

**The Sunday on or after the 24th of December,
The Sunday before the Nativity of Christ; The Eve of Nativity
of Christ; and the Commemoration of the Holy Fathers.**

Note: The Canon and stichera of the venerable martyr Eugenia are transferred to the Small Compline on another day.

Small Vespers

On Saturday at the **Small Vespers**, at “**Lord, I call...**” 4 stichera of the Resurrection; Glory..., now and ever..., Forefeast (Tone 6) “Make ready, O cavern, for the Ewe-lamb approaches thee...” (*see below*). At the Aposticha, the stichera of the Resurrection and the Theotokos, as usual. Glory..., now and ever..., Theotokion (Tone 2) “Now cometh the hour of our salvation...” After the Trisagion, The Troparion of the Resurrection, as usual; Glory..., now and ever..., Forefeast (Tone 4) “Mary once, with agè Joseph...” (*see below*). Then the Small Litany and the Dismissal.

Great Vespers

After the Introductory Psalm, “Blessèd is the man...,” the entire first Kathisma.

At “Lord, I call...,” 10 stichera,

6 stichera of the Fathers, in Tone 6: to the melody, “Having set all aside....”

The memory of the Forefathers is revealed to the ends of the world /
Truly filled with light and radiating with the rays of grace /
For Christ, the brilliant Sun shining from above, /
Leads them forth as an assembly of stars /
Shining together with them, /
And the Nativity of the God-Man is revealed in Bethlèhem /
Therefore, we all piously clap our hands with faith ///
And rejoice with pre-festal praises. (*twice*)

Adam rejoices today /
As the foundation and confirmation of the wise fathers of old /
Being adorned with the glory of divine communion: /
Abel also leaps for joy, /
And Enoch is glad, /
Seth rejoices and Noah together with them; /
Abraham sings with the all-praised patriarchs, /
And Melchizedek beholds the Nativity without a human father, from above . /
Therefore, we who are celebrating the divine memory of the Forefathers of Christ ///
Beseech Him to save our souls. (*twice*)

The assembly of the divinely-wise children, /
 Danced with joy amidst the flames in the furnace /
 Proclaiming the Nativity of Christ on earth. /
 For the Lord descended as a precious dew /
 Upon her that gave Him birth /
 And she, like the bush, remained unburnt by the fire, /
 Maintaining her chastity and enriching all with divine gifts. /
 Therefore, the God-pleasing Daniel rejoices /
 And clearly foreseeing the Stone from the unhewn mountain, he makes glad ///
 And now with boldness he ever prays for our souls. *(twice)*

And 4 stichera of the Forefeast,¹ in the same Tone: (and melody) the composition of Anatolius)

The never-setting Sun /
 Cometh forth from the Virgin's womb /
 To shine forth and enlighten the world. /
 Let us hasten to meet Him in purity of mind and deed, /
 And prepare to receive Him in spirit, /
 Who cometh into His own through a wondrous birth /
 As He wast well pleased to do /
 To lead us forth, who have been exiled from Eden; /
 In that He is compassionate, ///
 To be born in Bethlēm. *(twice)*

He who is carried on-high by the Cherubīm, /
God the Word, /
 Who united Himself to the flesh in hypostasis /
 Hath made His abode in the all-pure womb /
 And hath become a man /
 Coming to earth to be born of the tribe of Judah. /
 Adorn thyself, O holy cavern, /
 As a beautiful palace for the King of all, /
 And thou, O manger, blaze forth like a fiery throne /
 For the Virgin Mary layeth down upon thee ///
 The Ineffable One, as an infant, for the renewal of all creation.

He who in a manner beyond all understanding /
 Hath no beginning, /

¹ **Note:** Different stichera of the Forefeast are given in the Greek Menaion.

THE SUNDAY BEFORE THE NATIVITY OF OUR LORD;
THE SUNDAY OF THE HOLY FATHERS, AND THE EVE OF THE NATIVITY OF OUR LORD

The Unoriginate Word of God, /
Is laid in a manger of dumb beasts, /
To set aside the senseless foolishness /
That through the serpent's envy I had assumed; /
He cometh wrapped in swaddling clothes /
To tear asunder the ragged clothes of my transgressions, /
As the only Good Lord who loveth mankind. /
Therefore I praise and glorify Thee /
And most joyfully I worship Thee ///
And Thy coming in the flesh whereby Thou hast set us free.

