

THE SERVICE OF GREAT COMPLINE

For the Evenings of the Nativity Fast





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The original Arabic-language service was compiled by Elder Panteleimon (Farah) and the Brotherhood of the Monastery of Our Lady of Hamatoura, and the hymnography was composed and arranged by Father Nicola Malek in Lebanon in 2010.

The English-language translation of the service was compiled by Bishop Basil (Essey) and Hierodeacon Benedict (Armitage). The music in this book was arranged by Fr. David Jacobs.

THE SERVICE OF GREAT COMPLINE

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The priest, vested in exorasson and holding his epitachelion in his left hand, stands on the solea before closed holy doors, facing east, and makes three metanias, saying each time:

PRIEST: O God, be gracious unto me, a sinner, and have mercy on me. {3x}

Then he blesses the epitachelion, kisses the neck-cross and puts it on, saying:

PRIEST: Let us pray to the Lord. Lord have mercy. Blessed is God, who poureth out His grace upon his priests, as oil of myrrh upon the head, which runneth down upon the beard, upon the beard of Aaron, which runneth down the fringe of his raiment, always, now and ever, and unto ages of ages. Amen.

Then blessing himself, he says in a loud voice:

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

PEOPLE: Amen.

PRIEST: Glory to thee, our God, Glory to thee.

O heavenly King, Comforter, the Spirit of truth, who art everywhere present and fillest all things, the Treasury of good things and Giver of life: come, and dwell in us, and cleanse us from every stain, and save our souls, O good one.

TRISAGION PRAYER

ALL: Holy God, Holy Mighty, Holy Immortal: have mercy on us.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit:
both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord cleanse us from our
sins. Master, pardon our iniquities. Holy God, visit and heal our
infirmities for thy Name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit:
both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy
kingdom come; thy will be done on earth, as it is in heaven.
Give us this day our daily bread; and forgive us our trespasses,
as we forgive those who trespass against us; and lead us not into
temptation, but deliver us from the evil one.

PRIEST: For thine is the Kingdom, and the power, and the glory, of the
Father, and of the Son, and of the Holy Spirit now and ever and
unto ages of ages.

PEOPLE: Amen.

ALL: Lord have mercy. {12x}

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our king.

O come, let us worship and fall down before Christ, our king and our God.

O come, let us worship and fall down before the Very Christ, our king and our God.

The priest goes to the stand with the chanters and readers.

Psalm 44

READER: My heart hath poured forth a good word; I speak of my works to the king; my tongue is the pen of a swiftly writing scribe. Comely art thou in beauty more than the sons of men; grace hath been poured forth on thy lips, wherefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O Mighty One, in thy comeliness and thy beauty. And bend thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness; and thy right hand shall guide thee wondrously. Thine arrows are sharp, O Mighty One, (under thee shall peoples fall) sharp in the heart of the enemies of the king. Thy throne, O God, is for ever and ever; a sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity. Wherefore God, thy God, hath anointed thee with the oil of gladness more than thy fellows.

Myrrh and stactee and cassia exhale from thy garments, from the ivory palaces, whereby they have made thee glad, they the daughters of kings in thine honour. At thy right hand stood the queen, arrayed in a vesture of inwoven gold, adorned in varied colours. Hearken, O daughter, and see, and incline thine ear; and forget thine own people and thy father's house. And the King shall greatly desire thy beauty, for he himself is thy Lord, and thou shalt worship him. And him shall the daughters of Tyre worship with gifts; the rich among the people shall entreat thy countenance. All the glory of the daughter of the King is within, with gold-fringed garments is she arrayed, adorned in varied colours. The virgins that follow after her shall be brought unto the King, those near her shall be brought unto thee. They shall be brought with gladness and rejoicing, they shall be brought into the temple of the King. In the stead of thy fathers, sons are born to thee; thou shalt make them princes over all the earth. I shall commemorate thy name in every generation and generation. Therefore shall peoples give praise unto thee for ever, and unto the ages of ages.

Psalm 71

READER: O God, give thy judgment to the king, and thy righteousness to the son of the king, that he may judge thy people with righteousness, and thy poor with judgment. Let the mountains receive peace for the people, and let the hills receive righteousness. He shall judge the beggars among the people, and shall save the sons of the poor, and shall humble the false accuser. And he shall continue as long as the sun, and before the moon from generation to generation.

He shall come down like rain upon a fleece, and like rain-drops that fall upon the earth. In his days shall righteousness dawn forth an abundance of peace, until the moon be taken away. And he shall have dominion from sea to sea, and from the rivers even unto the ends of the inhabited earth. Before him shall the Ethiopians fall down, and his enemies shall lick the dust. The kings of Tharsis and the islands shall bring gifts, kings of the Arabians and of Saba shall bring presents. And all the kings of the earth shall worship him, all the nations shall serve him, for he hath delivered the beggar from the oppressor, and the poor man for whom there was no helper. He shall spare the poor man and the pauper, and the souls of the poor shall he save. From usury and from injustices shall he redeem their souls, and precious shall be his name before them. And he shall live, and there shall be given unto him of the gold of Arabia, and they shall make prayer concerning him always; all the day long shall they bless him. He shall be a support in the earth on the summit of the mountains; exalted more than Lebanon shall be his fruit, and they of the city shall flourish like the grass of the earth. His name shall be blessed unto the ages, before the sun doth his name continue. And in him shall be blessed all the tribes of the earth, all the nations shall call him blessed. Blessed is the Lord, the God of Israel, who alone doeth wonders. And blessed is the name of his glory forever, and unto the ages of ages. And all the earth shall be filled with his glory. Amen. Amen.

