

ΠΙΣΤΟΣ (ἐστὶν) ἐπὶ ΓΗΣ CHRIST (is) on EARTH

ΟΡΘΟΡΟΣ ΧΡΙΣΤΟΥΓΕΝΝΩΝ ΕΛΛΗΝΙΣΤΙ NATIVITY MATINS in GREEK

Romeiko Ensemble celebrates the Matins service of the Feast of the Nativity in Greek, chanting the service from arrangements by various virtuoso cantors of 19th century: The Praises “Glory” and “Both now” are by Constantinos Protopsaltis (†1832), the Praises “Stichera” by Nikolaos of Smyrna (†1890), and the Katabasia of Ode 9 by Agathangelos Kyriazidis (early 20th c.). Also included is the unpublished composition of the PROKYPISIS ceremony transcribed by Chourmouzius Chartofylax, as well as a rare chant which can replace the traditional one found in printed sources of the hymn after the 50th Psalm (track 05; see original Chourmouzius' transcription). The HYPAKOE and KONTAKION melodies are according to the old Byzantine style of chanting transcribed by Ioannes Arvanitis. The other melodies follow the chanting (i.e. psaltic) style and tradition of 19th century, as it was transmitted from the master cantors of Constantinople and as they are performed today in Greek speaking Orthodox churches in Greece.

01. Απολυτίκιον, Ἦχος Δ΄ - Apolytikion, mode 4

Ἡ Γέννησίς σου Χριστέ ὁ Θεὸς ἡμῶν, ἀνέτειλε τῷ κόσμῳ, τὸ φῶς τὸ τῆς γνώσεως· ἐν αὐτῇ γὰρ οἱ τοῖς ἄστροις λατρεύοντες, ὑπὸ ἀστέρος ἐδιδάσκοντο, σὲ προσκυνεῖν τὸν ἥλιον τῆς δικαιοσύνης καὶ σὲ γινώσκειν ἐξ ὕψους ἀνατολήν. Κύριε δόξα σοι.

Thy Nativity, O Christ our God, hath shined the light of knowledge upon the world. For thereby they that worshipped the stars were instructed by a star; to worship Thee the Sun of Righteousness and to know Thee the dayspring from on high, O Lord, glory be to Thee.

02. Καθίσματα Α & Β, Ἦχος Δ΄ - Kathisma 1 & 2, mode 4

Δεῦτε ἴδωμεν πιστοί, ποῦ ἐγεννήθη ὁ Χριστός· ἀκολουθήσωμεν λοιπόν, ἔνθα ὁδεύει ὁ ἀστήρ, μετὰ τῶν Μάγων Ἀνατολῆς τῶν Βασιλέων. Ἄγγελοι ὕμνοῦσιν, ἀκαταπαύστως ἐκεῖ. Ποιμένες ἀγραυλοῦσιν, ᾠδὴν ἐπάξιον, Δόξα ἐν ὑψίστοις λέγοντες, τῷ σήμερον ἐν Σπηλαίῳ τεχθέντι, ἐκ τῆς Παρθένου καὶ Θεοτόκου, ἐν Βηθλεὲμ τῆς Ἰουδαίας.

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

Τί θαυμάζεις Μαριάμ; τί ἐκθαμβεῖσαι τῷ ἐν σοί; Ὅτι ἄχρονον Υἱόν, χρόνῳ ἐγέννησα φησί, τοῦ τικτομένου τὴν σύλληψιν μὴ διδαχθεῖσα. Ἄνανδρος εἰμί, καὶ πῶς τέξω Υἱόν; ἄσπορον γονὴν τίς

ἐώρακεν; ὅπου Θεὸς δὲ βούλεται, νικᾶται φύσεως τάξις, ὡς γέγραπται. Χριστὸς ἐτέχθη, ἐκ τῆς Παρθένου, ἐν Βηθλεὲμ τῆς Ἰουδαίας.

Why O Mary marvelest though amazed at that which is in Thee? Because I have given birth in time unto the timeless. Yet none hath taught me concerning my child's conception. Without a man am I, how shall I bear a Son? Who has ever seen a birth without a man's seed? but as is written where God willeth the order of nature is overcome. Lo, Christ is born now of the pure Virgin in Bethlehem of Judea.

03. Ὑπακοή, ᾠχος πλ. Δ - Hyrakoe, mode plagal 4

Τὴν ἀπαρχὴν τῶν ἐθνῶν, ὁ οὐρανὸς σοι προσεκόμισε, τῷ κειμένῳ νηπίῳ ἐν φάτνῃ δι' ἀστέρος τοὺς Μάγους καλέσας· οὓς καὶ κατέπληττεν, οὐ σκῆπτρα καὶ θρόνοι, ἀλλ' ἐσχάτη πτωχεία· τί γὰρ εὐτελέστερον σπηλαίου; τί δὲ ταπεινότερον σπαργάνων; ἐν οἷς διέλαμψεν ὁ τῆς Θεότητός σου πλοῦτος. Κύριε δόξα σοι.

In calling the Magi by a star, Heaven brought the first fruits of the nations unto Thee; a Babe lying in a manger and they were astonished that there was neither scepter nor throne; but only the uttermost poverty. For what is meaner than a Cave? And what is lowlier than swaddling clothes? Yet in them the riches of Thy Divinity shone forth. O Lord glory be to Thee.

