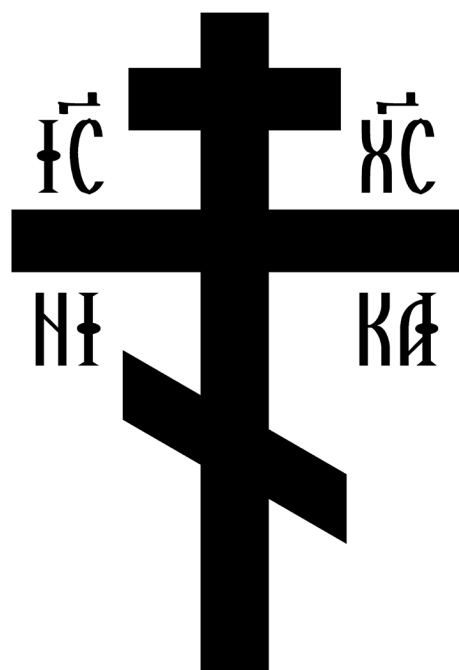




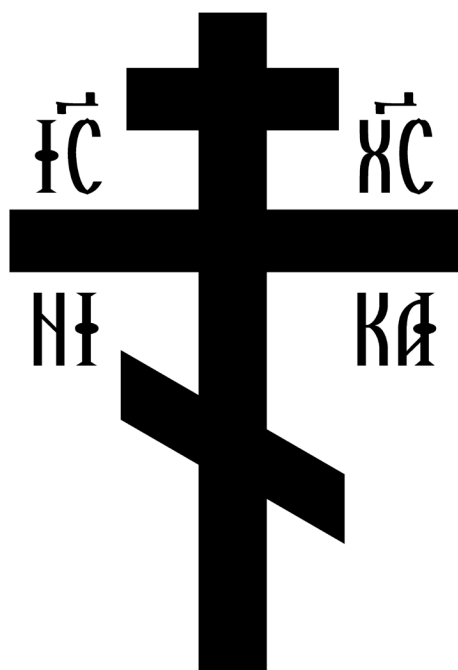
DECEMBER 27-30

Music for the Sunday After the Nativity of Christ

Δόμνι εἰγίχκ жένк мѣроногѣнцк
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

ЖВІД.
MMXXIV



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✠ΒΚΔ.

MMXXIV

The Menaion of the Orthodox Church, Volume IV
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Choral arrangements from
*Music for the Sunday after Nativity, on which we commemorate the Holy Righteous Ones:
Joseph the Betrothed, David the King, and James the Brother of the Lord*
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2024 г. Святителя Николая, архиепископа Мир Ликийских чудотворца

Music for the Sunday After the Nativity of Christ: December 27-30

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Great Vespers

Stichera at Lord, I Have Cried

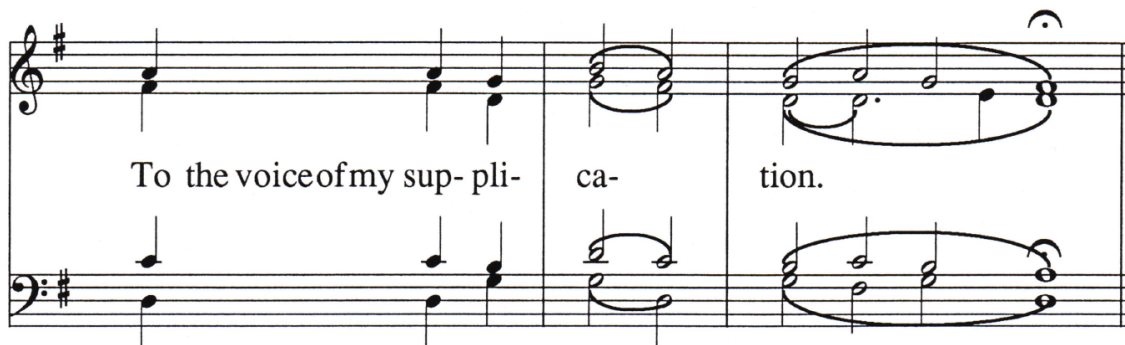
Stichos: Bring my soul out of prison,/ that I may confess Thy name.

Stichos: The righteous shall wait patiently for me/ until Thou shalt reward me.

Stichos: Out of the depths have I cried unto Thee, O Lord;/ O Lord, hear my voice.