Psalm 109

READER: The Lord said unto my Lord: Sit thou at my right hand, until I make thine enemies the footstool of thy feet. A sceptre of power shall the Lord send unto thee out of Sion; rule thou in the midst of thine enemies. With thee is dominion in the day of thy power, in the splendour of thy saints. From the womb before the morning star have I begotten thee. The Lord hath sworn and will not repent: Thou art a priest forever, after the order of Melchisedek. The Lord at thy right hand hath broken kings in the day of his wrath. He shall judge among the nations, he shall fill them with dead bodies, he shall crush the heads of many upon the earth. He shall drink of the brook in the way; therefore shall he lift up his head.

PEOPLE: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to Thee, O God.

Alleluia, Alleluia, Alleluia. Glory to Thee, O God.

Alleluia, Alleluia, Alleluia. Glory to Thee, O God.

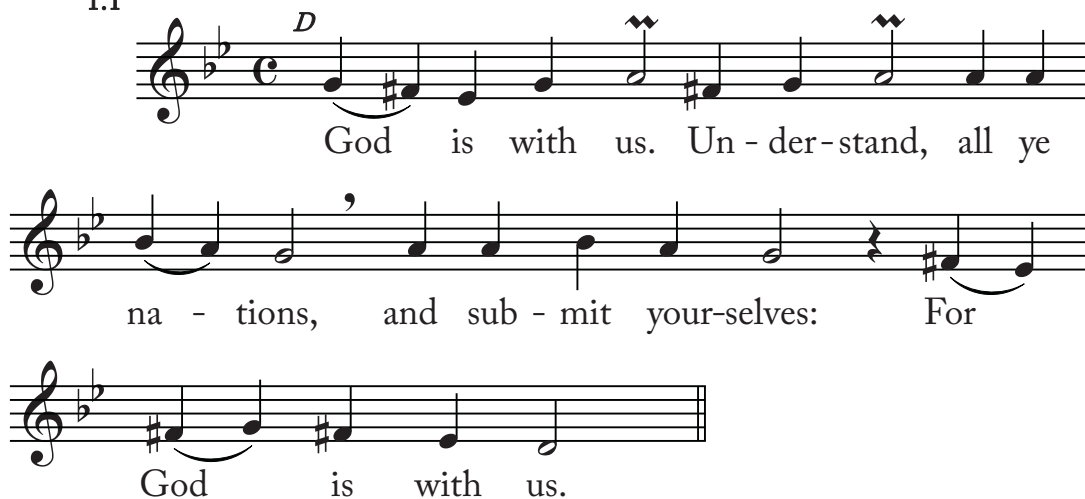
Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

GOD IS WITH US

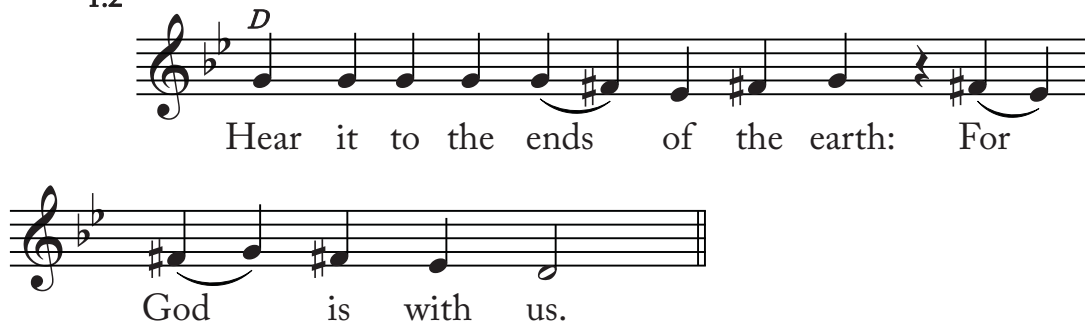
Tone 2. Heirmologic. [*Hard Chromatic*]

1.1



Musical notation for section 1.1, consisting of three staves. The first staff begins with a treble clef, a key signature of two flats (B-flat and E-flat), and a common time signature (C). A dynamic marking 'D' is placed above the first note. The melody consists of quarter notes: G4, A-flat4, B-flat4, C5, D5, E5, F5, G5, with a fermata over the final G5. The second staff continues the melody with quarter notes: G5, F5, E5, D5, C5, B-flat4, A-flat4, G4, with a fermata over the final G4. The third staff concludes with quarter notes: G4, A-flat4, B-flat4, C5, D5, E5, F5, G5, with a fermata over the final G5. The lyrics are: "God is with us. Un - der - stand, all ye na - tions, and sub - mit your - selves: For God is with us."

1.2



Musical notation for section 1.2, consisting of two staves. The first staff begins with a treble clef, a key signature of two flats (B-flat and E-flat), and a common time signature (C). A dynamic marking 'D' is placed above the first note. The melody consists of quarter notes: G4, A-flat4, B-flat4, C5, D5, E5, F5, G5, with a fermata over the final G5. The second staff concludes with quarter notes: G4, A-flat4, B-flat4, C5, D5, E5, F5, G5, with a fermata over the final G5. The lyrics are: "Hear it to the ends of the earth: For God is with us."

1.3



Ye might - ty shall be de -



feat - ed: For God is with us.

1.4



Ev - en if ye should pre - vail a - gain




ye shall be de - feat - ed: For




God is with us.

1.5


D



What - ev - er plan ye con - ceive, the



Lord shall de - stroy it: For




God is with us.