Glory..., of the Fathers, in Tone 6:

Daniel, known as the man of desires, /
When he saw Thee, O Lord, /
The Stone not cut by human hands
Prophesied Thee an infant born without seed, /
The Word Incarnate from the Virgin, ///
The Eternal God and Savior of our souls.

Now and ever..., the sticheron of the Forefeast,² in the same Tone.

Make ready, O cavern, /
For the Ewe-lamb approaches thee /
Bearing Christ in her womb. /
Receive, O manger, Him who by a word hath released the earth-born from
lawlessness. /
Ye shepherds abiding in the fields, /
Bear witness to the fearful wonder; /
Ye Magi from Persia, offer to the King gold, frankincense, and myrrh, /
For the Lord hath appeared from the Virgin Mother, /
And she, bending over Him as a servant, /
Worships Him as He lays in her arms, saying to Him: /
“How wast Thou sown in me? /
How didst Thou spring forth from me, ///
O my Deliverer and my God?

The Entrance and the Prokeimenon of the day.

Three Readings:

² In place of the Dogmatic Theotokion.

The Reading from Genesis (Chapter 14: 14-20):

^{14:14} **A**nd when Abram heard that his nephew Lot was taken captive, he numbered his own homeborn servants, three hundred and eighteen, and pursued them unto Dan. ¹⁵And he came upon them by night, he and his servants, and smote them, and pursued them unto Hoba, which is on the left hand of Damascus. ¹⁶And he brought back all the horse of Sodom, and brought back again his nephew Lot, and all his goods, and the women, and the people. ¹⁷And the king of Sodom went out to meet him after

he returned from the slaughter of Chodollo-gomór, and of the kings that were with him, in the valley of Shaveh: this was the plain of the kings. ¹⁸And Melchizedek king of Salem brought forth loaves of bread and wine: and he was a priest of the Most High God. ¹⁹And he blessed Abram, and said, “Blessèd be Abram of the Most High God, Which made the heaven and the earth, ²⁰and blessèd be the Most High God, Which hath delivered up thine enemies under thy hands unto thee”.

The Reading from Deuteronomy (Chapter 1: 8-11, 15-17):

^{1:8-11} **I**n those days, thus saith Moses to the sons of Israel: Behold, God hath delivered the land before you: go in, and inherit the land, which I swore unto your fathers, Abraham, and Isaac, and Jacob, to give it to them, and to their seed after them.’ ⁹And I spake unto you at that time, saying, I shall not be able to bear you myself alone. ¹⁰The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for number. ¹¹The Lord God of your fathers increase you a thousand times so many more as ye are, and bless you, as He hath spoken unto you! ¹⁵So I took of you wise men and understanding and prudent,

and made them to be rulers over you, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and officers unto your judges. ¹⁶And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between a man and his brother, and the stranger that is with him. ¹⁷Thou shalt not have respect unto the person in judgment; thou shalt judge according to small and great; thou shalt shall not shrink before the face of man; for the judgment is God’s.

The Reading from Deuteronomy (Chapter 10: 14-21):

^{10:14-21} **I**n those days, thus saith Moses to the sons of Israel: ¹⁴Behold, the heaven and the heaven of heaven is the Lord thy God’s, the earth also, with all that therein is. ¹⁵Only the Lord chose thy

fathers, to love them, and He chose their seed after them, even you above all people, as it is this day. ¹⁶Circumcise therefore the foreskin of your heart, and be no longer stiff-necked. ¹⁷For the Lord

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your God is God of gods, and Lord of lords, the great God, mighty and terrible, which accepteth not persons, nor taketh reward. ¹⁸He doth execute the judgement of the stranger, and the fatherless and widow, and loveth the stranger, giving him food and raiment. ¹⁹Love ye therefore the stranger: for ye were strangers in

the land of Egypt. ²⁰Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him thou shalt cleave, and swear by His name. ²¹He is thy praise, and He is thy God, that hath done for thee these great and wondrous things, which thine eyes have seen.

At the Litya, the following stichera of the Forefeast, in Tone 5: to the melody: "Rejoice..."