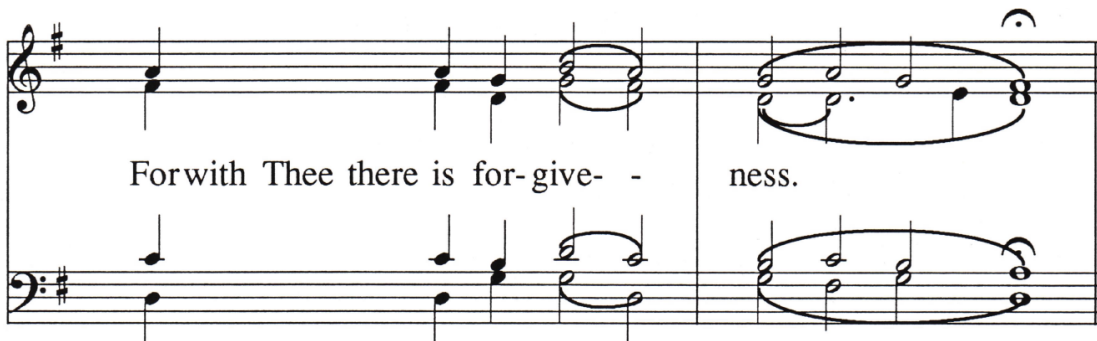
Tone II

Stichos: Let Thine ears be attentive:



Come, let us rejoice in the Lord,/ telling of this present mystery:/ The middle wall of partition hath been demolished,/ the fiery sword is removed,/ the cherub withdraweth from the gate of life,/ and I partake of the food of paradise,/ from whence I was driven away because of disobedience;/ for the immutable Image of the Father, the Image of His eternity,/ doth assume the guise of a servant,/ issuing forth from the Mother who knew not wedlock,/ without undergoing change,/ yet He hath remained what He was before, our true God;/ and He hath received what He was not, becoming man in His love for mankind./ To Him let us cry aloud:// O God Who wast born of the Virgin, have mercy on us!

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?



The composition of Anatolius

When the Lord Jesus was born of the holy Virgin,/ all things were enlightened;/ for when the shepherds piped, the magi offered homage and the angels sang;/ and Herod was troubled, for God appeared in the flesh,// the Savior of our souls.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word:



Thy kingdom, O Christ God,/ is a kingdom of all the ages,/ and thy dominion is for all generations./ O Christ God Who wast incarnate by the Holy Spirit/ and becamest man through the Ever-virgin Mary,/ Thou hast shone forth Thine advent upon us as light./ O Light from Light, Effulgence of the Father,/ Thou hast illumined all creation./ Every creature that hath breath praiseth Thee,/ the Image of the glory of the Father./ O Thou Who art and ever shall be,/ O God Who hast shone forth from the Virgin:// Have mercy upon us!

Stichos: From the morning watch until night, from the morning watch:



What shall we offer Thee, O Christ,/ in that Thou hast appeared on earth as a man for our sake?/ For every creature fashioned by Thee offereth Thee thanksgiving:/ the angels, hymnody;/ the heavens, a star; the magi, gifts;/ the shepherds, their wonder;/ the earth, a cave; the wilderness, a manger;/ and we, the Virgin Mother./ O God Who hast existed from before time,// have mercy upon us!

Tone I

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:

And he shall redeem Israel out of all his iniquities.

This musical score is for the Stichos 'And he shall redeem Israel out of all his iniquities.' It is written for a two-part setting in G major (one sharp) and 4/4 time. The melody is on the treble clef, and the bass line is on the bass clef. The text is split across five measures: 'And he shall', 'redeem Israel', 'out of', 'all his in-', and 'i-qui-ties.' The final measure 'ties.' has a fermata over the final note. The melody features a series of eighth notes in the first measure, followed by quarter notes and half notes, with a final half note and fermata in the last measure.

Let us all praise King David, the ancestor of God,/ for from him sprang forth the rod of the Virgin,/ and from her blossomed the Flower, even Christ,/ Who hath called forth Adam and Eve from corruption,// in that He is full of loving-kindness.

Stichos: O praise the Lord, all ye nations:

Praise Him all ye peoples.

This musical score is for the Stichos 'Praise Him all ye peoples.' It is written for a two-part setting in G major (one sharp) and 4/4 time. The melody is on the treble clef, and the bass line is on the bass clef. The text is split across four measures: 'Praise Him', 'all ye', 'peo-', and 'ples.' The final measure 'ples.' has a fermata over the final note. The melody features a series of eighth notes in the first measure, followed by quarter notes and half notes, with a final half note and fermata in the last measure.

In old age Joseph the betrothed/ beheld the things foretold by the prophets clearly fulfilled,/ having received a strange betrothal/ and a revelation from angels/ who cry, Glory to God,// Who hath sent down peace upon the earth!