Detailed description: This block contains the musical notation for section 1.5. It consists of three staves of music in a treble clef with a key signature of two flats (B-flat and E-flat). The first staff begins with a dynamic marking 'D' and contains the lyrics 'What - ev - er plan ye con - ceive, the'. The second staff continues with 'Lord shall de - stroy it: For'. The third staff concludes with 'God is with us.' and ends with a double bar line. The melody is primarily composed of quarter and eighth notes, with some slurs and ties.

1.6


D



What - ev - er word ye shall speak shall



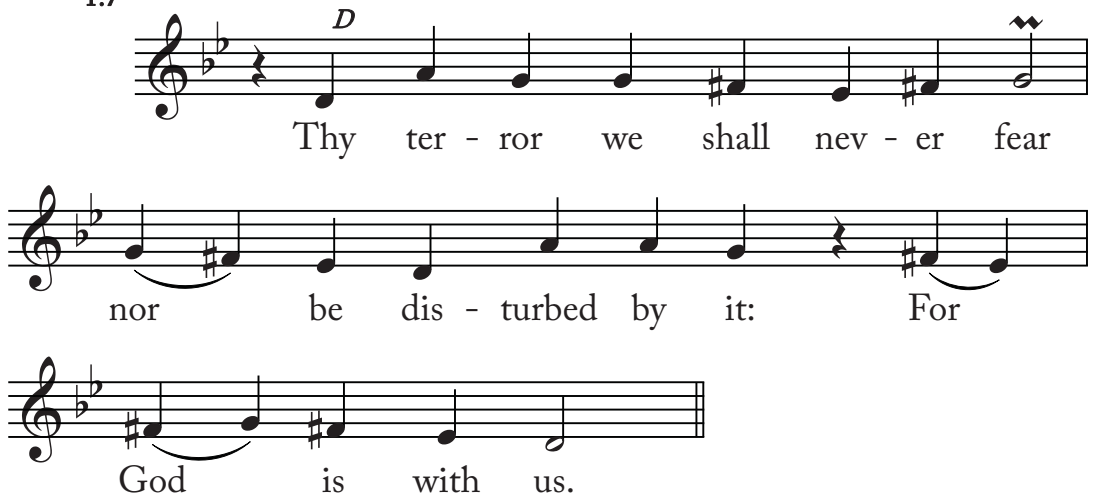
not a - bide a - mong you: For



God is with us.

Detailed description: This block contains the musical notation for section 1.6. It consists of three staves of music in a treble clef with a key signature of two flats (B-flat and E-flat). The first staff begins with a dynamic marking 'D' and contains the lyrics 'What - ev - er word ye shall speak shall'. The second staff continues with 'not a - bide a - mong you: For'. The third staff concludes with 'God is with us.' and ends with a double bar line. The melody is primarily composed of quarter and eighth notes, with some slurs and ties.

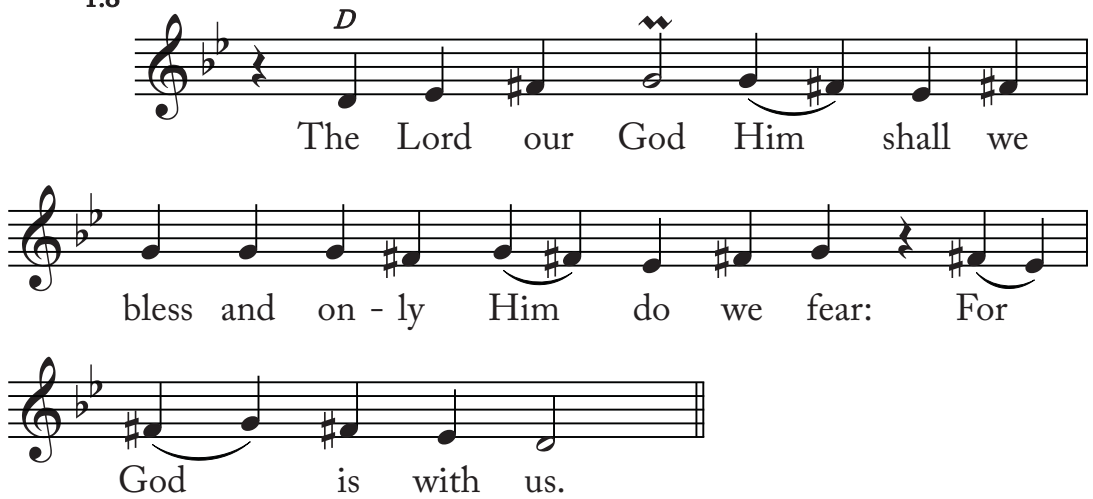
1.7



Musical score for section 1.7, featuring three staves of music in a key signature of two flats (B-flat and E-flat) and a common time signature. The first staff begins with a dynamic marking of *D* (Dolce) and contains the lyrics "Thy ter - ror we shall nev - er fear". The second staff continues with "nor be dis - turbed by it: For". The third staff concludes with "God is with us." The melody consists of quarter and eighth notes, with some notes beamed together and a fermata over the final note of the first staff.

Thy ter - ror we shall nev - er fear
nor be dis - turbed by it: For
God is with us.

1.8



Musical score for section 1.8, featuring three staves of music in a key signature of two flats (B-flat and E-flat) and a common time signature. The first staff begins with a dynamic marking of *D* (Dolce) and contains the lyrics "The Lord our God Him shall we". The second staff continues with "bless and on - ly Him do we fear: For". The third staff concludes with "God is with us." The melody consists of quarter and eighth notes, with some notes beamed together and a fermata over the final note of the first staff.