Thou dost bear the form of Adam /
Yet, Thou art, all-perfect, being in the form of God. /
Of Thine own will Thou art held in human hands, /
Who in Thy might upholdest all things with Thine hand. /
To Thee the pure and undefiled Virgin spoke aloud: /
"How shall I wrap Thee in swaddling clothes like a child, /
How shall I give Thee suck who givest nourishment to all the world? /
How shall I not wonder in amazement at Thy poverty beyond understanding! /
How shall I, who am Thy servant, call Thee my Son? ///
I sing Thy praises and I bless Thee, who dost grant the world great mercy."

The immaculate Virgin, beholding the pre-eternal God as a child /
That had taken flesh from her, /
Holds Him in her arms and without ceasing, she kisses Him. /
Filled with joy, she whispers to Him: /
"O God Most High, O King unseen, how is it that I gaze on Thee? /
I cannot understand the mystery of Thy boundless poverty. /
For behold, the least and the smallest of caves, /
Contains Thee within itself as a newborn babe /
Who didst not violate my virginity, /
But preserved my womb as it was before giving birth to Thee, ///
Who grants the world great mercy.

The pure Virgin spoke in wonder, /
As she heard the Magi standing together before the cave, /
And she said to them: /
"Whom do ye seek? For I see that ye are from a distant land. /
Ye have the appearance, but not the thoughts of Persians; /
Strange has your journey been, and strange your arrival. /

Ye have come with zeal to worship Him /
 Who, journeying as a stranger from on high, /
 Has strangely, in ways known to Himself, come to dwell in me, ///
 Granting the world great mercy.”

Glory..., in Tone 3: *(the composition of Germanus)*

Come all ye who love the feast /
 And let us praise the assembly of the fathers of old, /
 Adam, the forefather of us all, /
 Enoch, Noah and Melchizedek, /
 Abraham, Isaac and Jacob; /
 And those who came after the Law: /
 Moses, Aaron and Joshua, /
 Samuel and David /
 Isaiah, Jeremiah and Daniel, /
 And with them the twelve prophets: /
 Elijah, Elisha, and the rest; /
 Zachariah and the Baptist, John; ///
 Who all preached Christ, the Life and Resurrection of mankind.

Now and ever..., of the Forefeast, in the same Tone:

Make ready, O Bethlehem, /
 For Eden is opened; /
 Prepare thyself, O Ephratha, /
 For Adam and Eve are renewed. /
 Salvation doth enter the world and the curse is destroyed; /
 Make ready, O ye hearts of the righteous, /
 And bring your offerings of wisdom instead of myrrh. /
 Receive salvation and immortality of your souls and bodies. /
 So commandeth us the Master lying in the manger /
 To ceaselessly cry out to Him in song: ///
 O Lord, glory to Thee!

At the Aposticha, the following stichera for the Forefeast and verses, in Tone 2:

O house of Ephratha, /
 Thou holy city /
 The glory of the holy prophets, ///
 Beautify the house in which God is born.

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Verse: God shall come from Teman, and the Holy One from the mountain overshadowed by the forest.

O Bethlēhem in the land of Judah, /
Prepare the divine cavern as a dwelling for God /
To be born in the flesh from a Virgin who knew not man, ///
To save the human race.

Verse: O Lord, I have heard the report of Thee and am afraid; O Lord, I have considered Thy works and am amazed.

O come all ye faithful, /
And let us celebrate /
The coming feast of the Nativity of Christ, /
And being led by the star, together with the Magi and the shepherds let us
mystically sing: ///
Salvation cometh from the Virgin's womb, summoning all the faithful.

Glory..., in the same Tone: (the composition of Cyprian)

Rejoice, O honorable prophets /
Who firmly established the Law of the Lord, /
Who were revealed as unshakeable and invincible pillars by faith, /
And as the mediators of the New Covenant of Christ. /
Having been translated to heaven ///
Entreat Him to grant peace to the world and to save our souls.

Now and ever..., Theotokion of the Forefeast, in the same Tone: (the composition of Cyprian)

Now cometh the hour of our salvation! /
Make ready, O cave, /
Behold, the Virgin approaches thee to give birth. /
Rejoice and be glad, O Bethlēhem in the land of Judah, /
For the Lord shall arise like the Sun at dawn and shine forth from thee. /
Hearken, ye mountains and hills, and all ye lands of Judæa, /
For Christ cometh to save His creation, the human race, ///
For He is the only Lover of mankind.

