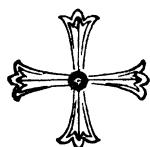
in \_\_\_\_\_ Beth - le - hem, e - ven \_\_\_\_\_ the

Sav - - - iour \_\_\_\_\_ and \_\_\_\_\_ Lord; for ev - - - -

ery - er - ror of the i - - - - dols \_\_\_\_\_

hath \_\_\_\_\_ ceased, and Christ \_\_\_\_\_ reign - - - - eth un -

to \_\_\_\_\_ the ag - es. \_\_\_\_\_



## Aposticha #1

Intonation: #7

**Andante** ♩=94

Second Mode

Μέγα καὶ παράδοξον

Un. G

A great and mar - vel - lous won - - - -

der is brought to pass this day. A

**Diatonic** C Hard Chromatic

Vir - gin giv - - eth birth, and her womb suf - - - -

fer - - - - eth no cor - - rup - - - - tion.

E Un.

The Word be - com - eth flesh, and is not

sep - a - ra - ted from the Fa - - - -

G

ther. An - gels and shep-herds give glo - ry to - - geth - - - -

**Hard Chromatic**

er, and with them we cry \_\_\_\_\_

out: Glo - ry to God in the high - est,

and on earth peace.

## Verse #2

Intonation: #8

Third Mode

Εἰπεν ὁ Κύριος

The Lord said un - to my Lord: Sit Thou at My right hand, un - til I

make Thine en - e - mies the foot - stool of \_\_\_\_\_

Thy feet.

## Aposticha #2

Σήμερον τίκτει ἡ Παρθένος

C > F  
 To - day the Vir - - gin\_\_ giv - - eth\_\_ birth\_\_ to

D  
 the Cre - - a - - - tor\_\_ of\_\_ all\_\_

C > F  
 E - - den\_\_ of - - fer - - eth\_\_ a cave,- and a

F  
 star\_\_ re - - veal - - eth\_\_ Christ, the Sun,\_\_

D  
 un - - to\_\_ those\_\_ in\_\_ dark - - - ness\_\_ The

F > D  
 Ma - - - - gi, en - light - - ened by faith,\_\_

F > D  
 wor - - - - shipped\_\_ with\_\_ gifts;\_\_ and shep - -

F > G > F  
 herds be - held\_\_ the\_\_ won - - der,- while

An - gels sang prais - es, \_\_\_\_\_ say - ing: Glo - ry to  
God in \_\_\_\_\_ the high - est. \_\_\_\_\_

## Verse #3

Third Mode

'Εκ γαστρὸς πρὸ ἐωσφόρου

F > > D  
From the womb be-fore the morn-ing star have I be - got -  
ten\_\_ Thee.\_\_\_\_

## Aposticha #3

Τοῦ Κυρίου Ἰησοῦ

C > > F  
When the Lord Je - - - sus was born -  
in Beth - le - hem of Ju -

de - a, Ma - gi com - ing from the

East wor - shipped God be - come

man. And ea - - - ger - ly o - pen -

ing their treas - ures, they of - - - fered

Him pre - - - cious gifts:

prov - en gold, as to the King of the

ag - - - - es; and frank - in - cense, as to

the God of all; and myrrh to

the Im - mor - - - - tal, as \_\_\_\_\_

**D** to one\_\_\_\_ three\_\_\_\_ days\_\_\_\_ dead.\_\_\_\_

**F** Come, all\_\_\_\_ ye\_\_\_\_ na - tions, let\_\_\_\_ us

wor - - ship\_\_\_\_ **Him**\_\_\_\_ **F** that was born\_\_\_\_ to

**C** save\_\_\_\_ **Un.** our\_\_\_\_ souls.

Glory...