The Lord our God Him shall we
bless and on - ly Him do we fear: For
God is with us.

1.9



And if I trust in Him



it shall be a bless - ing to me: For



God is with us.

1.10



And I shall trust in



Him and shall be saved by Him: For



God is with us.

1.11

Musical score for 1.11, featuring a treble clef, a key signature of one flat (B-flat), and a dynamic marking of *D*. The melody is written on a single staff with lyrics underneath. The lyrics are: "Lo, I and the chil - dren whom God hath giv - en me: For God is with us." The score consists of three lines of music. The first line contains the first two phrases. The second line contains the third phrase. The third line contains the final phrase and ends with a double bar line.

Lo, I and the chil - dren whom
God hath giv - en me: For
God is with us.

1.12

Musical score for 1.12, featuring a treble clef, a key signature of one flat (B-flat), and a dynamic marking of *D*. The melody is written on a single staff with lyrics underneath. The lyrics are: "The peo - ple that walked in dark - ness have seen a great Light: For God is with us." The score consists of three lines of music. The first line contains the first two phrases. The second line contains the third phrase. The third line contains the final phrase and ends with a double bar line.

The peo - ple that walked in
dark - ness have seen a great Light: For
God is with us.

1.13

Musical score for 1.13, featuring three staves of music in a treble clef with a key signature of two flats (B-flat and E-flat). The tempo is marked *D* (Allegretto). The lyrics are: "And they that dwelt in the land of the sha - dow of death, on them hath the Light shined: For God is with us." The melody consists of quarter and eighth notes, with some notes beamed together. There are fermatas over the notes for "God" and "is" in the final line.

D

And they that dwelt in the land of the
sha - dow of death, on them hath the
Light shined: For God is with us.

1.14

Musical score for 1.14, featuring three staves of music in a treble clef with a key signature of two flats (B-flat and E-flat). The tempo is marked *D* (Allegretto). The lyrics are: "For a Child was born un - to us, a Son was giv - en to us: For God is with us." The melody consists of quarter and eighth notes, with some notes beamed together. There are fermatas over the notes for "God" and "is" in the final line.

D

For a Child was born un - to us, a
Son was giv - en to us: For
God is with us.

1.15



And the gov - ern - ment shall be up - on His



shoul - der: For God is with us.

1.16



And of His peace there shall be no



end: For God is with us.

1.17



And His name shall be called



Mess - sen - ger of the Di - vine Will: For



God is with us.

1.18

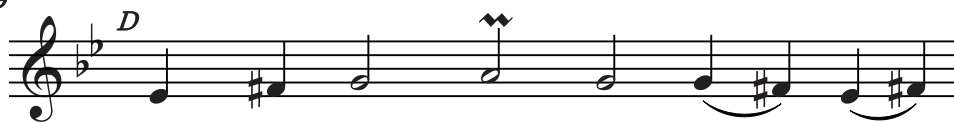


Won - der - ful Coun - cel - or: For



God is with us.

1.19



Might - y God, Mas - ter, Prince of



peace: For God is with us.

1.20



Fa - ther of the age to come: For



God is with us.

1.21

Musical notation for 1.21, consisting of three staves. The first staff begins with a treble clef, a key signature of two flats (B-flat and E-flat), and a dynamic marking of *D*. The melody consists of quarter notes: G4, A4, B-flat4, C5, D5, E5, F5, G5, A5, B-flat5, C6, D6. The lyrics are "Glo - ry to the Fa - ther and to the". The second staff continues the melody with quarter notes: E5, D5, C5, B-flat4, A4, G4, F4, E4, D4, C4, B-flat3, A3, G3, F3, E3, D3. The lyrics are "Son and to the Ho - ly Spir - it: For". The third staff concludes with quarter notes: G3, F3, E3, D3, C3, B-flat2, A2, G2, F2, E2, D2, C2, B-flat1, A1, G1, F1, E1, D1. The lyrics are "God is with us." The piece ends with a double bar line.

Glo - ry to the Fa - ther and to the
Son and to the Ho - ly Spir - it: For
God is with us.

1.22

Musical notation for 1.22, consisting of three staves. The first staff begins with a treble clef, a key signature of two flats (B-flat and E-flat), and a dynamic marking of *D*. The melody consists of quarter notes: G4, A4, B-flat4, C5, D5, E5, F5, G5, A5, B-flat5, C6, D6. The lyrics are "Both now and ev - er and un - to". The second staff continues the melody with quarter notes: E5, D5, C5, B-flat4, A4, G4, F4, E4, D4, C4, B-flat3, A3, G3, F3, E3, D3. The lyrics are "a - ges of a - ges. A - men: For". The third staff concludes with quarter notes: G3, F3, E3, D3, C3, B-flat2, A2, G2, F2, E2, D2, C2, B-flat1, A1, G1, F1, E1, D1. The lyrics are "God is with us." The piece ends with a double bar line.

Both now and ev - er and un - to
a - ges of a - ges. A - men: For
God is with us.

1.23 Slow



God is with us. Un - der - stand, all ye



na - tions, and sub - mit your - selves: For



God is with us.

Alternate Ending arranged by Bishop Basil (Essey)

1.23 Slow



God is with us. Un - der - stand, all ye



na - tions, and sub - mit your - selves: For



God is with us.

THE NICENE CREED

ALL: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made:

Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man;

And was crucified also for us under Pontius Pilate, and suffered and was buried;

And the third day He rose again, according to the Scriptures;

And ascended into heaven, and sitteth at the right hand of the Father;

And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord, and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe in One Holy Catholic and Apostolic Church.