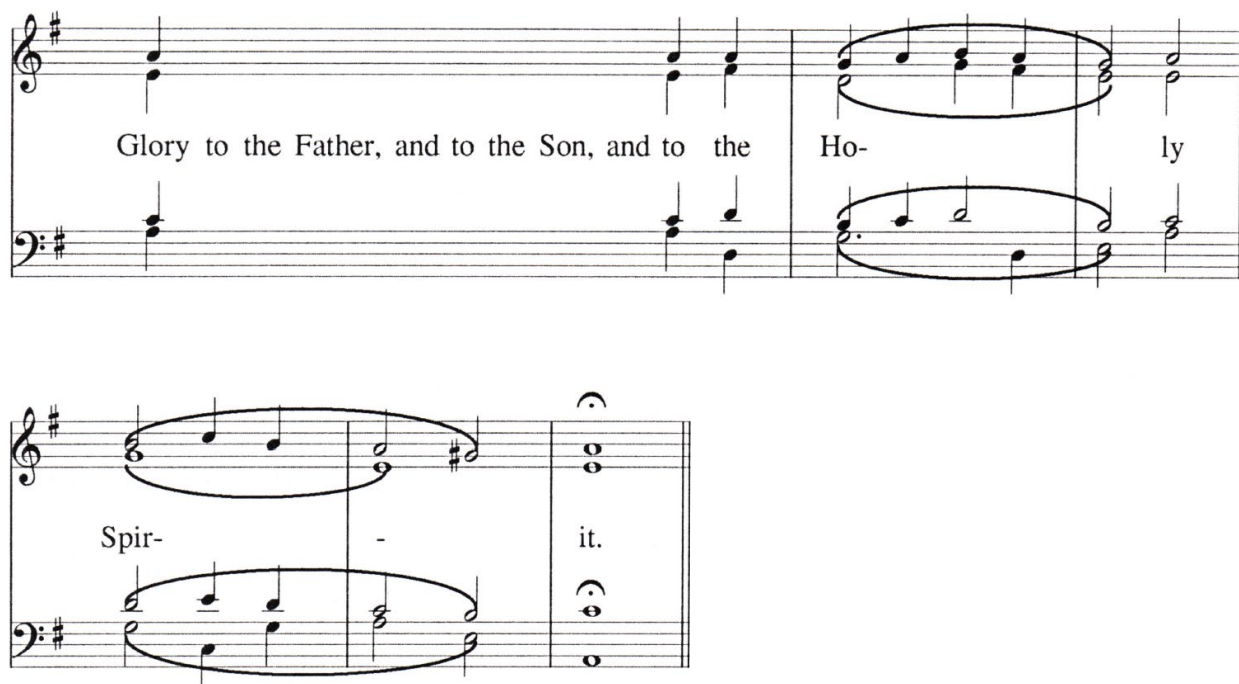
Stichos: For He hath made His mercy to prevail over us:

And the truth of the Lord abideth forever.

This musical score is for the Stichos 'And the truth of the Lord abideth forever.' It is written for a two-part setting in G major (one sharp) and 4/4 time. The melody is on the treble clef, and the bass line is on the bass clef. The text is split across five measures: 'And the truth of the', 'Lord a-', 'bi-deth for-', 'ev-', and 'er.' The final measure 'er.' has a fermata over the final note. The melody features a series of eighth notes in the first measure, followed by quarter notes and half notes, with a final half note and fermata in the last measure.

Let us all praise the brother of God,/ for he is a holy hierarch/ who shone forth nobly also in martyrdom,/ through whose prayers do Thou save all who sing to Thee, O Jesus, our God,// Who wast wrapped in swaddling clothes in the cave.

Glory, in Tone VI



Let us celebrate the memory of the pious David and James,/ king and prophet,/ apostle and first bishop;/ and, delivered from deception by their teachings,/ let us glorify Christ,// Who shone forth from the Virgin and became incarnate to save our souls.

Both now..., *the Dogmatic Theotokion in the Tone of the week from the Octoechos.*

At Litya, in Tone I

The composition of John the Monk

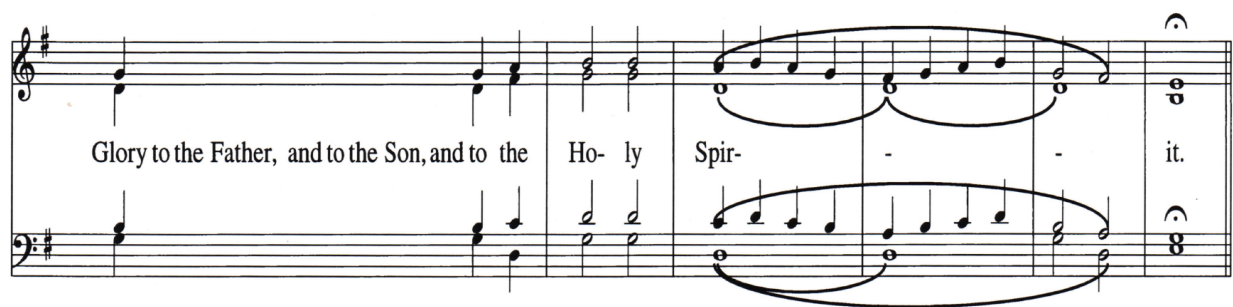
Heaven and earth are glad today,/ as the prophets said,/ and angels and men keep spiritual festival,/ for God, born of the Virgin/ hath appeared in the flesh/ to those who sit in darkness and shadow:/ the cave and the manger have received Him;/ the shepherds proclaim the wonder;/ the magi from the East bring gifts to Bethlehem;/ and with our unworthy lips we offer Him the praise of the angels:/ Glory to God in the highest, and on earth peace!/ For the expectation of the nations hath come,// and coming hath saved us from slavery to the enemy.