At the blessing of the loaves, the Troparion of the Fathers, in Tone 2:

Great are the accomplishments of faith, /
For the three holy youths rejoiced in fountain of flames as though at the waters of rest. /
And the prophet Daniel appeared /

A shepherd to the lions as though they were sheep: ///
So by their prayers, O Christ God, save our souls. (*twice*)

The Troparion of the Forefeast, Tone 4:

Mary once, with aged Joseph /
Went to be taxed in Bethlēm, /
For they were of the lineage of David; /
And she bore in her womb the fruit that had not been sown. /
The time of her birth was at hand and there was no room at the inn; /
But the cave provided a fair palace for the Queen. ///
Christ is born, that He may raise up again the image that before was fallen. (*once*)

Matins

At God is the Lord, the Troparion for the Resurrection (*twice*); Glory..., of the Fathers: “Great are the accomplishments..., Now and ever..., Theotokion of the Forefeast: “Mary once, with aged Joseph....”

After the 1st Kathisma, the Sessional Hymn of the Fathers, in Tone 4: To the melody, “Joseph was amazed....”

Thou didst mystically pre-announce to the fathers, O God, /
The manifestation mystically about to happen on earth, /
Of Thy pre-eternal Son coming forth from the Virgin /
To Abraham, Isaac and Jacob, /
Judah and the rest; /
Jesse and David and all the prophets, /
Foretelling by the Spirit of the appearance of Christ in Bethlēm. ///
Therefore, the whole world cries out to Thee.

Glory..., now and ever.... (*Repeat:* Thou didst mystically pre-announce...).

After the 2nd Kathisma, the Sessional Hymn of the Fathers, in Tone 8: To the melody, “Of Wisdom....”

Let us celebrate the feast of the holy fathers, O faithful, /
Joyfully honoring Adam, Abel and Seth, /
Blessing Enos, Enoch and Noah, /
And singing the praises of Shem and Japheth. /
Let us praise Abraham, fervent with faith before the Law, /
And the divine Isaac, Jacob and Judah; /
Together with Levi and Joseph the chaste, /
And let us faithfully cry out to them: /

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O God-bearing fathers of old, /
Pray to Christ that He remits the sins ///
Of them that lovingly celebrate your memory.

Glory..., now and ever.... (*Repeat: Let us celebrate the feast of the holy fathers...*).

The Polyeley and the rest, as usual. Ypakoe of the Resurrection.

After the Polyeley, the Sessional Hymn of the Fathers, in Tone 8: To the melody, "Of Wisdom..."

Come and let us sing a song of praise /
To Abraham, Isaac and Jacob, /
The meek David and Joshua, /
And to the twelve patriarchs /
And together with them the three holy youths /
Who quenched the flames through the power of the Spirit. /
And let us cry out to them all: /
Rejoice, all ye who bravely rebuked the wisdom of kings /
And pray to Christ that He remits the sins ///
Of them that lovingly celebrate your memory.

Glory..., now and ever..., in the same Tone: (and melody)

Thou didst descend from the bosom of the Father /
And in Thine ineffable forbearance /
Partook, beyond nature, of our poverty, /
O Lover of mankind, /
Thou didst condescend to dwell in the cave, O Lord, /
And as an infant thou wast nourished at Thy Mother's breast, /
O Creator and Lord. /
Therefore, the Magi, guided by star, /
Brought Thee gifts as the Sovereign Creator. /
Shepherds and angels were astonished, crying out: /
Glory to God in the highest! ///
Who is coming to be born on earth as a man.

The 1st Antiphon (Song of Ascents) and the Prokeimenon in the Tone of the Week and the rest, as usual.

The Canon

On the 24th of December, we sing this special Canon to the Resurrection combined with verses to the Fathers with 8 Troparia including the Irmosi sung twice; and the

Canon of the Forefeast, with 6 Troparia.

—incomplete as of 11/2013

After the Third Ode, the Ypakoe, in Tone 8:

The angel which bedewed the furnace for the three children, /
Dried the tears of the women, saying: /
Why do you bring myrrh? Whom do you seek in the tomb? ///
Christ God is Risen, for He is truly the Life and the Salvation of the human race.