04. Εὐαγγέλιο Ὁρθρου - Matinal Gospel

Τοῦ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθεῖσις γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος Ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολυῖσαι αὐτήν. Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρι- ἀμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἁγίου. Τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου λέγοντος· Ἴδου ἡ Παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὃ ἐστὶ μεθερμηνευόμενον· Μεθ' ἡμῶν ὁ Θεός. Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγένωσκεν αὐτήν ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

Κατὰ Ματθαῖον α' 18 - 25

Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit. And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as

your wife, for that which is conceived in her is from the Holy Spirit. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, but knew her not until she had given birth to a son. And he called his name Jesus.

Matthew 1:18-25

05. Μετὰ τον Ν΄ Ψλμ. ᾠχος Β΄ - After the 50 Psalm, Mode 2

Τὰ σύμπαντα σήμερον χαρᾶς πληροῦνται, Χριστοῦ τεχθέντος ἐκ τῆς Παρθένου.

All things are filled with joy today; Christ is born of the Virgin.

Γεννηθεῖς ὁ Ἰησοῦς ἐν σπηλαίῳ ἐκ τῆς Παρθένου, ἔδωκεν ἡμῖν τὴν αἰώνιον ζωὴν καὶ μέγα ἔλεος.

Christ being born in a cave from the Virgin, gave us the eternal life and great mercy.

Ὁ Χουρμούζιος Χαρτοφύλαξ (†1840) μᾶς παραδίδει στοὺς αὐτόγραφους κώδικές του (ΕΒΕ-ΜΙΤ) ἄλλο κείμενο ὡς 50στάριον ὅμοιον μὲ ἐκεῖνο τῆς Κυριακῆς: Ἀναστὰς ὁ Ἰησοῦς ----> Γεννηθεῖς ὁ Ἰησοῦς. Στὸ ἴδιο κείμενο ὁ Χουρμούζιος μᾶς μεταγράφει καὶ καλλοφωνικό μάθημα τοῦ Ἰωάννη Γλυκέως.

Chourmouzius Chartophylax (†1840) transcribed in his own manuscripts a different text than the usual chanted today as "After the 50th Psalm". It had the same rhyme as the one we use on Sundays. The same text also is transcribed as a Calophonic melody of Ioannes Glykys (13th c.)

06. Κανὼν ᾠχος Α΄ - Canon, Mode 1

Χριστὸς γεννᾶται δοξάσατε· Χριστὸς ἐξ οὐρανῶν ἀπαντήσατε· Χριστὸς ἐπὶ γῆς, ὑψώθητε, ἄσατε τῷ Κυρίῳ πᾶσα ἡ γῆ, καὶ ἐν εὐφροσύνῃ, ἀνυμνήσατε λαοί, ὅτι δεδόξασται.

Christ is born, give glory! Christ comes from heaven, go to meet him!
Christ is upon earth, be exalted! Sing to the Lord all the earth; and all you peoples raise the hymn with joy, for he has been glorified.

Ἐδειξεν ἀστὴρ τὸν πρὸ ἡλίου Λόγον, ἐλθόντα παῦσαι τὴν ἁμαρτίαν
Μάγοις, σαφῶς πενιχρὸν εἰς σπέος τὸν συμπαθῆ, σὲ σπαργάνοις ἐλικτόν·
ὄν γεγηθότες, ἴδον τὸν αὐτόν, καὶ βροτὸν καὶ Κύριον.

A star to Magi clearly showed the Word, Who was before the sun and yet he came, to make an end of sin, in a poor cave: You, the compassionate, in swaddling clothes. With joy they saw you, mortal man and Lord.

Βηθλεὲμ εὐφραίνου, Ἡγεμόνων Ἰούδα βασιλεία· τὸν Ἰσραὴλ γὰρ ὁ ποιμαίνων, Χερουβὶμ ὁ ἐπ' ὤμων, ἐκ σοῦ προελθὼν Χριστὸς ἐμφανῶς, καὶ ἀνυψώσας τὸ κέρασ ἡμῶν, πάντων ἐβασίλευσεν.

Bethlehem be glad, palace of Juda's Princes; for from you Christ, who shepherds Israel and is seated on the shoulders of the Cherubim, coming forth visibly and raising up our horn, reigns over all.

Ρίζης φυεῖσα τοῦ Ἰεσσαὶ Παρθένε, ὄρους παρῆλθες, τῶν βροτῶν τῆς οὐσίας, Πατὴρ τεκοῦσα τὸν πρὸ αἰώνων Λόγον· ὡς ἠδύοκησεν αὐτός, ἐσφραγισμένην, νηδὺν διελθεῖν τῇ κενώσει τῇ ξένη.

O Virgin, who have sprung from Jesse's root, the bounds of mortal nature you have passed, bearing the Father's pre-eternal Word, as it was his good pleasure to pass through, in strange self-emptying, your womb still sealed.

Θεὸς ὢν εἰρήνης, πατὴρ οἰκτιρμῶν, τῆς μεγάλης βουλῆς σου τὸν Ἄγγελον, εἰρήνην παρεχόμενον ἀπέστειλας ἡμῖν· ὅθεν θεογνωσίας, πρὸς φῶς ὀδηγηθέντες, ἐκ νυκτὸς ὀρθρίζοντες δοξολογοῦμεν σε Φιλάνθρωπε.