Heaven and earth have now joined together today/ since Christ hath been born./ Today God hath come to earth/ and man hath ascended to the heavens./ Today He Who is invisible by nature/ is seen in the flesh for man's sake./ Wherefore, exclaiming in glorification,/ let us cry out to Him:/ Glory to God in the highest, and on earth peace:/ for Thou hast given us Thine advent!// O our Savior, glory be to Thee!

"Glory to God in the highest!"/ is heard from the incorporeal ones in Bethlehem today,/ addressed to Him Who was well pleased to become Peace on earth./ Now the Virgin is become more spacious than the heavens,/ for Light hath shone forth upon the benighted/ and lifted up the lowly, who chant with the angels:// Glory to God in the highest!

Beholding that which He had created according to His image and likeness/ corrupted by disobedience,/ Jesus descended,/ bowing down the heavens,/ and made His abode in the Virgin's womb/ without undergoing change,/ that in her He might restore Adam Who had become corrupt,/ yet crieth: Glory to Thine appearance,// O my Deliverer and God!

Glory, in Tone V



The composition of John the Monk

The magi, kings of Persia,/ manifestly recognizing the King of heaven Who was born on earth,/ arrived in Bethlehem, led by the radiant star,/ bearing choice gifts of gold, frankincense and myrrh;/ and falling down, they offered worship,// for they beheld the Timeless One lying in the cave as a babe.

Both Now, Theotokion, in Tone VI



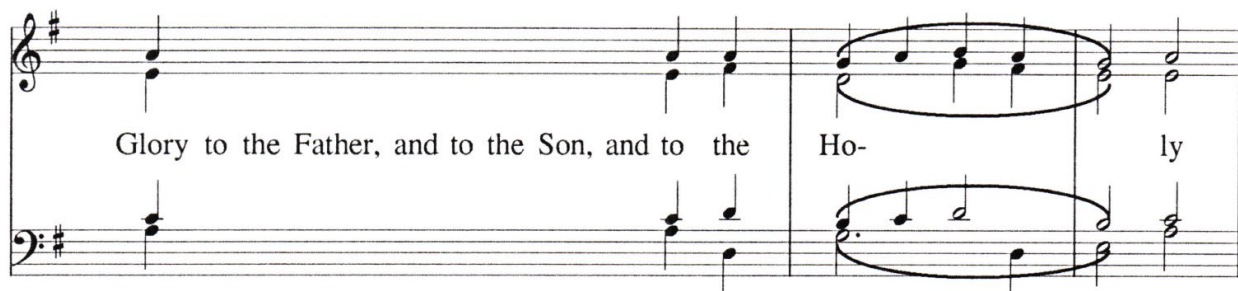
The composition of Germanus

Today all the angels join chorus in heaven,/ and men rejoice,/ and all creation leapeth for joy/ because of the Lord and Savior born in Bethlehem./ For all the falsehood of idolatry hath ceased,// and Christ reigneth forever.

Aposticha

Stichera of the Resurrection in the Tone of the week from the Octoechos.

Glory, in Tone VI



Thy birthgiving hath become the memorial of priests,/ the dominion and gladness of kings,/ O Thou Who lovest mankind,/ and, rejoicing therein,/ we say, Our Father, Who art in heaven,// hallowed be Thy name!

Both Now, Theotokion, in Tone VI



Today is the invisible Nature joined to man through the Virgin./ Today is the infinite Essence wrapped in swaddling clothes in Bethlehem./ Today by a star doth God lead the magi to worship,/ foretelling His three-day burial,/ as it were, in their gifts of gold, frankincense, and myrrh./ To Him let us sing: O Christ God, // Who becamest incarnate of the Virgin, save Thou our souls!

Troparion of the Feast, in Tone IV

Thy nativity, O Christ our God,/ hath shone forth the light of reason upon the world;/ for therein those who worship the stars/ have been taught by a star/ to worship Thee, the Son of righteousness,/ and to know Thee, the Dayspring from on high.// O Lord, glory be to Thee!
Twice

Troparion of the Holy Righteous Ones, in Tone II

O Joseph, proclaim glad tidings to David,/ the ancestor of God,/ for thou hast seen a Virgin give birth;/ with the shepherds didst thou give glory;/ with the magi didst thou worship;/ by an angel wast thou instructed.// Entreat Christ God, that He save our souls!

Matins

God is the Lord

We chant the Troparion of the Resurrection in the Tone of the week from the Octoechos, twice.