Intonation: #11

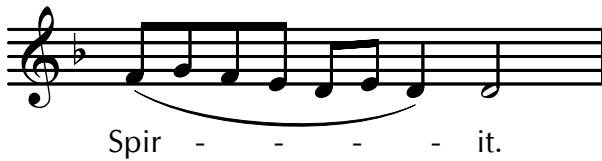
Fourth Mode

Δόξα Πατρί

**Andante**  $\text{J}=88$ 

Glo - ry\_\_\_\_ to the Fa - ther,\_\_\_\_ and to\_\_\_\_

the\_\_\_\_ Son,\_\_\_\_ and to the Ho - ly\_\_\_\_



## Aposticha Doxasticon

Εὐφράνθητι Ἱερουσαλήμ

Un. D

Be glad, \_\_\_\_\_ O Je - ru - - - - sa -

E D

- lem; keep feast, all ye \_\_\_\_\_ that

love \_\_\_\_\_ Si - - - - on. To - day the en -

Un. C D

dur - - ing bond of Ad - am's con - - dem -

E

na - - - - tion is loosed. Par - - a -

D

dise is o - - - - pened un - - to us; the ser -

Un.                                      E

pent\_ is de - stroyed: for wom \_ an, whom he had

>

for - mer - ly be - guiled\_ in\_\_ Par - a - dise,

G                                      E

he\_\_ hath now\_\_ seen\_\_ be - come the Moth - - -

D

er\_\_\_\_\_ of the\_\_ Cre - a - - - - tor.

A↓                                      G↓

O the depth\_ of\_\_ the\_\_ rich - - - - es\_\_

E                                      D

both of the wis - dom and knowl - edge\_\_ of\_\_ God! The

**Hard Chromatic** | **Zygos**                              E                              C

in - stru - ment of sin that had brought death\_ up - on

---

Un.                                      E                              >

all\_ flesh, is be - come the first - fruit of sal - va -

tion for the whole world through the The -

o - to - - - kos. For the All - per - - fect

God is born\_ of her as a

babe; by His birth, He set - teth the seal\_ on her

vir - gin - - - i - - - ty, while loos - ing the

cords of sin with His swad - - - dling

bands. And by be - com - ing a child He heal - eth Eve's tra -

vail - ing in sor - - - rows. Where-fore, let

all\_\_ cre - a - tion dance\_ and\_ leap\_ for\_

joy, for Christ is come to call it\_ back a -

gain, and to\_ save\_ our\_ souls.\_

Both now...

**Andante J=88**

**Fourth Mode**

**Kαὶ νῦν**

Both now and\_ ev - er, and un - to the\_ a -

ges of\_ a - ges. A - - - men.

Aposticha Theotokion

Σπηλαίω παρώκησας

Thou hast so - journed in\_ a cave,

O Christ God; a man - ger re - - - ceived\_

Thee, and shep - herds and Ma - gi wor - - shipped\_

Thee. Then in - - deed was the preach - - ing of\_

the Proph - - - ets ful - - filled, and the

hosts of An - gels mar - - - velled, cry -

ing and say - - - ing: Glo - ry to Thy

con - de - scen - - - sion, O on - - ly

Friend of man.

## Apolytikion

Intonation: #10

Fourth Mode (soft chromatic)

**Allegro**  $\text{J}=140$ 

'Η γέννησίς σου Χριστέ

Thy Nativ - i - ty, O Christ our God, hath shined\_ the light of  
 knowledge up - on\_ the world; for there - by they that wor -  
 shipped the stars were in - struct - ed by a star to wor - ship  
 Thee, the Sun of Right - eous-ness, and to know Thee, the Day-spring  
 from\_ on high. O Lord,\_ glo - ry be\_ to Thee.

***Finale:***

O Lord,\_ glo - ry be\_ to Thee.

## Orthros Prokeimenon\*

Intonation: #9

Fourth Mode (Legetos)

**Allegro**  $\text{♩}=\!140$ 

'Εκ γαστρὸς πρὸ ἐωσφόρου

**Un.** **E**

From the womb be - fore the morn - ing star have I be -  
got - ten Thee. The Lord hath sworn and will not re - pent.  
(twice)

**Canonarch:**

The Lord said un - to my Lord: Sit Thou at My right hand, un - til I  
make Thine en - e - mies the foot - stool of Thy feet.