As you are God of peace and Father of mercies, you have sent us your Angel of great counsel, who grants us peace; so we are guided by the knowledge of God, watching before dawn we glorify you, only lover of mankind.

Ἰδοὺ ἡ Παρθένος, ὡς πάλαι φησὶν, ἐν γαστρὶ συλλαβοῦσα ἐκύησε, Θεὸν ἐνανθρωπήσαντα, καὶ μένει Παρθένος· δι' ἧς καταλλαγέντες Θεῷ οἱ ἁμαρτωλοὶ, Θεοτόκον κυρίως οὔσαν, ἐν πίστει ἀνυμνήσωμεν.

Behold, the Virgin, as it was said of old, has conceived in the womb and borne God made man, and she remains Virgin; through her we sinners, reconciled to God, let us with faith sing her praise as truly Mother of God.

Ἦλθε σαρκῶθεις, Χριστὸς ὁ Θεὸς ἡμῶν, γαστρὸς ὢν Πατὴρ, πρὸ Ἑωσφόρου γεννᾷ, τὰς ἡνίας δέ, ὁ κρατῶν τῶν ἀχράντων δυνάμεων, ἐν φάτβῃ τῶν ἀλόγων ἀνακλίνεται· ῥάκει σπαργανοῦται, λύει δέ, πολυπλόκους σειρὰς παραπτώσεων.

Christ our God, whom the Father begot from the womb before the morning star and who holds the reins of the immaculate Powers, is laid in a manger of dumb beasts; he is swaddled in rags, but looses the tangled cords of offences.

Νέον ἐξ Ἀδάμ, παιδίον φυράματος ἐτέχθη Υἱός, καὶ πιστοῖς δέδοται· τοῦ δὲ μέλλοντος, οὗτός ἐστιν αἰῶνος, Πατὴρ καὶ Ἄρχων, καὶ καλεῖται τῆς μεγάλης Βουλῆς Ἄγγελος· οὗτος ἰσχυρὸς Θεὸς ἐστὶ, καὶ κρατῶν ἐξουσία τῆς κτίσεως.

A young child has been born from Adam's matter, and a Son has been given to the believers; this is the Father and Ruler of the age to come, and he is called the Angel of great counsel; this is the mighty God who holds by his authority all creation.

Ποιμένες ἀγραυλοῦντες, ἐκπλαγοῦς φωτοφανείας ἔτυχον· δόξα Κυρίου γὰρ αὐτούς, περιέλαμψε καὶ Ἄγγελος, Ἄνυμνήσατε βοῶν, ὅτι ἐτέχθη Χριστός, ὁ τῶν Πατέρων Θεός, εὐλογητὸς εἶ.

Shepherds abiding in the fields had a vision of light which filled them with fear; for the glory of the Lord shone round them and an Angel crying aloud: Sing praises, for Christ is born. God of our Fathers, blessed are you!

Ὅργανα παρέκλινε τὸ πένθος ὠδῆς· οὐ γὰρ ἦδον ἐν νόθοις οἱ παῖδες Σιών· Βαβυλῶνος λύει δέ, πλάνην πᾶσαν καὶ μουσικῶν, ἀρμονίαν Βηθλεὲμ ἐξανατείλας Χριστός· διὸ ἀνυμνοῦντες ἀναμέλψωμεν· εὐλογοίτω ἡ κτίσις πᾶσα τὸν Κύριον, καὶ ὑπερυψούτω, εἰς πάντας τοὺς αἰῶνας.

Sorrow silenced the instruments of song, for Sion's children did not sing among strangers; but Christ, shining forth from Bethlehem, abolishes all the error of Babylon and the harmony of her musicians. Therefore in praise let us sing: Let all creation bless the Lord, and highly exalt him to all the ages.

07. Κοντάκιον Ἦχος Γ' - Kontakion, Mode 3

Ἡ Παρθένος σήμερον τὸν ὑπερούσιον τίκει, καὶ ἡ γῆ τὸ σπήλαιον, τῷ ἀπροσίτῳ προσάγει. Ἄγγελοι μετὰ ποιμένων δοξολογοῦσι. Μάγοι δὲ μετὰ ἀστέρος ὁδοιποροῦσι· δι' ἡμᾶς γὰρ ἐγεννήθη, παιδίον νέον, ὁ πρὸ αἰώνων Θεός. (παλαιοβυζαντινὴ μελωδία, μεταγραφή Ἰω. Ἀρβανίτου)

On this day the Virgin gives birth to the Superessential; to the Unapproachable earth is providing the grotto; angels sing and with the shepherds offer up glory; following a star the Magi are still proceeding; He was born for our salvation, a newborn child, the pre-eternal God.