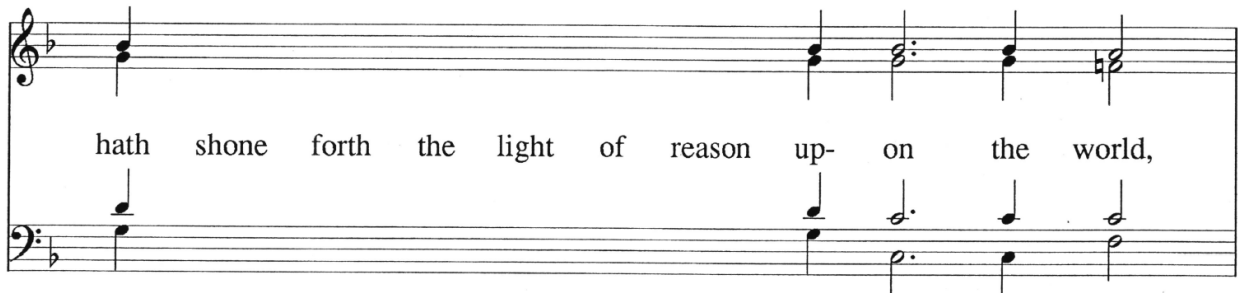
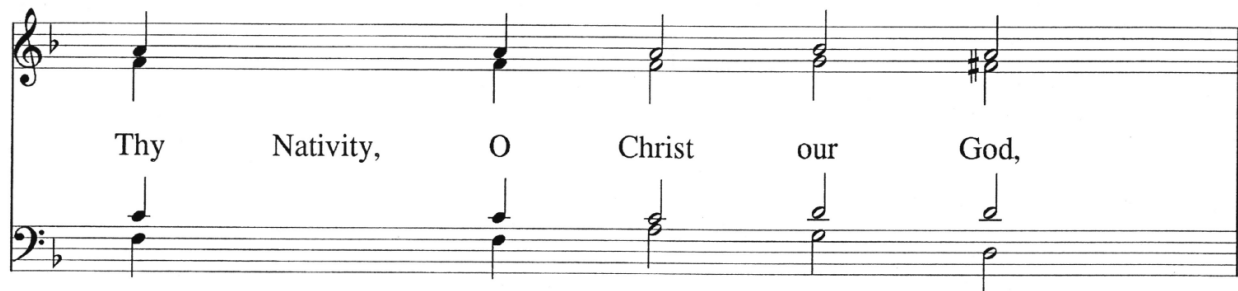
Glory to the Father, and to the Son, and to the Holy Spirit.

Troparion of the Holy Righteous Ones, in Tone II

O Joseph, proclaim glad tidings to David,/ the ancestor of God,/ for thou hast seen a Virgin give birth;/ with the shepherds didst thou give glory;/ with the magi didst thou worship;/ by an angel wast thou instructed.// Entreat Christ God, that He save our souls!

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

Troparion of the Feast, in Tone IV



for therein those who wor- ship the stars have been taught by a star

to worship Thee, the Sun of right- eous- ness,

and to know Thee, the Day- spring from on high. O Lord, glo- ry be to Thee!

The Canon

Canon of the resurrection, with 4 Troparia, including its Irmos; that of the Theotokos, with 2 Troparia; that of the feast, with 4 Troparia; and the canon for the saints, with 4 Troparia.

Ode I

Canon II of the Feast

The composition of John of Damascus

Refrain: Glory to Thee, our God, glory to Thee.

Of old, the Master, working a wonder, saved the people of Israel, making the waves of the sea into dry land; and, born of His own will of the Virgin, He setteth before us a path whereby we may travel to heaven. Him do we glorify as equal in essence to the Father and to men.

Thy sacred womb, which was depicted by the bush which burned without being consumed, manifestly bore the Word and mingled God with a human image, loosing the wretched womb of Eve from the bitter curse of old. Let us glorify Him, O ye mortals!

To the magi the star manifestly showed Thee forth, the Word, Who hast existed before the sun and camest to bring an end to sin, and Who in Thy mercy wast wrapped in swaddling bands in the wretched cave. And, rejoicing, they beheld the Lord Himself, a man.

Ode I

Canon of the Holy Righteous Ones

The composition of Cosmas the Monk, of Maiuma, in Tone IV

I shall sing to Thee, O Lord my God, for Thou didst lead Thy people

forth from the bondage of Egypt and didst overwhelm

the chariots of Pharaoh and his might.

Refrain: O holy righteous ancestors of God, pray to God for us.

As many as celebrate the natal festivities of Him Who became incarnate for our sake, let us hymn with joy James, the brother of God, and David, the forefather of God.

The choirs of angels stood before Joseph in Bethlehem, saying: Glory to God in the highest! With them let us hymn Him Whose good pleasure it was to become incarnate.

O David, thou forefather of God, calling the righteous James, with harps hymn thou the Lord, Who is incarnate of the root of Jesse.

Theotokion: To Thee will I sing, O Lord my God, for Thou wast born of the holy Virgin Mother and hast shown her to be the hope of our souls.

Katavasia — Ode I

Christ is born, give ye glo- ry, Christ com- eth from the hea- - vens,

meet ye Him! Christ is on earth be ye ex- al- ted!