I acknowledge one Baptism for the remission of sins.

I look for the Resurrection of the dead, And the Life of the world to come. Amen.

EVENING TROPATIA

Mode 2. *O House of Ephratha*

2.1

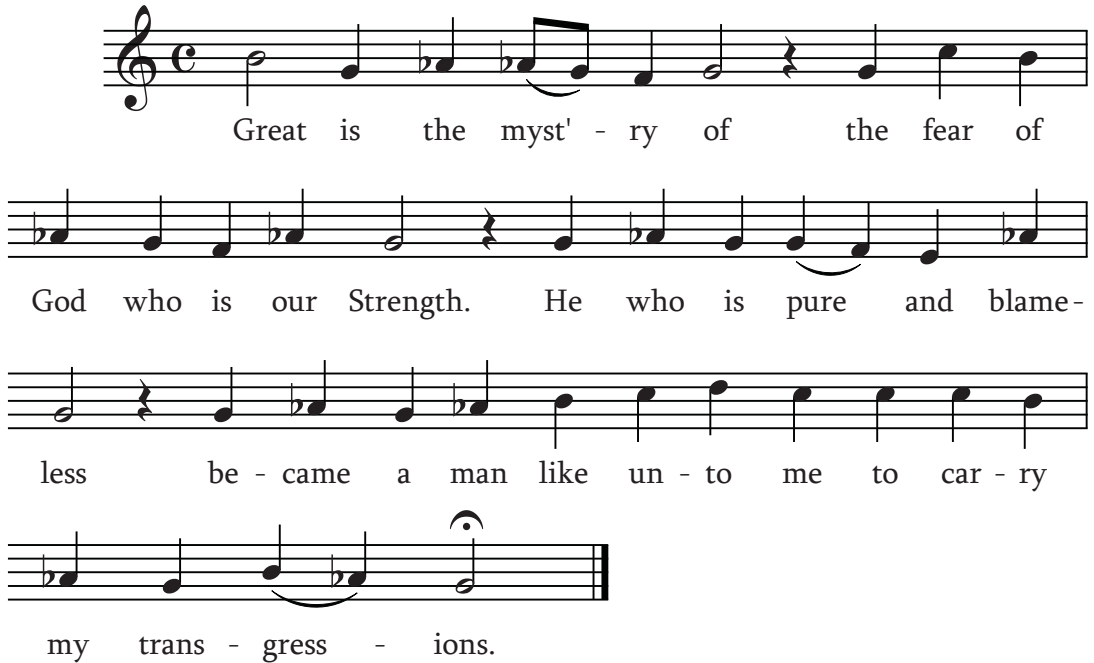
O house of Eph - ra - tha, au - gust and
ho - ly ci - ty, thou glo - ry of the pro -
phets, pre - pare the house where - in the Di - vine one
shall be born for us.

The musical score is written on a single treble clef staff in C major and common time. It consists of four lines of music. The first line begins with a half note G4, followed by quarter notes A4, Bb4, Bb4, A4, G4, and a quarter rest. The second line continues with quarter notes F4, E4, D4, C4, Bb4, A4, G4, and a quarter rest. The third line starts with a quarter rest, followed by quarter notes F4, E4, D4, C4, Bb4, A4, G4, and a quarter rest. The fourth line begins with a quarter note F4, followed by quarter notes E4, D4, C4, Bb4, and a half note G4 with a fermata. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes.



Verse: God shall come out of Thaman, the Holy One out of a mountain overshadowed and densely wooded. (Habakkuk 3:3a)

2.2



Great is the myst' - ry of the fear of
God who is our Strength. He who is pure and blameless
be - came a man like un - to me to car - ry
my trans - gress - ions.



Verse: Blessed is he that cometh in the name of the Lord. God is the Lord and hath appeared unto us. (Psalm 117:25a & 26a)

2.3

The Lord, now in the flesh, be - fore whom
all the pro - phets did come, and Him whom they for -
told in - her - i - ted cre - a - tion: He is the
long ex - pect - ed Christ.

The musical score is written on a single treble clef staff in common time (C). It consists of four lines of music. The first line begins with a quarter rest, followed by a quarter note G4, a half note A4, a quarter note B4, a quarter note A4, a quarter note G4, a quarter note F4, a quarter note E4, a quarter note D4, a quarter note C4, and a quarter note B3. The second line continues with a quarter note A3, a quarter note G3, a quarter note F3, a quarter note E3, a quarter note D3, a quarter note C3, a quarter note B2, a quarter note A2, a quarter note G2, a quarter note F2, a quarter note E2, and a quarter note D2. The third line starts with a quarter note C3, a quarter note B2, a quarter note A2, a quarter note G2, a quarter note F2, a quarter note E2, a quarter note D2, a quarter note C2, a quarter note B1, a quarter note A1, a quarter note G1, and a quarter note F1. The fourth line begins with a quarter note E1, a quarter note D1, a quarter note C1, a quarter note B0, and a quarter note A0, ending with a double bar line.



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

2.5

Be - hold a vir - gin birth! A mat - ter
tran - send - ing time! How doth the great Law - giv - er
now be - come sub - ject un - to the Law, the bound - less
Lord our Sav - iour?



THE OLD TESTAMENT READING

PRIEST: Wisdom!

READER: The Reading from...

PRIEST: Let us attend!

The appointed pericope is now read.

THE EPISTLE READING

PRIEST: Let us attend.

READER: From the womb before the morning star have I begotten thee.
The Lord hath sworn and will not repent. God hath sent
redemption unto his people; holy and terrible is his name.