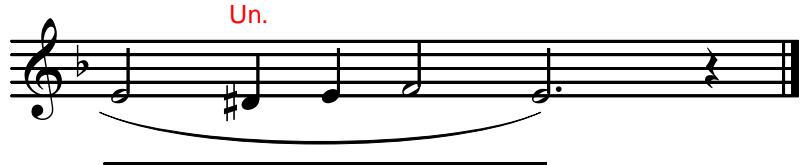
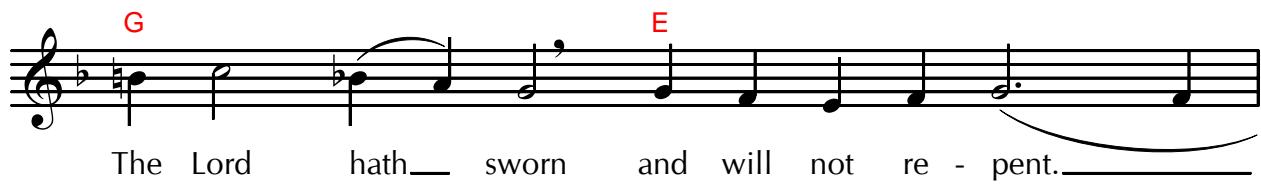
**First Choir:**

**Un.** **G**

From the womb be - fore the morn - ing star have I  
be - got - ten Thee.

\* This Prokeimenon is chanted after the First Antiphon in Fourth Mode "From my youth..." Sticheraric (long) and heirmologic (brief) melodies for the First Antiphon are available online at: <http://www.stanthonyssmonastery.org/music/OrthrosSpecial.htm>

## Second Choir:



## Pentecostaria

## Second Mode

Intonation: #7

**Andante** ♩ = 94

Glory...

Δόξα Πατρί

Glo - - - ry      to the Fa - - ther, — and —  
to the Son, — and to the Ho - - - - - ly  
Spir - - - it.

Τὰ σύμπαντα σήμερον

All things — are filled with joy  
to day; Christ is born — of the —  
Vir - - - - - gin.

Both now...

Καὶ νῦν

Both now \_\_\_\_\_ and ev - er, and un - to the

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

(Repeat "All things are filled..." on previous page)

## Orthros Idiomelon

## Plagal Second Mode

Intonation: #20

'Ελέησόν με... Δόξα ἐν ύψιστοις

Have mer-cy on me, O God, ac-cord-ing to Thy great mer-cy; and

ac - cord-ing to the mul - ti - tude of Thy com - pas-sions blot

out\_\_\_\_\_ my\_\_\_\_\_ trans - - gres - - sion.

D

Glo - - - ry to\_\_ God in\_\_\_

the\_\_ high - est, and on\_\_ earth\_\_\_

peace. To - day Beth - - - - le - - - -

D

hem re - ceiv - eth\_\_\_\_ Him\_\_\_\_ that sit -

teth at\_\_ all\_\_\_\_ times with\_\_ the\_\_ Fa - - - -

A

ther. To - day An - gels glo - ri - fy in a man - - -

Diatonic

G

ner be - - - fit - - - ting\_\_\_\_ God the

Kliton

D

Babe\_\_ that\_\_ hath\_\_ been\_\_ born: Glo - ry to\_\_ God\_\_\_

**Diatonic**

in the high - - - est,

and on earth\_ peace, good will.

towards men.



## Kontakion

Intonation: #8

Third Mode

'Η Παρθένος σήμερον

**Allegro**  $\text{♩} = 140$ 

Un. F G

On this day— the Vir - gin bear - eth the Tran-scen-dent in  
Es - - - - sence; to the Un - ap-proach - a -  
ble, the earth doth of - fer a small \_\_\_\_\_ cave;  
An - gels join in choir with shep - - - - herds in  
giv - ing glo - - - ry; with a star the Ma - gi  
trav - el up - on their jour - - - - ney; for our sakes is  
born a young\_ Child, He that ex - ist - ed be - fore the



## Ninth Ode\*

First Mode

Intonation: #1

**Allegro**  $\text{♩} = 150$ 

Verse #1

Μεγάλυνον, ψυχή μου,  
τὴν τιμιωτέραν

**D**

Mag - ni - fy, O my soul, her that is more hon - 'ra -  
ble and more glo - ri - ous than the hosts on high.