Hymn the Lord, all the earth,

and chant to Him with glad- ness, ye peo- ple,

A musical score for a vocal or instrumental piece. The score is written on two staves, a treble staff and a bass staff, both in G major (one sharp). The lyrics are "for He is glor- i- fied!". The melody in the treble staff starts on a half note G4, followed by a half note A4, then a quarter note B4, a quarter note A4, and a half note G4. The bass staff provides a harmonic accompaniment with a half note G3, a half note A3, a quarter note B3, a quarter note A3, and a half note G3. The piece concludes with a double bar line.

for He is glor- i- fied!

Ode III
Canon II of the Feast

Refrain: Glory to Thee, our God, glory to Thee.

Look down upon the hymns of Thy servants, O Benefactor, casting down the vaunted pride of the enemy. O Thou Who seest all things, raise up far above sin those who hymn Thee, established immovably upon the foundation of the Faith, O Good One.

Having been vouchsafed to behold the all-rich Offspring of the all-pure Bride, which passeth understanding, the chorus of pipers bowed down in awe-filled homage; and the ranks of incorporeal beings hymn Christ the King, Who became incarnate without seed.

In His loving-kindness, He Who reigneth over the heights of heaven becometh like us through the unwedded Maiden; the Word Who before was immaterial later took upon Himself the matter of the flesh, that He might draw to Himself the first-created man, who had fallen.

Ode III
Canon of the Holy Righteous Ones

O Christ God, confirmation of them that hope on Thee,

This musical system consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. It contains two measures of music. The first measure has a whole note chord of G2, B-flat2, and D3. The second measure has a whole note chord of G2, B-flat2, and D3. The bass staff also has a key signature of one flat and a common time signature. It contains two measures of music. The first measure has a whole note chord of G2, B-flat2, and D3. The second measure has a whole note chord of G2, B-flat2, and D3.

make us stead-fast in Thine Or-tho-dox Faith,

This musical system consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. It contains two measures of music. The first measure has a whole note chord of G2, B-flat2, and D3. The second measure has a whole note chord of G2, B-flat2, and D3. The bass staff also has a key signature of one flat and a common time signature. It contains two measures of music. The first measure has a whole note chord of G2, B-flat2, and D3. The second measure has a whole note chord of G2, B-flat2, and D3.

for Thou art the Lov-er of man-kind.

This musical system consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. It contains two measures of music. The first measure has a whole note chord of G2, B-flat2, and D3. The second measure has a whole note chord of G2, B-flat2, and D3. The bass staff also has a key signature of one flat and a common time signature. It contains two measures of music. The first measure has a whole note chord of G2, B-flat2, and D3. The second measure has a whole note chord of G2, B-flat2, and D3.

Refrain: O holy righteous ancestors of God, pray to God for us.

With the angels let us all hymn Christ God, Who, without seed, hath been born in the flesh of the Virgin, crying aloud: Glory to God in the highest!

O ye faithful, with David and James let us honor with hymns, as is meet, the most jubilant feast of Him Who emptied Himself for our sake.

Like a bridegroom from a bridal chamber will the Lord come forth from His Mother's womb! Thus said David, whom, with James, let us now hymn.

Theotokion: Let us honor Mary, the Theotokos unwedded, for the Sun of righteousness hath shone forth upon us for her sake.

Katavasia — Ode III

To Christ God, the Son Who, be- fore time be- gan,

The first system of musical notation for the Katavasia. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature (C). The melody is written in a simple, homophonic style with eighth and quarter notes, some beamed together. The bass staff provides a harmonic accompaniment with similar note values. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

was begotten in- cor- rup- ti- bly from the Fath- er

The second system of musical notation. It continues the melody from the first system. The treble staff features a prominent half-note chord at the end of the phrase. The bass staff continues with a steady accompaniment. The lyrics are aligned with the notes.

and in latter days with- out seed became incarnate of the Vir- gin,

The third system of musical notation. The melody in the treble staff continues with a series of eighth notes. The bass staff provides a consistent harmonic support. The lyrics are written below the notes.

let us cry a- loud: O Lord, Who hath lift- ed up our horn,

The fourth system of musical notation, which is divided into two measures. The first measure contains the lyrics "let us cry a- loud:" and the second measure contains "O Lord, Who hath lift- ed up our horn,". The melody in the treble staff for the second measure includes a key change to two flats (B-flat and E-flat). The bass staff continues with the accompaniment. The lyrics are written below the notes.

A musical score for two staves, likely a vocal duet or a piano and voice setting. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one flat (B-flat). The top staff begins with a whole note chord (F2, A2, C3) followed by a half note (D3), a quarter note (E3), and a quarter note (F3), all beamed together. This is followed by a whole note chord (G2, Bb2, D3). The bottom staff begins with a whole note chord (F2, A2, C3) followed by a half note (D3), a quarter note (E3), and a quarter note (F3), all beamed together. This is followed by a whole note chord (G2, Bb2, D3). The lyrics 'ho- ly art Thou!' are written below the staves, with 'ho-' under the first staff and 'ly art Thou!' under the second staff. The piece ends with a double bar line.