(An old-byzantine melody transcribed by Io. Arvantis)

Οἶκος - Oikos

Τὴν Ἐδέμ Βηθλεὲμ ἠνοιξε, δεῦτε ἴδωμεν· τὴν τρυφήν ἐν κρυφῇ εὕρομεν, δεῦτε λάβωμεν, τὰ τοῦ Παραδείσου ἔνδον τοῦ Σπηλαίου. Ἐκεῖ ἐφάνη ρίζα ἀπότιστος, βλαστάνουσα ἄφεςιν· ἐκεῖ εὐρέθη φρέαρ ἀνώρυκτον, οὗ πιεῖν Δαυὶδ πρὶν ἐπεθύμησεν· ἐκεῖ Παρθένος τεκοῦσα βρέφος, τὴν δίψαν ἐπαυσεν εὐθύς, τὴν τοῦ Ἀδάμ καὶ τοῦ Δαυὶδ· διὰ τοῦτο πρὸς τοῦτο ἐπειχθῶμεν, οὗ ἐτέχθη Παιδίον νέον, ὁ πρὸ αἰώνων Θεός.

Bethlehem hath opened Eden; come, let us see. We have found the delight that is hidden; come, let us lay hold on the things of Paradise within the cave. There hath the unwatered Root appeared, sprouting forth forgiveness; there is found the undug Well, whence David of old yearned to drink; there hath the Virgin brought forth a Babe, and straightway made an end of the thirst both of Adam and of David. For this cause, let us hasten thereto, where there is born a young Child, He that existed before the ages as God.

Συναξάριον - Synaxarion

Τῇ ΚΕ΄ τοῦ μηνός Δεκεμβρίου, Ἡ κατὰ σάρκα Γέννησις τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Θεὸς τὸ τεχθὲν, ἡ δὲ Μήτηρ Παρθένος· Τί μείζον ἄλλο καινὸν εἶδεν ἢ κτίσις; Παρθενικὴ Μαρίη Θεὸν εἰκάδι γείνατο πέμπτη.

Τῇ αὐτῇ ἡμέρᾳ, Ἡ προσκύνησις τῶν Μάγων.

Σὲ προσκυνοῦσα τάξις ἐθνικῆ, Λόγε, Τὸ πρὸς σὲ δηλοῖ τῶν Ἐθνῶν μέλλον σέβας.

Τῇ αὐτῇ ἡμέρᾳ, Μνήμη τῶν θεασαμένων Ποιμένων τὸν Κύριον.

Ποίμνην ἀφέντες τὴν ἑαυτῶν ποιμένες, Ἴδεῖν καλὸν σπεύδουσι Χριστὸν ποιμένα.

On the twenty-fifth of December we celebrate the Nativity according to the Flesh of our Lord and God and Saviour Jesus Christ.

The Child born is God, and the Mother, a Virgin; What greater marvel hath appeared in creation? On the twenty-fifth Mary the Virgin gave birth to God.

On this day we commemorate the Adoration of the Magi.

Worshipping Thee, O Word, this cohort come from the nations Showeth the worship that Thou shalt receive from the nations.

On this day we commemorate the Shepherds that beheld the Lord.

Shepherds their own flock do now abandon, And hasten to see Christ, the Good Shepherd. Unto Him be glory unto the ages of ages. Amen.

08. Θ΄ Ὠδή, ᾠχος Α΄ - Ode 9, Mode 1

Μεγάλυνον ψυχὴ μου τὴν τιμιωτέραν, καὶ ἐνδοξοτέραν τῶν ἄνω στρατευμάτων.

Μυστήριον ξένον, ὁρῶ καὶ παράδοξον· οὐρανὸν τὸ σπήλαιον· θρόνον Χερουβικὸν τὴν Παρθένον· τὴν φάτνην χωρίον· ἐν ᾧ ἀνεκλίθη ὁ ἀχώρητος, Χριστὸς ὁ Θεός· ὃν ἀνυμνοῦντες μεγαλύνομεν.

Magnify, O my soul, her that is more honorable and more glorious than the hosts on high.

A strange and marvelous mystery do I behold; the cave is a Heaven, the Virgin a cherubic throne, the manger a space wherein Christ God the un-containable One hath reclined, Him do we praise and magnify.

Μεγάλυνον ψυχὴ μου τὸν ἐκ τῆς Παρθένου Θεὸν σαρκὶ τεχθέντα.

Ἐξάισιον δρόμον, ὁρῶντες οἱ Μάγοι ἀσυνήτους νέου ἀστέρος ἀρτιφαοῦς, οὐρανοῦ ὑπερλάμποντος, Χριστὸν Βασιλέα ἐτεκμήραντο, ἐν γῆ γεννηθέντα Βηθλεέμ, εἰς σωτηρίαν ἡμῶν.

Magnify, O my soul, God who was born in the flesh of a Virgin.

When the Magi beheld the strange course of a new and uncommon star; which had but now begun to shine brighter than all the light in the heavens; they were given a sure sign that Christ the King had been on earth in Bethlehem for our salvation.

Μεγάλυνον ψυχή μου τὸν ἐν τῷ σπηλαίῳ τεχθέντα Βασιλέα.

Νειγενές Μάγων λεγόντων παιδίον Ἄναξ, οὗ ἄστηρ ἐφάνη, ποῦ ἐστίν; εἰς γὰρ ἐκείνου προσκύνησιν ἤκομεν· μανείς ὁ Ἡρώδης ἐταράττετο, Χριστὸν ἀνελεῖν, ὁ θεομάχος φρουαττόμενος.

Magnify, O my soul, the King who was born in the cave.

When the Magi said: where is the newborn child and king whose star hath appeared in the heavens; for we are come to worship Him; then was Herod troubled and beside himself with fury; and the enemy of God madly sought to destroy Christ.