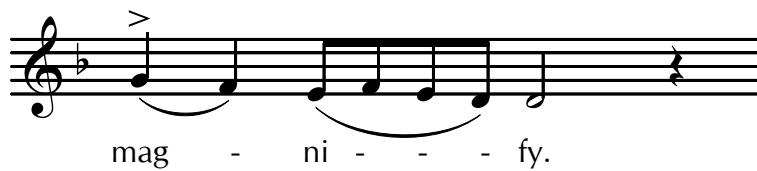
## Troparion A

Μυστήριον ξένον

**D**

A strange and mar - vel - lous mys - ter - y do I be - hold; the  
cave is a Heav - en; the Vir - gin a che - ru - bic\_ throne; the  
man - ger a space where - in Christ\_ God the Un - con -  
tain - a - ble One\_\_\_\_ hath re-clined. Him do we praise and  
Un.

\* The music for the other odes is available online at: <http://www.stanthonyssmonastery.org/music/Menaion/Finale%202003%20-%20%5B5325kata%5D.pdf>



(Repeat Verse #1 and Troparion A  
on previous page.)

## Verse #3

Μεγάλυνον, ψυχή μου,  
τὸν ἐκ τῆς παρθένου

Mag - ni - fy, O my soul, God\_\_ Who was born in the  
flesh\_\_ of a Vir - gin.

## Troparion B

Ἐξαίσιον δρόμον

When the Ma - gi be - held the strange course of a new\_\_  
and un - com - mon star, which had but now be - gun to shine  
bright - er than all the light\_\_ in the Heav - ens,

they\_were giv - en a sure\_ sign that Christ the King\_ had been  
born on earth in Beth - le - hem for our sal - va - tion.

## Verse #4

Μεγάλυνον, ψυχή μου,  
τὸν ἐν τῷ σπηλαίῳ

Mag - ni - fy, O my soul, the King\_ Who was born\_  
in a cave.

(Repeat Troparion B on previous page.)

## Verse #5

Μεγάλυνον, ψυχή μου,  
τὸν ὑπὸ τῶν μάγων

Mag - ni - fy, O my soul, God,\_ Who was wor-shipped  
by the Ma - - - gi.

## Troparion C

Νεηγενές

D

When the Ma - gi said, Where\_ is the new - born Child and

King, Whose star\_ hath ap - peared\_ in the Heav - ens? for

we\_ are come to wor - ship\_Him; then was Her - od trou - bled

and be - side him - self with fu - ry, and the en - e -

my of God mad - ly sought\_ to\_ de - stroy\_ Christ.

## Verse #6

Μεγάλυνον, ψυχή μου,  
τὸν ὑπὸ ἀστέρος

D

Mag - ni - fy, O my soul, Him that was made known -

by a star\_ to the Ma - gi.

(Repeat Troparion C above.)

## Verse #7

Μεγάλυνον, ψυχή μου,  
τὴν ἀγνήν παρθένον

Mag - ni - fy, O my soul, the pure Vir - gin, who hath  
giv - en birth\_\_\_\_ un - to Christ the King.

## Troparion D

Ἡκρίβωσε χρόνον

Her - od dil - i - gent - ly in - quired what time that star\_\_\_\_  
had ap-peared, by whose guid-ance the Wise\_ Men were come to  
Beth - le - hem, to wor - ship Christ with gifts; and led back\_\_\_\_  
to their coun - try by the same\_ star, they left the wick - ed

slay - er of chil - dren be - hind in mock - er - y.

## Verse #8

Μάγοι καὶ ποιμένες

The Ma - gi and the shep - herds came to wor - ship Christ, Who was

born\_\_\_\_ in the cit - y of Beth - le - hem.