Kontakion of the Feast, in Tone III

To- day the Virgin giveth birth unto the Tran- scen- dent One,

The first line of the Kontakion is written in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing a simple harmonic accompaniment. The lyrics are: "To- day the Virgin giveth birth unto the Tran- scen- dent One,".

and the earth doth offer a cave to Him Who is un- ap- proach- a- ble.

The second line continues the melody. The treble staff has a long rest for the first half of the line, then enters with a sustained chord. The bass staff continues the accompaniment. The lyrics are: "and the earth doth offer a cave to Him Who is un- ap- proach- a- ble.".

Angels and shep- herds give glo- ry, and the Ma- gi jour- ney with the star.

The third line is divided into two measures. The first measure contains the lyrics "Angels and shep- herds give glo- ry," and the second measure contains "and the Ma- gi jour- ney with the star." The melody continues across both measures, with the treble staff leading and the bass staff supporting.

For unto us a Child is born, the pre- e- ter- nal- God!

The fourth line concludes the piece. It features a more complex melodic line in the treble staff, including a sixteenth-note run. The bass staff also has a more active accompaniment. The lyrics are: "For unto us a Child is born, the pre- e- ter- nal- God!".

Ikos: Bethlehem hath opened Eden! We have found Joy in a secret place: come, and let us receive the things of paradise within the cave. There the unwatered Root hath blossomed, bearing forgiveness as its fruit. There an unfailing Wellspring hath been found, whence of old David longed to drink. There the Virgin hath given birth to the Babe, quenching the thirst of Adam and David straightway. Wherefore, let us hasten to this place where now is born a young Child, the preëternal God!

Sessional Hymns

Tone III, Special Melody: Today the Virgin...

Right fittingly let us hymn the righteous Joseph, the betrothed of the Virgin, with James and David; for, having trod the righteous path, they have attained unto the mansions of heaven, and joining chorus with the angels as is meet, they beg remission of sins for us.

Glory..., in the same tone and melody

The Virgin hath given birth to the Creator of all things, and the magi come to worship Him in the flesh. Men and angels render glory; the cave and the manger offer gifts, lauding Him Who hath been newly born as a babe, the preëternal God!

Both now..., in Tone I, Special Melody: The choir of angels...

The choir of prophets doth divinely celebrate the wonder which took place within thee, O Virgin; for thou didst give birth to God incarnate upon earth. Wherefore, angels and shepherds chant, and the magi and Joseph sing of the wonders to David, the forefather of God.

Ode IV
Canon II of the Feast

Refrain: Glory to Thee, our God, glory to Thee.

Hymning of old the restoration of the human race, the Prophet Habbakuk, ineffably vouchsafed to behold an image, proclaimed prophetically: A little Babe is come forth from the mountain of the Virgin, unto the restoration of men, O Word!

Receiving flesh from the Virgin of His own will, the Most High hath issued forth, equal to men, to purge away the venom of the serpent's head, leading all from the sunless gates of hades to life-bearing light, in that He is God.

The nations who of old were overwhelmed by corruption, having escaped the greatest enemy, lift up their hands with hymns of praise, honoring the one Christ as Benefactor, Who hath come to us in His mercy.

Having grown forth from the root of Jesse, O Virgin, thou didst transcend the laws of human nature, giving birth to the preëternal Word of the Father, in that He Himself was well pleased to pass through thy sealed womb in His strange abasement.

Ode IV
Canon of the Holy Righteous Ones

Proclaiming the approach of Thine appearance on earth, O Christ God,

the prophet cried a-loud with joy: Glo- ry to Thy pow- er, O Lord!

Refrain: O holy righteous ancestors of God, pray to God for us.

With the magi let us worship Him Who hath been born; and with the angels and Joseph let us join chorus, crying aloud in godly manner: Glory to Christ God in the highest!

Christ, Who reigneth over all kings and Who hath been born in the flesh of the seed of David, hath accepted James, His chosen brother, as it was His good pleasure so to do.

The Lord God, Who appeared in the flesh through the Virgin, hath glorified your memorials together, O James, chosen of the apostles, and David most blessed, ye holy ones.

Theotokion: Rejoice, O Theotokos unwedded, thou who dost surpass the ranks of the cherubim, having given birth in the flesh unto God Who is borne upon thine arm.

Katavasia — Ode IV

O Christ, Thou Rod of the root of Jes- se

and Flow- er there- of, Thou hast sprung forth from the Vir- gin,

from the moun- tain ov- er- shad- owed

and densely wooded, and art come forth,

in- car- nate of her who knew- eth not man.

O im- ma- ter- i- al Lord and God, Glo- ry to Thy pow- er!

Ode V
Canon II of the Feast

Refrain: Glory to Thee, our God, glory to Thee.

Out of the gloomy night of the works of deception, come Thou, O Christ, unto us who now keep vigil in hymnody addressed to Thee as our Benefactor, Who granteth us an easy path, travelling whereon we may attain unto glory.