Μεγάλυνον ψυχή μου τὸν ὑπὸ τῶν Μάγων Θεὸν προσκυνηθέντα.

Ἐκριβώσε χρόνον Ἡρώδης ἀστέρος, οὗ ταῖς ἡγεσίαις οἱ Μάγοι ἐν Βηθλεέμ, προσκυνοῦσι Χριστῷ σὺν δώροις· ὑφ' οὗ πρὸς πατρίδα ὁδηγοῦμενοι, δεινὸν παιδοκτόνον ἐγκατέλιπον παιζόμενοι.

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

Herod diligently inquired what time that star had appeared; by whose guidance the wise men were come to Bethlehem to worship Christ with gifts; and let back to their country by the same star, they left the wicked slayer of children behind in mockery.

Σήμερον ἡ Παρθένος τίκει τὸν Δεσπότην ἔνδον ἐν τῷ σπηλαίῳ.

Στέργειν μὲν ἡμᾶς, ὡς ἀκίνδυνον φόβῳ, ῥᾶον σιωπῆν· τῷ πόθῳ δὲ Παρθένε, ὕμνους ὑφαίνειν συντόνως τεθηγμένους, ἐργῶδες ἐστίν· ἀλλὰ καὶ Μήτηρ σθένης, ὅση πέφυκεν ἡ προαίρεσις δίδου.

Today the Virgin giveth birth unto the Master in the cave.

Being well content out of fear to be silent would be easier, since silence hath no danger. O Virgin, it is hard to compose hymns with love, framed in harmony, but we pray thee O mother; do thou grant us strength, as great as our volition.

Δόξα τῷ Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι

Μεγάλυνον ψυχή μου, τῆς τρισυποστάτου καὶ ἀδιαρέτου Θεότητος τὸ κράτος.

Τύπους ἀφεγγεῖς καὶ σκιά παρηγμένας, Ὡ Μήτηρ ἀγνή, τοῦ Λόγου δεδορκότες, Νέου φανέντος ἐκ πύλης κεκλεισμένης, δοξοῦμενοί τε τῆς ἀληθείας φάος, ἐπαξίως σὴν εὐλογοῦμεν γαστέρα.

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

Magnify, O my soul, the dominion of the Undivided Godhead of Three-Hypostases.

O thou Mother pure, we have seen the dark figures of the Word of God, with the shadows that vanished; for He hath shined forth newly from thee, the shut gate; wherefore, seeing we have been thought to be worthy of the Light of Truth, we bless thy womb as is meet.

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Μεγάλυνον ψυχή μου, τὴν λυτρωσαμένην ἡμᾶς ἐκ τῆς κατάρας.

Πόθου τετευχῶς καὶ Θεοῦ παρουσίας, ὁ χριστοτερπῆς λαὸς ἠξιομένος· νῦν ποτνιαῖται τῆς παλιγγενεσίας, ὡς ζωοποιουῖ· τὴν χάριν δὲ Παρθένε, νέμοις ἄχραντε, προσκυνῆσαι τὸ κλέος.

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

Magnify, O my soul, her that hath delivered us from the curse.

Having been vouchsafed God's own advent, the people that delighteth Christ hath obtained what it longed for; now it maketh prayer for that regeneration; that createth life O immaculate Virgin; grant to us the grace to worship Christ in His glory.

09. Καταβασία Θ' Ὠδῆς, Ἀγαθ. Κυριαζίδου ᾠχος Α' **Katabasia Ode 9, Agath. Kyriazides, Mode 1**

Μεγάλυνον ψυχὴ μου τὴν τιμιωτέραν, καὶ ἐνδοξοτέραν τῶν ἄνω στρατευμάτων.

Μυστήριον ξένον, ὀρῶ καὶ παράδοξον. οὐρανὸν τὸ σπήλαιον· θρόνον Χερουβικὸν τὴν Παρθένον· τὴν φάτνην χωρίον· ἐν ᾧ ἀνεκλίθη ὁ ἀχώρητος, Χριστὸς ὁ Θεός· ὃν ἀνυμνοῦντες μεγαλύνομεν.

Magnify, O my soul, her that is more honorable and more glorious than the hosts on high.
A strange and marvelous mystery do I behold; the cave is a Heaven, the Virgin a cherubic throne, the manger a space wherein Christ God the un-containable One hath reclined, Him do we praise and magnify.

10. Στιχηρὰ αἰνων, ᾠχος Δ' - Praises stichera, mode 4

Εὐφραίνεσθε δίκαιοι, οὐρανοὶ ἀγαλλιᾶσθε, σκιρτήσατε τὰ ὄρη, Χριστοῦ γεννηθέντος, Παρθένος καθέζεται, τὰ Χερουβίμ μιμουμένη, βαστάζουσα ἐν κόλποις, Θεὸν Λόγον σαρκωθέντα. Ποιμένες τὸν τεθθέντα δοξάζουσι· Μάγοι τῷ Δεσπότῃ δῶρα προσφέρουσιν· Ἄγγελοι ἀνυμνοῦντες λέγουσιν· Ἀκατάληπτε Κύριε, δόξα σοι.

Be glad, O ye righteous; ye heavens, rejoice exceedingly; ye mountains, skip for joy, as Christ is born. Imitating the Cherubim, the Virgin becometh a throne, carrying in her bosom God the Word incarnate. Shepherds glorify Him that is born; Magi offer gifts unto the Master; and Angels sing praises, saying: O incomprehensible Lord, glory be to Thee.