PRIEST: Wisdom.

READER: The reading is from...

PRIEST: Let us attend.

The reader faces west and reads the appointed epistle.

PRIEST: Peace be to thee that readest.

PEOPLE: Alleluia, alleluia, alleluia.

THE GOSPEL READING

PRIEST: Wisdom. Stand upright. Let us hear the holy gospel. Peace be to all.

PEOPLE: 
And to thy spir - it.

The musical notation for the first line of the people's response is a single staff in G major, starting with a treble clef and a 'G' time signature. It contains eight notes: G4, A4, B4, C5, B4, A4, G4, and F4. The notes G4, A4, and B4 are quarter notes, while C5, B4, A4, and G4 are eighth notes beamed together. The final note, F4, is a half note. A slur covers the last four notes (C5, B4, A4, G4).

PRIEST: The reading is from the holy gospel according to...

PEOPLE: 
Glo - ry to Thee, O Lord, Glo - ry to Thee.

The musical notation for the second line of the people's response is a single staff in G major, starting with a treble clef and a 'G' time signature. It contains eight notes: G4, A4, B4, C5, B4, A4, G4, and F4. The notes G4, A4, and B4 are quarter notes, while C5, B4, A4, and G4 are eighth notes beamed together. The final note, F4, is a half note. A slur covers the last four notes (C5, B4, A4, G4).

The priest chants the gospel from the holy doors.

PEOPLE: 
Glo - ry to Thee, O Lord, Glo - ry to Thee.

The musical notation for the third line of the people's response is a single staff in G major, starting with a treble clef and a 'G' time signature. It contains eight notes: G4, A4, B4, C5, B4, A4, G4, and F4. The notes G4, A4, and B4 are quarter notes, while C5, B4, A4, and G4 are eighth notes beamed together. The final note, F4, is a half note. A slur covers the last four notes (C5, B4, A4, G4).

Psalm 50 (51)

READER: Have mercy on me, O God, according to Thy great mercy: and according to the multitude of Thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against Thee only have I sinned and done evil in Thy sight: that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was shapen in iniquity, and in sins did my mother conceive me. For behold, Thou hast loved truth: the unclear and hidden things of Thy wisdom Thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which Thou hast broken shall rejoice. Turn away Thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from Thy presence: and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation: and steady me with a guiding spirit. Then I will teach transgressors Thy ways: and the impious shall be converted unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips: and my mouth shall declare Thy praise. For hadst Thou desired sacrifice, I would have given it Thee: Thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, Thou wilt not despise. Do good, O Lord, in Thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt Thou be pleased with a sacrifice of righteousness, with burnt offering and whole-burnt offerings: then shall they offer bullocks upon Thine altar.

THE LITTLE DOXOLOGY

ALL: Glory be to God on high, and on earth peace, good will among men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory.

O Lord, heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy on us. Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless thee and I will praise thy Name forever; yea, forever and ever.

Lord, thou hast been our refuge in all generations. I said: Lord be merciful unto me; heal my soul, for I have sinned against thee.

Lord, I have fled unto thee; teach me to do thy will, for thou art my God.

For with thee is the fountain of life; in thy light shall we see light.

O continue thy loving kindness unto them that that know thee.

Vouchsafe, O Lord, to keep us this night without sin.

Blessed art thou, O Lord, God of our Fathers, and praised and glorified is thy name forever. Amen.

Let thy mercy be upon us, O Lord, as we do put our trust in thee.

Blessed art thou, O Lord; teach me thy statutes.

Blessed art thou, O Master; make me to understand thy commandments.

Blessed art thou, O Holy One; enlighten me with thy precepts.

Thy mercy, O Lord endureth forever. Despise not the works of thy hands.

To thee belongeth worship, to thee belongeth praise, to thee belongeth glory: to the Father and to the Son and to the Holy Spirit; now and ever and unto ages of ages. Amen.

While the people sing the following troparion, the priest does the great censuring, exiting the sanctuary through the north door and entering through the south door. At the completion of the great censuring the priest stands before the holy table, facing east.

O OUR LORD

Tone 6. [*Hard~Chromatic*] arr. by Fr. David Jacobs

O our Lord, O Em - man - u -
el, en - light - en us by Thy ra - di - ance,
ban - i - shing our sor - - - row. Strength - en us
by Thy love for us, mak - ing us stand
up - right and firm in hope: O our
Lord that com - eth, O Em - man - u - el.

PRIEST: God shall come visibly, yea, our God, and shall not keep silence. (*Psalm 49:3*)

ALL: “O our Lord...”

PRIEST: My heart hath poured forth a good word; I speak of my works to the king. (*Psalm 44:1*)

ALL: “O our Lord...”

PRIEST: From the womb before the morning star have I begotten Thee. (*Psalm 109:4a*)

ALL: “O our Lord...”

PRIEST: The Lord hath sworn and will not repent; thou art a priest for ever, after the order of Melchisedek. (*Psalm 109:4b*)

ALL: “O our Lord...”

PRIEST: He sent forth his Word and he healed them, and he delivered them from their corruption. (*Psalm 106:20*)

ALL: “O our Lord...”

PRIEST: There hath risen up in darkness a light for the upright; The Lord is merciful and compassionate and righteous. (*Psalm 111:4*)

ALL: “O our Lord...”

Doxastikon. Mode Plagal 2. / Tone 6

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

O Lord, the prophets rejoiced for they beheld thine incarnation, as truly promised. Thou didst show forth thy radiance upon the benighted world, and thereby opened wide the kingdom. Therefore, O thou who art beginningless, grant us to behold thy wondrous nativity and praise thy condescension.