(Repeat Troparion D on previous page.)

## Verse #9

Σήμερον ἡ παρθένος

To - day the Vir - gin giv - eth birth un - to the Mas - ter

in the cave.

## Troparion E

Στέργειν μὲν ἡμᾶς

Be - ing well con - tent,— out of fear,— to be si - -

lent would be eas - i - er, since si - lence hath no dan - -

ger; O Vir - gin, it is hard\_ to com - pose\_ hymns with

love framed in har - mon - y, but we pray\_ thee, O

Moth - er: Do thou grant us strength as great as our vo -

li - tion.

## Verse #10

Σήμερον ὁ Δεσπότης

To - day the Mas - - ter is born— as an in - fant  
of a Vir - gin Moth - er.

(Repeat Troparion E on previous page.)

## Verse #11

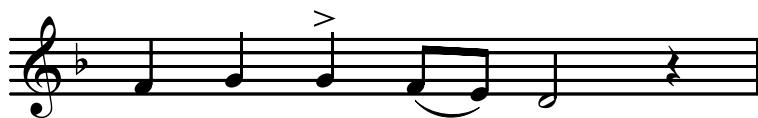
Σήμερον οἱ ποιμένες

To - day the shep - - herds be - hold the Sav - - iour wrapped in  
swad - dling clothes and ly - ing in a man - - ger.

## Verse #11a

Σήμερον ὁ Δεσπότης

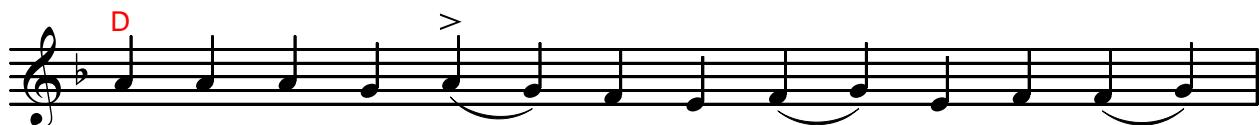
To - day the Mas - ter, Who can - not be touched, is wrapped - as a



babe in swad - dling bands.

### Troparion F

Τύπους ἀφεγγεῖς



O thou Moth - er pure,— we have seen— the dark fig -



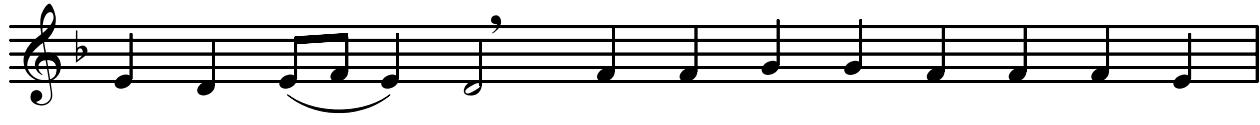
ures of the Word of God,— with the shad - ows that



van - ished; For He hath shined forth new - ly from thee, the



shut— gate; where-fore, see - ing we have been thought—



to be wor - thy of the Light of Truth, we bless thy



womb— as is meet.

## Verse #12

Σήμερον ἡ κτίσις

D

To - day all cre - a - tion re - joic - eth and ex - ult -  
eth, for Christ is born from a Vir - gin Maid - en.

## Verse #12a

Οὐράνιαι δυνάμεις

D

The Pow - ers of the Heav - ens de - clare un - to the whole -  
world the new - born Child as Sav - iour and Lord and Sov - 'reign

Mas - ter.

(Repeat Troparion F on previous page.)

## Verse #13

Δόξα Πατρί... Μεγάλυνον,  
ψυχή μου, τὴν τρισυποστάτου



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



Mag - ni - fy, O my soul, the do - min - ion of the Un - di -



vid - ed God - head of Three\_ Hy - pos - ta - ses.

## Troparion G

Πόθου τετευχώς



Hav - ing been vouch - safed\_ God's own ad - vent, the peo -



ple that de - light - eth Christ\_ hath ob - tained\_ what it



loned\_ for; now it mak - eth prayer for that re - gen - er -

a - tion that cre - a - teth life;— O im - mac -  
u - late Vir - - gin, grant to us the grace to wor - ship  
Christ\_ in His glo - - ry.