Ὁ Πατὴρ εὐδόκησεν· ὁ Λόγος σὰρξ ἐγένετο· καὶ ἡ Παρθένος ἔτεκε, Θεὸν ἐνανθρωπήσαντα. Ἄστηρ μηνύει· Μάγοι προσκυνοῦσι· Ποιμένες θαυμάζουσι· καὶ ἡ κτίσις ἀγάλλεται.

The Father was well pleased: the Word is become flesh, and the Virgin hath given birth unto God become man. A star is the herald; Magi worship; shepherds marvel; and creation doth rejoice.

11. Δόξα αἰνων, ᾠχος πλ. Β' - Praises Glory, mode plagal 2

Ὅτε καιρὸς, τῆς ἐπὶ γῆς παρουσίας σου, πρώτη ἀπογραφὴ τῆ οἰκουμένη ἐγένετο, τότε ἔμελλες τῶν ἀνθρώπων ἀπογράφεσθαι τὰ ὀνόματα, τῶν πιστευόντων τῷ τόκῳ σου· διὰ τοῦτο τὸ τοιοῦτον δόγμα, ὑπὸ Καίσαρος ἐξεφωνήθη· τῆς γὰρ αἰωνίου σου βασιλείας, τὸ ἀναρχὸν ἐκαιουργήθη. Διό

σοι προσφέρομεν καὶ ἡμεῖς, ὑπὲρ τὴν χρηματικὴν φορολογίαν, ὀρθοδόξου πλουτισμὸν θεολογίας, τῷ Θεῷ καὶ Σωτῆρι τῶν ψυχῶν ἡμῶν.

When it was time for Thy coming upon earth, the world was enrolled to be taxed for the first time. Then wast Thou minded to enroll the names of them that believed in Thy Birth. For this cause was such a decree pronounced by Caesar. Since Thy timeless and everlasting kingdom was inaugurated. Wherefore, we also in the stead of tribute money offer the wealth of our Orthodox theology unto Thee. The God and Saviour of our souls.

12. Καὶ νῦν αἰῶν, ᾠχος Β΄ - Praises Both now, mode 2

Σήμερον ὁ Χριστὸς, ἐν Βηθλεὲμ γεννᾶται ἐκ Παρθένου. Σήμερον ὁ ἄναρχος ἄρχεται, καὶ ὁ Λόγος σαρκούται. Αἱ δυνάμεις τῶν οὐρανῶν ἀγάλλονται, καὶ ἡ γῆ σὺν τοῖς ἀνθρώποις εὐφραίνεται. Οἱ Μάγοι τὰ δῶρα προσφέρουσιν· οἱ Ποιμένες τὸ θαῦμα κηρύττουσιν· ἡμεῖς δὲ ἀκαταπαύστως βοῶμεν· Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.

Today Christ is born of the Virgin in Bethlehem. Today the Beginningless beginneth, and the Word is made flesh. The powers of the Heavens rejoice, and the earth together with men is glad. The Magi offer their gifts, the shepherds proclaim the marvel, and we ceaselessly cry out: Glory to God in the highest, and on earth peace, good will towards men.

13. Πρόκυψις, ᾠχος Δ΄ - Prokypsis, mode 4

Ὁ Χριστὸς ἐγεννήθη ὁ στέψας σε Βασιλέα.

Christ was born who crowned you as King

14. Ἀπολυτίκιον, ᾠχος Δ΄ - Apolytikion, mode 4

Ἡ Γέννησίς σου Χριστέ ὁ Θεὸς ἡμῶν, ἀνέτειλε τῷ κόσμῳ, τὸ φῶς τὸ τῆς γνώσεως· ἐν αὐτῇ γὰρ οἱ τοῖς ἄστροις λατρεύοντες, ὑπὸ ἀστέρος ἐδιδάσκοντο, σὲ προσκυνεῖν τὸν ἥλιον τῆς δικαιοσύνης καὶ σὲ γινώσκειν ἐξ ὕψους ἀνατολήν. Κύριε δόξα σοι. (ἀργὸν στιχηραρικὸν μέλος)

Thy Nativity, O Christ our God, hath shined the light of knowledge upon the world. For thereby they that worshipped the stars were instructed by a star; to worship Thee the Sun of Righteousness and to know Thee the dayspring from on high, O Lord, glory be to Thee. (*slow sticheraric melody*)

15. Κράτημα Ταταρικόν, Ἰω. Κουκουζέλους ᾠχος Β΄ Kratima, Tatarikon, John Koukouzelis, mode 2