After the Sixth Ode:

The Kontakion, of the Forefeast, in Tone 1: *To the melody, “The choir of angels....”*

Rejoice, O Bethlēhem, prepare thyself, O Ephratha! /
The lamb is on her way to give birth to the Chief Shepherd she carries in her womb. /
The God-bearing Forefathers will rejoice beholding Him, ///
And with the Shepherds they will glorify the Virgin nursing Him.

Ikos: As they behold the radiance of thy birth giving shining forth, O Virgin, Abraham, the lover of God, and Isaac, the famed, and Jacob and all the choir of saints assembled by God rejoice, and they bring the creation forward to meet thee with joyful words. For she, who effects joy for all, is manifest, having conceived in her womb Him, who once was seen in Babylon, past all understanding preserving unconsumed the youths who were unjustly cast into the furnace. Therefore, they raise the song to Him who is being held in the arms of the Maiden nursing Him.

The Exapostilarion, of the Holy Fathers:

Note: On the 24th of December, the Exapostilarion of the Resurrection is not said. Instead, the following, of the Fathers:

The pre-eternal Word is brought forth from the seed of Abraham and the godly David, the ancestor of God. He who wondrously came down as an angel saving the children equal in number to the Trinity, from the flames, changed the weeping of the women into joy.

Glory..., of the Forefathers:

Truly, Abraham, Isaac and Jacob, the chiefs of the patriarchs and the fathers before the Law came, shone like stars with faith, for all the prophets and the righteous ones were illumined by them; and as they were shining beacons, the rays of their honored prophecy illumine all of creation, as they earnestly pray to God for the world.

Now and ever..., Theotokion:

THE SUNDAY BEFORE THE NATIVITY OF OUR LORD;
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Rejoice, O Bethlēhem, and thou, O Ephratha, make ready, for the Mother of God shall come to the cave and the manger to give birth in an ineffable manner to God. O great mystery! Now Abraham, Isaac and Jacob, and all the patriarchs and the prophets; mankind and all the angels, all joyously celebrate the coming feast of His Nativity.

At the Praises,

On the **24th of December**, the stichera of the Resurrection *are not* sung, but rather, we begin with the following order, with verses, as on a regular Sunday:

8 stichera:

4 stichera of the Fathers, in Tone 5: *To the melody: “Rejoice”*

Raise up thy voice, O Sion, /
Thou divine city of God /
And proclaim the divine memory of the fathers, /
Honoring with Abraham, Isaac, and Jacob of everlasting memory. /
For behold, with Judah and Levi we magnify Moses the great, /
And Aaron, the wonderful; /
And with David, we celebrate the memory of Joshua and Samuel, /
Inviting all with divine songs and praise to the preparation of the Nativity of Christ, /
Praying to receive His goodness; ///
For He it is who grants the world great mercy. (*twice*)

Come, O Elijah, /
Who once ascended in the divine fiery chariot, /
And thou, divinely-wise Elisha, /
And rejoice together with Ezekiel and Josiah! /
Exchange glad tidings with them, /
O venerated rank of the twelve prophets inspired by God, /
About the Nativity of the Savior. /
And all you righteous ones, sing hymns; /
And you all-blessed youths who quenched the flames in the furnace with the
dew of the Spirit. ///
Pray for us, pleading with Christ to grant our souls great mercy.

Truly, the Virgin Mother of God, /
Who was proclaimed from the ages /
By the words of the prophets here on earth, /
And whom the wise patriarchs and the ranks of the righteous foretold, /
With whom, the glory of women: Sarah, Rebecca and Anna, /
And Miriam, the sister of Moses, shall exchange glad tidings. /

With them the ends of the earth shall rejoice /
 As well as all creation, ///
 For God comes to be born in the flesh and grant the world great mercy.

And 4 stichera of the forefeast, in Tone 4: *To the melody, "Called from on high...."*

Now the proclamation of Isaiah is fulfilled, /
 For behold, the Virgin carries in her womb /
 The Indescribable and Ineffable One /
 And most-gloriously she comes to give Him birth. /
 Adorn thyself, O cave, prepare to receive Him; /
 Make ready, O Bethlēm, /
 For the King wishes to make thee His habitation; /
 Receive, O manger, the Christ Child wrapped in swaddling clothes, ///
 As He comes to loose the bonds of transgressions of men, by grace. *(twice)*

As was written by the servant of the Master, /
 He is about to tear asunder the handwriting of our transgressions, /
 And enroll us in the Book of Life, /
 Who had been deceived by the serpent. /
 And the Virgin carries Thee who bears us all /
 Wrapped now in the cloth of mortal flesh, /
 Condescending to dwell in a little cave. /
 The ranks of angels in heaven and the shepherds glorify Thee ///
 Marveling at the dominion Thy power.

