

The Sunday which occurs between the 26th and 30th of December, the Sunday after the Nativity of Christ; the Commemoration of the Holy Righteous Kinsmen: Joseph the Betrothed, David the King, and James, the Brother of the Lord.

Small Evening Service

At “**Lord, I call...**” the stikhera to the Resurrection and to the Theotokos, as usual.

Great Evening Service

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

At “**Lord, I call...**” **10 stikhera**, 3 stikhera to the Resurrection, 4 to the Feast, and 3 to the Righteous Ones, in Tone 1.

The 4 stikhera to the Feast, in Tone 2:

Thy Kingdom, O Christ our God /
Is a Kingdom of all the ages, /
And Thy rule is from generation to generation /
Made flesh of the Holy Spirit and made man of the Ever-virgin Mary /
Thou hast enlightened us by Thy coming. /
Light of Light, Brightness of the Father, /
Thou hast made the whole of creation shine with joy. /
Everything that has breath praises Thee, the Image of the glory of the Father, /
O God who art, and Who hast ever been, ///
Who hast shown forth from a Virgin, have mercy on us. *(Twice)*

What shall we offer to Thee, O Christ, /
Who for our sake hast appeared on earth as a man? /
Every creature made by Thee offers thanks to Thee /
The angels offer Thee a hymn; the heavens a star; /
The Magi, gifts; the shepherds, their wonder; /
The earth, its cave; the wilderness, the manger; /
And we offer Thee a Virgin Mother. ///
O Pre-eternal God, have mercy on us. *(Twice)*

The 3 stikhera to the Righteous Ones, Tone 1: Special melody, “Joy of the ranks of heaven....”

Let us praise King David, the ancestor of God /
For our pillar, the Virgin, sprang forth from him /

And Christ blossomed, shining forth from her, /
Recalling Adam and Eve from corruption ///
In His lovingkindness.

Joseph, in his old age, /
Beheld the sayings of the prophets clearly fulfilled /
When the true wonder of his betrothal was revealed by the angels /
Who proclaimed their glory to God ///
For sending down peace to the world.

Let us praise James, the brother of God /
For he is a holy hierarch /
Who shone with courage at his martyrdom. /
Through his prayers, O Christ our God, /
Now laying in the manger in swaddling clothes, ///
Save us who sing to Thee.

Glory..., to the Righteous Ones, in Tone 6:

We celebrate the memory /
Of the pious David and James /
One, a king and prophet, /
The other an apostle and first bishop /
And, being delivered from deception through their teachings, /
We glorify Christ who shone forth incarnate from the Virgin ///
That He may save our souls.

Now and ever..., Dogmatic Theotokion, in the Tone of the Week.

The Entrance and the Prokeimenon of the day.

At the Litya, the stikhera of the Feast, and then:

Glory... now and ever..., Tone 5:

The Magi, kings of Persia /
Knew with assurance that Thou, O heavenly King, wast born on earth. /
Led by the light of a star they came to Bethlehem, /
And they offered their chosen gifts, gold, frankincense and myrrh. /
Falling down before Thee, they worshipped Thee: ///
For they saw Thee, O Timeless One, lying as a babe in the cave.

The Apostikha from the Octoechos.

Glory..., in Tone 6:

Thy Nativity, /
Is the cause of gladness for all; /
The memorial of all the blessèd /
And the dominion of kings; /
Therefore, we cry out, rejoicing: /
Our Father who art in heaven, hallowèd be Thy Name, ///
O Lover of mankind.

Now and ever..., in the Same Tone:

Today the invisible Nature is joined to mortal men, /
Coming forth from the Virgin. /
Today the infinite Essence is wrapped in swaddling clothes in Bethlehem. /
Today God leads the Magi by a star to worship Him, /
And with gold, frankincense and myrrh, /
They foretell his three-day burial. /
Therefore we sing: O Christ our God ///
Made flesh of the Virgin, save our souls.