## Verse #14

Καὶ νῦν... Μεγάλυνον, ψυχή μου, τὴν λυτρωσαμένην ἡμᾶς

D Both now and ev - - er, and un - to the ag - es of  
ag - es. A - men.

D Mag - ni - fy, O my soul, her that hath de - liv -  
ered us from the curse.

(Repeat Troparion G on previous page.)

*At this point, to conclude the ninth ode each Heirmos is chanted with its verse. That is, Verse #1 and Troparion A are chanted by the first choir, and then Verse #9 and Troparion E are chanted by the second choir with a final cadence.*

## The Praises\*

Fourth Mode (Legatos)

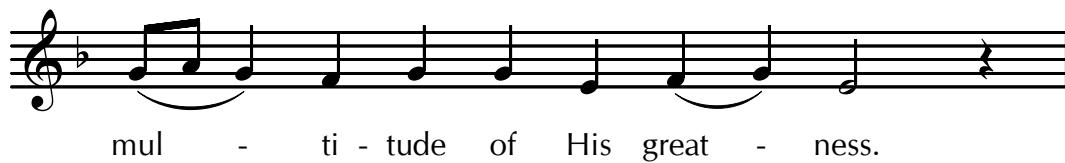
Intonation: #7

**Allegro** ♩=140

Verse #1

Αἰνεῖτε Αὐτὸν ἐπὶ ταῖς  
δυναστείαις Αὐτοῦ

Praise Him for His might-y acts, praise Him ac - cord - ing to the



Praises #1

Εὐφραίνεσθε δίκαιοι



Be glad,— O ye right - eous; ye heav - ens, re - joice ex -



ceed - ing - ly; ye moun-tains, skip for\_ joy, as Christ is born.



\* Before the Praises, the Exapostilarion is chanted three times. The music for this is on pages 25-26 in the *Byzantine Prosomia Book* that is available for free online at: <http://www.homb.org/prospdf/Prosomia%20Book.pdf> Recordings of this and other prosomia can be downloaded from: <http://philokalia.org/music/>

eth a throne, car - ry - ing in her bos - om  
 God the Word in - car - nate. Shep-herds glo - ri - fy Him\_\_  
 that is born; Ma - gi of - fer gifts un - to the Mas - -  
 ter; and An - gels sing prais - es, say - ing: O in -  
 com - pre - hen - si - ble Lord, glo - ry be to Thee.

## Verse #2

Αἰνεῖτε Αὐτὸν ἐν Ἱγχῳ σάλπιγγος

E

Praise Him with the sound of trum - pet, praise Him with the  
 psal - ter - y and harp.

## Praises #2

'Ο Πατήρ ηδόκησεν

The Fa - ther was well pleased: the Word\_\_ is\_\_ be - come\_\_

flesh, and the Vir - gin hath giv - en birth un - to

God be - come\_\_ man. A star is the her - ald; Ma - gi

wor - ship; shep-herds mar - vel; and cre - a - tion

doth re - joice.

## Verse #3

Αἰνεῖτε Αὐτὸν ἐν τυμπάνῳ καὶ χορῷ

E

Praise Him with tim-brel and dance, praise\_\_ Him with strings and flute.

## Praises #3

Θεοτόκε Παρθένε

O Vir - gin The - o - to - - kos, who hast giv - en birth un -

to the Sav - - iour, thou hast o - ver-turned the an - cient

curse\_\_\_\_ of\_\_\_\_ Eve. For thou art be - come the Moth -

er of Him that is the Good Will of the Fa - - ther,

and hast car - ried in thy bos - - om God the Word in -

car - - nate. This mys - ter - y can - not be searched out;

we all glo - ri - fy\_\_\_\_ it\_\_\_\_ with faith a - lone, cry -

ing with thee and say - ing: O Lord,\_ Who art past in -  
ter - pre - ta - tion, glo - ry be to Thee.