Τεριρέμ

Terirem

ΚΑΛΑΝΤΑ - CAROLS

16. Ἄναρχος Θεός, Ἦχος Α΄ God beginningless, Mode 1

Ἄναρχος Θεός καταβέβηκεν καὶ ἐν τῇ Παρθένῳ κατώκησεν,
Χερουβὶμ χερουβὶμ χαῖρε Παναγία Δέσποινα
Βασιλεὺς τῶν ὅλων καὶ Κύριος ἦλθε τὸν Ἀδὰμ ἀναπλάσασθαι, *Χερουβὶμ*
Γηγενεῖς σκιρτᾶτε καὶ χαίρετε, τάξεις τῶν ἀγγέλων εὐφραίνεσθε, *Χερουβὶμ*
Δεῦτε ἐν σπηλαίῳ θεάσασθε, ὃν οἱ οὐρανοὶ οὐκ ἐχώρησαν, *τενριριρεμ, τενριριρεμ, τεμ καὶ ἄνανες*
χαῖρε Ἄχραντε.
Ἦλθεν Ἰησοῦς ὁ ὑπέρθεος θέλων ἐλεῆσαι τὰ σύμπαντα, *τενριριρεμ,*
Λίβανον καὶ σμύρναν καὶ τὸν χρυσὸν σὺν αὐτοῖς οἱ μάγοι προσέφερον, *τενριριρεμ*
Οὐρανὸς ἐκλήθη τὸ σπήλαιον, καὶ ἡ φάτνη θρόνος πυρίμορφος, *Ἄγιος, Ἄγιος Ἄγιος ὑπάρχεις καὶ*
Κύριος
Τὸν τεχθέντα πάντες ὑμνήσωμεν καὶ ὡς βασιλέα ὑμνήσωμεν, *Ἄγιος*
Ὡ Χριστέ μου σῶσον τὸν κόσμον Σου καὶ τὸν οἶκον Σου τοῦτον εὐλόγησον, *Ἄγιος*

The God who is without beginning came down and dwelt in the Virgin,
Cherubim, Cherubim, hail the All-Holy Madonna.
The King and Lord of all, came to refashion Adam, Cherubim...1
O ye mortals leap for joy, O orders of angels rejoice! Cherubim...
Behold, look in the cave, to see Him who the heavens could not contain; *tenririrem, tem*
and ananes, hail O Immaculate One
Jesus God above all gods came down, wanting to bless the whole world, *tenriri*
The Magi offered the frankincense, myrrh and gold they brought with them, *tenriri...*
The cave was called Heaven and the manger a fiery throne, Holy, Holy, Holy are You; You
are the Lord
Let us praise the newborn babe and worship Him as King; Holy...
Oh my Christ, save Your people, and bless this house too; Holy...

17. Χριστούγεννα Πρωτούγεννα, Ἦχος Α΄ Christmas Feast, First Feast, Mode 1

Χριστούγεννα Πρωτούγεννα πρώτη γιορτὴ τοῦ χρόνου· βγηκάτε διέτε μάθετε τώρα Χριστὸς
γεννιέται· γεννιέται κι ανατρέφεται στὸ μέλι καὶ στὸ γάλα· τὸ μέλι τρῶν' οἱ ἄρχοντες καὶ τὸ κηρὶ
στοὶς Ἄγιοι· καὶ τὸ μελισσοβότανο δῶστο στὰ παλληκάρια· γιὰ νὰ τὸ φᾶν' γιὰ νὰ τὸ πιοῦν νὰ
ποῦνε καὶ τοῦ χρόνου.

Christ's birth, first birth, first feast of the year; come out and see and learn of the place
where Christ now is born; he was born and nourished with milk and honey; the noblemen
eat the honey while the Saints eat the wax; and give balm-mint to the young lads; so that
they might eat and drink and reply: "and next year".

Ἀφέντη μ' Ἀφεντάκι μου ἑφτά φορές ἀφέντη· ἀφέντη μου στήν ἀρχοντιά σ' χρυσῆ κανδήλα φέγγει· ἂν βάλῃς λάδι καὶ κηρί φέγγει τὴν ἀφεντιά σου· κι ἀπὸ τὰ παραθύρια σου φέγγει τὴν γειτονιά σου· ἂν βάλῃς καὶ περσότερο φέγγει τὸν κόσμον ὅλον· φέγγει καὶ τὲς ἀρχόντισσες ποὺ κλώθουν τὸ χρυσάφι· στὸν οὐρανὸ τὸ διάζονται στὸν κάμπο τὸ τυλίζουν ποὺ κοσκινίζουν τὰ φλουριά καὶ διρμονίζουν τ' ἄσπρα· κι ἀπ' τ' ἀποκοσκινίδια κέρνα τὰ παλληκάρια.

My master, my good master, seven-times a master; a golden lamp shines upon your nobility, my master; if you put oil in and light a candle, it shines upon your nobility; and from your windows lights up the neighborhood; if you put more in, it shines upon the whole world; it shines upon the ladies who spin gold, they cut it up in the sky and wrap it in the fields; and sift through the coins and the flourins; and treat the lads from the flecks which are left.