At the blessing of the loaves, the Troparion of the Feast: Thy Nativity, O Christ our God...,
(*Twice*) and :

The Troparion for the Righteous Ones, in Tone 2:

Proclaim, O Joseph, to David, the ancestor of God, /
The amazing wonders. /
For thou hast seen a Virgin great with child, /
And with shepherds thou didst glory. /
With the Magi thou didst worship /
And by the angel the wonders were revealed to thee; ///
So now pray to Christ God to save our souls.

Note: Where All-night vigil is not served: at Compline, after the Trisagion, the Kontakion of the Righteous Ones; Glory ..., now and ever ..., the Kontakion of the Feast.

Morning Service

At God is the Lord, the Troparion for the Resurrection (Twice), Glory..., **for the Righteous Ones;** Now and ever..., **for the Feast,** Thy Nativity, O Christ our God

The usual Kathisma (Sedalen) hymns from the Octoechos and their Theotokia. Polyeley and the rest, **as usual.** Ypakoe and Antiphons **for the Resurrection, and the Prokeimenon in the Tone of the Week and the rest, as usual.**

The Canon

We sing the canon of the Resurrection from the Octoechos, with 4 troparia including the irmos; that of the Theotokos, with 2 troparia; and the 1st canon of the Feast, with 4 troparia, and that of the Righteous Ones, with 4 troparia, (*the composition of Cosmas*). The Irmos is from the Canon of the Resurrection, Tone 7, and the Katavasia from the canon of the Nativity “Christ is born....”

Incomplete as of 11/2013

After Ode 3, the Kontakion and Ikos are for the Feast, in Tone 3, “Today the Virgin gives birth to the transcendent One....”

Ikos: Bethlehem has opened Eden, O come let us see! / Let us receive the things of paradise within the cave; / we have found nourishment in a secret place; / there the unwatered root hath appeared blossoming with forgiveness; / there is found the undug well from which David longed to drink; / there the Virgin hath brought forth the Child, / quenching both Adam’s and David’s thirst. / Therefore let us go to Him where He is born a little child, yet is God before the ages.

The Sedalen Hymn, in Tone 3: *Special melody, “Today the Virgin....”*

Let us sing fitting praises to the righteous Joseph, /
The betrothed of the Virgin, /
Together with James and David, /
For they have walked the narrow path, /
And have attained to the mansions of paradise; /
Now they worthily join together with the choir of angels ///
And they entreat the forgiveness of our sins.

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

The Virgin gives birth to the Creator of all, /
And the Magi hasten to worship Him /

Men and angels give Him glory, /
The cave and the manger offer gifts ///
Praising Him, Who was born a little child, the Pre-eternal God.

Now and ever..., in Tone 1: *Special melody, "The choir of angels...."*

The assembly of the prophets /
Celebrates the [divine] wonder which took place within thy womb, O Virgin, /
For thou gavest birth to God incarnate upon the earth. /
Therefore the angels and shepherds rejoice /
And the Magi together with Joseph faithfully sing of the wonders ///
To David, the ancestor of God.

After the Ode 6:

The Kontakion for the Righteous Ones, in Tone 3:

Today David the holy king is filled with joy; /
Joseph and James offer hymns of praise. /
They are adorned with relationship to Christ as a crown of glory; /
They sing to Him Who is born on earth in manner beyond understanding, ///
Crying out: Save those who adore Thee, O Merciful Lord!

Ikos: Through ineffable Counsel, the Incorporeal One is now born in the flesh; the Uncontainable One is now contained in a body, preserving both Essences without change; He Who is without beginning and alone is timeless assumes a beginning; and we behold an Infant of surpassing perfection, He Who beareth all things, being carried in arms. For as God, He crowneth them that are honored by kinship through His birth, so glorifying them with faith we ceaselessly cry: Save us that honor Thee, O Bountiful Lord!