The bright and sheltering shadow of the Spirit /
 Bearing the dewdrops of heaven /
 Is now about to spill Its grace upon the ground /
 In order to quench the thirst of the earth, /
 And the mystical swallow carrying in her womb the Spring of Grace /
 Is about to give birth to the ineffable Word, /
 Thus bringing the Winter of iniquity to an end. /
 Behold, the pure and chaste palace of the King ///
 Brings Him forth incarnate within the cave.

Glory..., in Tone 8:

The divine Nativity of Christ /
 Was clearly preached in the teachings of the Law /
 And through grace, by those before the Law, /
 Who, transcended the Law through faith. /

THE SUNDAY BEFORE THE NATIVITY OF OUR LORD;
THE SUNDAY OF THE HOLY FATHERS, AND THE EVE OF THE NATIVITY OF OUR LORD

And as the Incarnation is the cause of salvation from corruption /
Thus they foretold Thy Resurrection /
To the souls imprisoned in Hades. ///
O Lord, glory to Thee!

Now and ever..., as usual: “Thou art most-blessèd....”

The Great Doxology, the Troparion of the Resurrection, usual litanies and the Dismissal.

The Gospel sticheron, as appointed, sung in the narthex and then the First Hour, followed by the final Dismissal.

Hours

The Royal Hours are transferred to Friday, 22 December.

At each Hour: **Troparia:** Resurrection, Glory..., Fathers: “Great are the accomplishments of faith....” (*see below*)

First and Sixth Hour. **Kontakion:** Forefeast: “Today the Virgin...” (*see below*)

Third and Ninth Hour. **Kontakion:** Fathers: “Rejoice, O Bethlēm, prepare thyself, O Ephratha!....” (*see below*)

Liturgy

At the Beatitudes, 8 Troparia: 4 Third Ode of the Canon to the Fathers; 4 from Ode 6 of the Canon of the Forefeast.

The Troparion of the Resurrection and

The Troparion of the Fathers, in Tone 2:

Great are the accomplishments of faith, /
For the three holy youths rejoiced in fountain of flames as though at the waters of rest. /
And the prophet Daniel appeared /
A shepherd to the lions as though they were sheep: ///
So by their prayers, O Christ God, save our souls.

The Troparion of the Forefeast, in Tone 4:

Mary once, with agèd Joseph /
Went to be taxed in Bethlēm, /
For they were of the lineage of David; /
And she bore in her womb the fruit that had not been sown. /
The time of her birth was at hand and there was no room at the inn; /
But the cave provided a fair palace for the Queen. ///

Christ is born, that He may raise up again the image that before was fallen.

Glory..., the Kontakion of the Fathers, in Tone 1: *To the melody, "The choir of angels...."*

Rejoice, O Bethlēhem, prepare thyself, O Ephratha! /
The lamb is on her way to give birth to the Chief Shepherd she carries in her
womb. /

The God-bearing Forefathers will rejoice beholding Him, ///
And with the Shepherds they will glorify the Virgin nursing Him.

Now and ever..., the Kontakion of the Forefeast, in Tone 3:

Today the Virgin comes to the cave /
To give birth ineffably to the pre-eternal Word. /
Hearing this, be of good cheer, O inhabited earth, /
And with the angels and the shepherds, ///
Glorify Him whose will it was to be made manifest a young Child the
pre-eternal God.

The Prokeimenon, in Tone 4 (Fathers): Blessèd art Thou, O Lord God of our
fathers / and praised and glorified is Thy name forever! *Verse:* For Thou art just in all
that Thou hast done for us.

The Epistle (Sunday Before): (328) Heb. 11:9-10, 17-23, 32-40

The Alleluia in, Tone 4 (Fathers): We have heard with our ears, O God, for our
fathers have told us. *Verse:* For Thou hast saved us from them that oppose us, and hast
put to shame them that hate us.

The Gospel (Sunday Before): (1) Matthew 1:1-25

The Communion Hymn: Praise the Lord from the heavens.... Rejoice in the Lord, O
ye righteous! Praise befits the just!