Theotokion. Mode Plagal 2. / Tone 6

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

Unto thee we lift up our eyes, O Theotokos, thou new Eve, asking of the wondrous mystery: How didst thou embrace him whom none can contain? How didst thou give flesh to him who transformed our nakedness by clothing us with his own glory?

READER: Thine incarnation, O Lord, doth sanctify and adorn all of creation with thy divinity, for thou didst take unto thyself that which is not of thine original nature, so as to make clear to us that it is not impossible for us to forsake our sinful natures. O thou who didst open the heavens and didst descend unto us, teach us to open the gates of our hearts, thereby forgiving our debtors their sins, and offering mercy to our brethren through the likeness of thy love towards us.

Mode Plagal 2. / Tone 6. Ere the Morning Star.

O angelic hosts of the Lord, do ye hasten * to the village of Bethlehem in Judea * to prepare a noble place for him who cannot be contained * and the Author of creation, * the One who was born of the Father * before the ages * and is now born as man for us, * bringing to the world salvation.

Mode Plagal 2. / Tone 6. Ere the Morning Star.

The people that walked in darkness have seen a great light; and they that dwelt in the land of the shadow of death, on them hath the light shined.

The Rich One became poor to offer us enrichment! * The High One descended to elevate us sinners! * Therefore, let us forsake fame, fortune, and glory. * Now the gate of heaven hath been opened for us, * so let us forgive the sins of others. * The Light hath dawned for us, * therefore let us rejoice now * and share with the poor and needy.

But thou, O Bethlehem, though thou be little, out of thee shall come forth unto me a Governor, that shall rule my people Israel.

Hasten, O ye humble and simple shepherds, * through the deepest darkness of this winter's night, * for the light of Christ God doth shine forth brilliantly, * and with the glorious hosts of heaven * offer hymns of praise unto the Master, * for he hath dawned forth * to grant redemption to the voiceless dead. * O Magi, offer Christ worship.

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

O our God that dwellest far above the heavens, * through thy humility thou didst come to find us, * and with care to gather us who had wandered far astray. * Thou didst take upon thyself our nature * and being clothed in flesh thou didst become man, * yet without sin, * and didst enrich us as brethren * because of thy love for mankind.

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

O Joseph, speak to us with a voice of truth, * and, O David, king and great ancestor of Christ God, * proclaim the present marvel of the Virgin who shall give birth * to the Lamb of God who is our Pascha * that taketh away the transgression * of Adam and Eve. * Let us shout ‘Glory to God on high * and on earth peace and goodwill.’

The priest goes to the stands on the solea before the holy doors, facing east.

READER: Lord, have mercy. {40x}

Have mercy on us and save us, O thou only-begotten Son of God. Amen.

Thou who, at all times and at every hour, both in heaven and on earth art worshiped and glorified, O Christ God, long-suffering, plenteous in mercy and compassion, who lovest the just and showest mercy to sinners, who callest all men to salvation through the promise of good things to come: Do thou, the same Lord, receive also our supplications at this present hour, and direct our lives according to thy commandments. Sanctify our souls; purify our bodies; set aright our minds; cleanse our thoughts; and deliver us from all calamity, wrath and distress. Compass us round about with thy holy angels; that, guided and guarded by their host, we may attain unto the unity of the faith, and unto the comprehension of thine ineffable glory. For blessed art thou unto ages of ages. Amen.

Lord have mercy, Lord have mercy, Lord have mercy.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

More honorable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.

Bless, father, in the name of the Lord.

PRIEST: May God have compassion upon us and bless us; may he show the light of his countenance upon us and be merciful unto us.

PEOPLE: Amen.

Lord have mercy. {12x}

Most holy Theotokos, save us.

Facing the icon of the Theotokos on the iconostasis, the priest says:

PRIEST: O Lady, Bride of God, spotless, blameless, pure and immaculate Virgin, thou who without corruption, by thy glorious birth-giving, hast united God the Word to man, and joined the fallen nature of our race to heavenly things; who alone art the hope of the hopeless, the help to those who do battle; the ready help of those who flee unto thee, and the refuge of all Christians: Despise me not, an accursed sinner, though I have rendered myself unworthy by my shameful thoughts, words and deeds, and through indolence have become a slave to the pleasure of life;

but as the Mother of the God who lovest mankind, mercifully have compassion upon me, a sinner and a prodigal, and receive my prayer, though it be offered unto thee by unworthy lips; and using thy boldness as a mother, entreat thy Son, our Lord and Master, that he may open to me also the tender compassions of his goodness, so as to overlook my numberless transgressions and turn me to repentance and show me forth as a zealous doer of his commandments. And because thou art merciful, compassionate and full of lovingkindness, be thou ever near me in this present life as an ardent help and protection, defending me from the assaults of adversaries and leading me to salvation. And at the time of my departure from this life, care for my miserable soul and drive far from it the dark visions of evil demons; and in the fearful day of judgment, deliver me from eternal punishment, and present me as an inheritor of the ineffable glory of thy Son, our God. May this be my lot, O Lady, most holy Theotokos, through thy mediation and help, through the grace and love toward mankind of thine only-begotten Son, our Lord and God and Saviour Jesus Christ, to whom are due all glory, honor and worship, with his unoriginated Father and his all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.