## Verse #4

Αἰνεῖτε Αὐτὸν ἐν  
κυμβάλοις εὐήχοις

Praise Him with tune-ful cym-bals, praise Him with cym-bals of ju - bi -  
la - tion. Let\_\_\_\_ ev - ery breath\_ praise the Lord.

## Praises #4

Δεῦτε ἀνυμνήσωμεν

Come, let us sing hymns un - to the Moth - er of the Sav -  
Un. E iour, who af - ter child-birth still re-mained a vir - - gin. Re -

joice, thou Liv - ing Cit - y of our King and God, where - in\_\_\_

Christ hath dwelt\_\_ and hath wrought sal - va - tion. To - geth - er with

Ga - bri - el we praise thee; with the shew - herds we glo - ri -

fy thee, cry - ing: O The - o - to - kos in - ter - cede\_\_\_

with\_\_ Him that was in - car - nate of thee, that\_\_\_

we be saved.\_

Glory...

Intonation: #20

Plagal Second Mode

Δόξα Πατρί

Andante J=88

Neh\_\_\_ Glo - - - - ry to the Fa - -

ther,— and — to the Son,— and  
to — the Ho - - - ly — Spir - - -  
- - - it.

## Doxasticon of the Praises

"Οτε καιρός

D  
When it was time for Thy com - ing up on —  
earth, the world — was en - rolled to —  
be taxed. for the first —  
time; then wast Thou mind - ed to — en -

roll the names of them\_\_ that\_\_\_\_ be - lieved\_\_\_\_

in\_\_\_\_ Thy\_\_\_\_ Birth. For this cause was such\_\_\_\_

a de - cree pro - nounced\_\_\_\_ by Cae -

- - - - sar,\_\_\_\_ since Thy time - less\_\_\_\_

and\_\_\_\_ ev - - - er - last - ing King -

**Diatonic**

dom\_\_ was\_\_\_\_ in - au - gu - rat - - - -

ed. Where - fore\_\_\_\_ we al - so,

in the stead\_ of\_\_\_\_ trib - - - ute\_ mon -

Diatonic

ey, of - fer the wealth\_\_\_\_\_ of our\_\_\_\_\_ Or -

- tho - - - dox the - ol - - - o - gy

un - to\_\_\_\_\_ Thee, the God and Sav - iour

of\_\_\_\_\_ our\_\_\_\_\_ souls.

Both now...

Intonation: #7

**Andante** ♩=88

Second Mode

Kai vūv

G > E Un.

Both now\_\_\_\_\_ and ev - - - - er, and un -

G Un. E

to the a - - - - ges of\_\_\_\_ a - - - -

ges. A - men.\_\_\_\_

## Theotokion of the Praises

Σήμερον ὁ Χριστός

To - day \_\_\_\_\_ Christ is \_\_\_\_\_ born of the Vir - -

gin \_\_\_\_\_ in Beth - - - le - - - hem. To -

day the Be - gin - ning - less \_\_\_\_\_ be - gin -

neth, and the Word \_\_\_\_\_ is \_\_\_\_\_ made flesh. The

pow - - - - ers of the Heav - - ens re -

joyce, \_\_\_\_\_ and the earth to - geth - er \_\_\_\_\_ with

men \_\_\_\_\_ is \_\_\_\_\_ glad. The Ma - gi

of - fer their gifts, the shep - herds pro -

claim the mar - vel, and we cease -

less ly cry out: Glo - - - -

ry to God

in the high - - - -

- - - - est, and on earth peace, good -

will towards men.

*Continue immediately with the Great Doxology in second mode. Music for this doxology is available online at: <http://www.stanthonyssmonastery.org/music/Doxo.htm> Music for the Divine Liturgy of the Nativity (i.e., the second antiphon, the small entrance hymn, the "As Many of You as Were Baptized," the slow heirmos (katavasia) of the ninth ode, and the communion hymn) are available online at: <http://www.stanthonyssmonastery.org/music/Johnchrys.htm>*