18. Καλὴν ἑσπέραν, ᾠχος πλ. Δ´ **Good evening, Mode pl. 4**

Καλὴν ἑσπέραν ἄρχοντες ἂν εἶναι ὀρισμὸς σας· Χριστοῦ τὴν θείαν γέννησιν νὰ πῶ στ' ἀρχοντικό σας· Χριστὸς γεννᾶται σήμερον ἐν Βηθλεὲμ τῆ πόλει· οἱ οὐρανοὶ εὐφραίνονται καὶ χαίρ' ἡ κτίσις ὅλη· ἐκ τῆς Περσίας ἔρχονται τρεῖς μάγοι μὲ τὰ δῶρα· ἀστὴρ λαμπρὸς τοὺς ὀδηγεῖ χωρὶς νὰ λείψῃ ὥρα· ἐλθόντες εἰς Ἱερουσαλήμ μὲ πόθον ἐρωτῶσι· ποῦ ἐγεννήθη ὁ Χριστὸς νὰ πᾶ(νε) νὰ τὸν εὐρῶσι· βγαίνουν οἱ μάγοι τρέχοντες καὶ τὸν ἀστέρα βλέπουν· φῶς θεϊκὸν κατέβαινε καὶ μὲ χαρὰν προστρέχουν· γονατιστοὶ τὸν προσκυνοῦν καὶ δῶρα τοῦ χαρίζουν· σμύρναν χρυσὸν καὶ λίβανον Θεὸν τὸν εὐφημίζουν· τὴν σμύρνην μὲν ὡς ἄνθρωπον χρυσὸν ὡς βασιλέα· τὸν λίβανον δὲ ὡς Θεὸν σ' ὅλην τὴν ἀτμοσφαῖραν· ἰδοὺ ὅπου σᾶς εἶπαμεν ὅλην τὴν ὑμνωδίαν· τοῦ Ἰησοῦ μας τοῦ Χριστοῦ γέννησιν τὴν ἀγίαν· καὶ σᾶς καλονυκτίζωμεν πέσετε κοιμηθεῖτε· ὀλίγον ὕπνον πάρετε κ' εὐθὺς νὰ σηκωθεῖτε· δότε καὶ μᾶς τὸν κόπον μας ὅτ' εἶναι ὀρισμὸς σας καὶ ὁ Χριστὸς μας πάντοτε νὰ εἶναι βοηθὸς σας· χρόνους πολλοὺς νὰ χαίρεσθε πάντα εὐτυχισμένοι· σωματικὰ καὶ ψυχικὰ νὰ εἴσθε πλουτισμένοι.

Good evening, my Lords, and if it be your desire; I will sing of Christ's holy birth in your noble home; Today Christ is born in the city of Bethlehem; the Heavens rejoice and all of nature rejoices; from Persia, the three Magi come with their gifts; a bright star guides them without delay; arriving in Jerusalem, they inquire with deep desire; where Christ is born so they might go and find Him; hurriedly the Magi depart with the star as their guide; a divine light descending to which they run with joy; they kneel and adore him and present gifts of; myrrh, gold and frankincense, calling Him God; they offer Him myrrh since He is human, the gold since He is King; the frankincense since He is God over all the firmament; there, we have sung you the whole song; of the holy birth of Jesus Christ; we wish you good night. now go to bed; have a small nap and then get up again; give us whatever you wish for our efforts; and may Christ always be your there to assist you; may you be filled with joy for many years, always happy; may you be enriched in body and in spirit.

19. Σήμερο οἱ Μάγοι, ᾠχος Γ´ **Today the Magi, Mode 3**

Σήμερο οἱ μάγοι ἔρχονται στὴ χώρα τοῦ Ἡρώδη· καὶ ὁ Ἡρώδης ταραχθεὶς ἔγινε θηριώδης· κράζει τοὺς Μάγους καὶ ρωτᾷ μάγοι ποῦ θέ(λετε) νὰ πᾶτε· εἰς Βηθλεὲμ τὸ σπήλαιον τὴν πόλιν τὴν ἁγίαν· ποῦ ἐκεῖ γεννᾷε τὸ Χριστὸ ἡ Δέσποινα Μαρία. ΧΡΟΝΙΑ ΠΟΛΛΑ!

Today the Magi come to the land of Herod; and Herod being greatly disturbed, became as a beast; he calls the Magi and asks them where they wish to go; to the holy city of Bethlehem, they say, to the cave; where the Lady Maria is giving birth to Christ. MANY YEARS!

20. Δόξα Θεῷ, δίφωνον (συλλογή Ἰακ. Ναυπλιώτου 1888) Glory to God, in 2 parts (Nafpliotēs' collection 1888)

Δόξα Θεῷ Δόξα Θεῷ· ἡ Χάρις ἐξ ὕψους· τῷ κόσμῳ ἐδόθη· χαρᾶς πληροῦται ὅλ' ἡ γῆ· ἡ πλάσις ἐλυτρώθη· ἀνέωκται ζωὴ καὶ πηγὴ.

Glory to God. Glory to God. The grace from above to the world has been given and all the earth has been filled with joy. Redeemed is all creation and opened now is life and the source.

Δόξα Θεῷ Δόξα Θεῷ· Θεὸν ἀνυμνοῦσιν· ἀγγέλων τὰ πλήθη· ἀγάπης ἀντηχεῖ φωνή· σωτὴρ τοῦ κόσμου ἐγεννήθη· ἀγάλλονται οἱ οὐρανοί.

Glory to God. Glory to God. The hosts of the angels to God sing their praises
Their voices full of love resound. For born today is the Savior. The heavenly powers rejoice

Δόξα Θεῷ Δόξα Θεῷ· τῶν μάγων τὰ δῶρα· χρυσὸς καὶ κασσία· ξενίζει φάτνη τὸν Θεόν· ἀγάλλου ἄχραντε Μαρία· σκιρτήσατε λαοὶ Σιών.

Glory to God. Glory to God. The gifts of the Magi, the gold, myrrh and incense The manger plays the host to God. Rejoice, O pure and blameless Mary And Zion's people, leap for joy.