Facing the icon of Christ on the iconostasis, the priest says:

PRIEST: And grant unto us, O Master, when we depart to sleep, repose of body and soul; and protect us from the murky sleep of sin and from all the dark pleasures of the night. Calm the impulses of passions, and quench the fiery darts of evil which are craftily thrown against us; check the turbulence of our flesh, and still all earthly and material thoughts. And grant us, O God, a watchful mind, a prudent reason, a vigilant heart, a tranquil sleep free from all the fantasies of Satan. Raise us up again at the time of prayer strengthened in thy commandments, holding steadfastly within us the remembrance of thy judgments. Grant us grace to glorify thee all through the night, that we may praise and bless and glorify thine all-honorable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

Facing the icon of the Theotokos on the iconostasis, the priest says:

PRIEST: O most glorious, ever-virgin, blessed Theotokos, present our prayer to thy Son our God, and intercede with him that through thee he may save our souls.

Standing before the holy doors, facing east, the priest says:

PRIEST: The Father is my Hope; the Son is my Refuge; the Holy Spirit is my Protection; O Holy Trinity: Glory to thee.

In thee, O Mother of God, I place all my hope: keep me under thy protection.

READER: O holy Angel who accompanieth my wretched soul and lowly life, forsake me not, and depart not from me because of my extravagance and wickedness. Give not access to the evil demon to rule with his might this mortal body of mine, but hold me by my wretched, feeble hand; lead me in the path of salvation. Yea, O holy Angel of God, guardian and protector of my wretched soul and body, forgive me all wherewith I have heretofore saddened thee all the days of my life.

The priest comes to stand on the center of the solea and, facing west, says the little dismissal:

PRIEST: Glory to thee, O Christ our God and our Hope, glory to thee.

READER: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Bless, father, in the name of the Lord.

PRIEST: May Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; of N. (*the daily commemoration*); of N. (*patron saint of the church*); of the holy and righteous ancestors of God, Joachim and Anna; of N. (*the saint of the day*) whose memory we keep this day and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

Standing before the holy doors, facing east, the priest makes three metanias, saying:

PRIEST: O God be gracious unto me, a sinner, and have mercy on me. {3x}

Turning then to the west, he bows to the people, saying:

PRIEST: Forgive me a sinner.

PEOPLE: God forgive thee, holy father.

*Still facing west, the priest says the following petitions as the people respond saying
or singing Lord have mercy.*

PRIEST: Let us pray for peace of the world

PEOPLE: Lord have mercy. {*Chanted or said after each petition*}

PRIEST: And for pious and Orthodox Christians:

And for our {*metropolitan or archbishop or bishop*} and all our
brotherhood in Christ:

And for the civil authorities of this land:

And for the welfare of our armed forces:

And for our fathers and brethren absent from among us:

And for those who hate us and those who love us:

And for those who are kind to us and minister unto us:

And for those who have requested our prayers, unworthy though we be:

And for the deliverance of captives:

And for travelers by land and sea and air:

And for those who lie in sickness:

And let us pray also for abundance of the fruits of the earth:

And for the soul of every Orthodox Christian:

Let us bless God-fearing leaders, Orthodox bishops, the founders of this holy church and our parents and teachers, and all our fathers and brethren gone before us, the Orthodox who here and everywhere lie asleep in the Lord:

Let us also say for ourselves:

PEOPLE: Lord have mercy, Lord have mercy, Lord have mercy.

As the faithful go forward to venerate the icon of the Theotokos, receive the blessing of the priest or bishop, and kiss his right hand, the chanters sing the following:

Dismissal Troparia. Mode 1.

Magnify, O my soul, the Lord most high; make ready the feast of the Nativity! Magnify him who appears rich in his divinity, who dwelt among us, him who is my Strength!

Magnify the Creator who cometh to deliver the first Adam from the ancient judgment. How doth he give unto me, a wretched sinner, his never-ending glory?

O Gabriel, thou chief soldier, thou dost offer Mary the good news as she crieth: Let it be done unto me according to the will of the good Lord.

We call unto her Lord, the Child in the womb, the Creator of all wonders: My heart is aflame, and doth offer thee hymns of praise and supplications.

How do I, being clothed with chastity, give birth yet remain a Virgin? How do I nourish thee with love and compassion, O thou who nourisheth all creation?

Receive on this day my supplication and the praises of my heart, for I, my Lord and my Hope, am thy Mother. Thou shalt establish peace upon earth.

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

PEOPLE: Amen.

DISMISSAL TROPARIA

Mode 1

1.

Mag - ni - fy, O my soul, the
Lord most high; make read - y the
feast of the Na - ti - vi - ty! Mag -
ni - fy Him who ap - pears rich in His di -
vin - i - ty, who dwelt a - mong us, Him who
is my strength.

2.



Mag-ni - fy, the Cre - a - tor who



com - eth to de - liv - er the first A - dam



from the an - cient curse. How doth He give



un - to me, a wretch - ed sin - ner His



nev - er end - ing glo - - - - ry?

3.



O Gab - ri - el, thou chief sold - ier, thou



dost of - fer Mar - y the good - news



as she cri eth: Let it be done un - to



me let it be done un - to me ac -



cor - ing to the will of the Good Lord.

4.

We call un - to her Lord, the
Child in her womb the Cre - a - tor
of all won - - - ders: My heart is a -
flame and doth of - fer thee hymns of
praise and sup - pli - ca - - - - tion.

5.

How do I, be - ing clothed with
chast - i - - - ty, give birth yet re -
main a Vir - - - gin? How do
I nour - ish Thee with love and com -
pas - sion, who dwelt a - mong us, Him
who is my strength.

6.

Re - ceive on this day my
sup - pli - ca - tion and the prais - es
of my heart, for I, my
Lord and my Hope am Thy moth -
er. Thou shalt es - tab - lish peace up
on the earth.