After Ode 9, "More honorable...."

Exapostilarion (Svetilen): to the Resurrection.

Glory..., to the Righteous Ones: *Special melody "To the disciples...."*

Let us extol David the ancestor with glorious James the brother of God, and the divine Joseph, betrothed of the Theotokos, for they served fittingly to God in the city of Bethlehem at the divine Nativity of Christ, singing hymns to Him with the angels, Magi and Shepherds, as God and Master.

Now and ever..., to the Feast:

Our Savior, the Dayspring from the East, has visited us from On-high, and we who were in darkness and shadow have found the truth: for the Lord is born of the Virgin.

At the Praises.

4 stikhera to the Resurrection from the Octoechos, and 4 to the Feast, in Tone 4:

O come, let us sing the praises of the Mother of the Savior, /
Who after bearing child still remained Virgin. /
Rejoice, thou Living City of God the King, /
In which Christ has dwelt, /
Bringing to pass our salvation. /
With Gabriel we sing thy praises; /
With the shepherds we glorify thee crying: /
O, Theotokos, ///
Intercede for our salvation with Him Who took flesh from thee! *(Twice)*

It was the good will of the Father, /
The Word became flesh, /
And the Virgin bore God made man. /
A star announces the tidings; /
The Magi worship, the shepherds stand amazed, ///
And all creation is filled with a mighty joy.

O Theotokos, Virgin, /
Who hast borne the Savior, /
Thou hast overthrown the ancient curse of Eve. /
For thou hast become the Mother of Him in whom the Father was well pleased, /
And hast carried at thy bosom God the incarnate Word. /
We cannot fathom this mystery: /
But by faith alone we all glorify it. /
Crying with thee and saying: ///
O Lord past all interpretation, glory to Thee!

Glory..., in Tone 8:

Joel foresaw blood and fire and pillars of smoke /
As wonders on earth: /
Blood — the incarnation; fire — the Divinity; /
And pillars of smoke — the descent of the Holy Spirit on the Virgin perfuming the earth. ///
Great is the mystery of Thy Incarnation, O Lord. Glory to Thee!

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

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

The Gospel stikheron, as appointed, and then the First Hour, followed by the final Dismissal.
At the Hours, Troparia: Resurrection; Glory..., Feast and Righteous Ones (to be said alternately). Kontakia: Feast and Righteous Ones (to be said alternately).

Liturgy

At the Beatitudes, 12 Troparia: 4 for the Resurrection; 4 from Odes 3 and 6 (of both canons) for the Feast, and 4 from Ode 6 of the canon to the Righteous Ones.

The Troparia for the Resurrection, and the Feast: Thy Nativity, O Christ our God..., **and**

The Troparion for the Righteous Ones, in Tone 2:

Proclaim, O Joseph, to David, the ancestor of God, /
The amazing wonders. /
For thou hast seen a Virgin great with child, /
And with shepherds thou didst glory. /
With the Magi thou didst worship /
And by the angel the wonders were revealed to thee; ///
So now pray to Christ God to save our souls

Glory..., the Kontakion for the Righteous Ones, in Tone 3:

Today David the holy king is filled with joy; /
Joseph and James offer hymns of praise. /
They are adorned with relationship to Christ as a crown of glory; /
They sing to Him Who is born on earth in manner beyond understanding, ///
Crying out: Save those who adore Thee, O Merciful Lord!

Now and ever..., the Kontakion for the Feast, in Tone 3, “Today the Virgin gives birth....”

The Prokeimenon in the Tone of the Week, and

For the Righteous Ones, Tone 4: God is wondrous in His saints, the God of Israel.

The Epistle (Sunday After): (200) Gal. 1:11-19.

The Alleluia in the Tone of the Week, and

For the Righteous Ones, Tone 4: Remember David, O Lord, and all his meekness.

The Gospel (Sunday After): (4) Matthew 2:13-23.

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