By His coming in the flesh the Master hath again cut down the cruel enmity directed against us, that He might destroy the soul-destroying ruler, uniting the world with the immaterial beings, making the Begetter accessible to creation.

The people who of old were benighted have finally seen the light of the radiance of the Most High; and the Son bringeth the nations to the Father as an inheritance, bestowing ineffable grace where sin once flourished exceedingly.

Ode V
Canon of the Holy Righteous Ones

Glo- ry to Thee! Glory to Thee, O Jesus, Son of God,

This system of musical notation is for the first two phrases. The first phrase, 'Glo- ry to Thee!', is on a single line of music. The second phrase, 'Glory to Thee, O Jesus, Son of God,', is on a single line of music. The notation is in a simple, hymn-like style with a single melodic line and a single bass line.

Who hast shone forth the light, hast illumined the mor- ning

This system of musical notation is for the next two phrases. The first phrase, 'Who hast shone forth the light,', is on a single line of music. The second phrase, 'hast illumined the mor- ning', is on a single line of music. The notation is in a simple, hymn-like style with a single melodic line and a single bass line.

and made man- i- fest the day!

This system of musical notation is for the final phrase of the canon. The phrase 'and made man- i- fest the day!' is on a single line of music. The notation is in a simple, hymn-like style with a single melodic line and a single bass line.

Refrain: O holy righteous ancestors of God, pray to God for us.

Glory to Thee! Glory to Thee, O God incarnate, Whose good pleasure it was to take flesh of the pure Virgin! did Joseph cry aloud.

Glory to Thee! Glory to Thee, O Jesus, Son of God, Who wast born of the Virgin and hast rendered the memory of David and James illustrious!

Jesus, the Son of God, Whom the prophet David, by divine inspiration, called Rain upon the fleece, hath James preached.

Theotokion: Unable to keep silent, creation doth offer thee the angel's salutation, O Virgin: Rejoice, O pure Mother of Jesus, the Son of God!

Katavasia — Ode V

As God of the world and Father of compassions,

Thou hast sent to us Thine Angel of great Counsel, Who granteth us peace.

Wherefore, guided to the light of knowledge divine,

and rising at dawn out of the night,



we glor- i- fy Thee, Who Lov- est man- kind!

The image shows a musical score for two staves. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has one flat (B-flat). The melody is written on the top staff, starting with a half note G4, followed by a half note A4, then a half note Bb4, and a half note C5. The lyrics 'we glor- i- fy Thee, Who' are aligned with the first four notes. The melody continues with a half note Bb4, a half note A4, and a half note G4. The lyrics 'Lov- est man- kind!' are aligned with the last three notes. The piece ends with a double bar line.

Ode VI
Canon II of the Feast

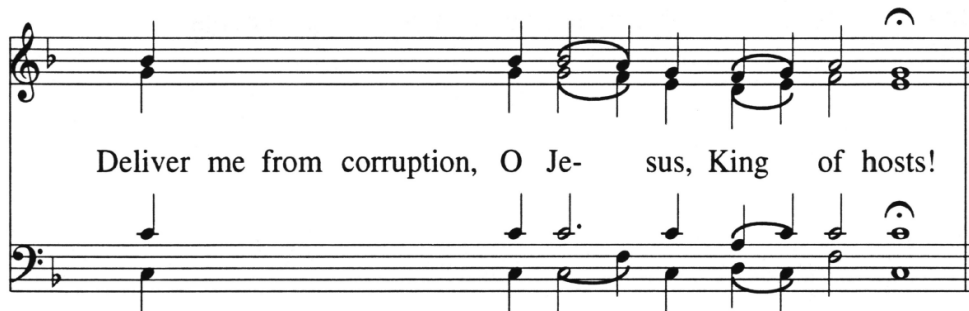
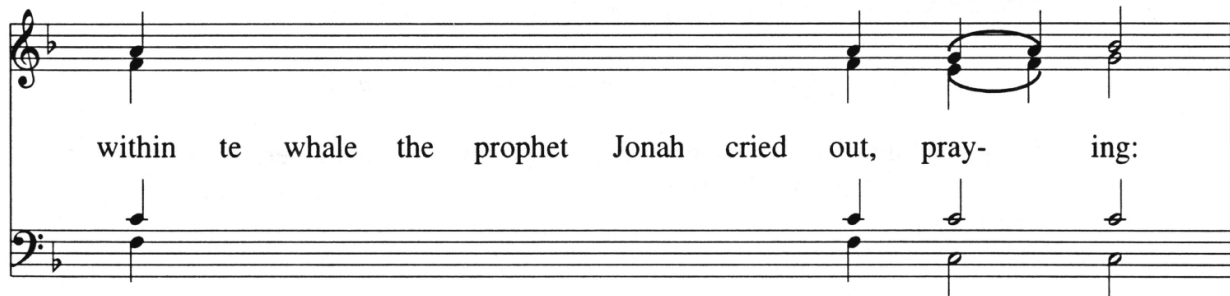
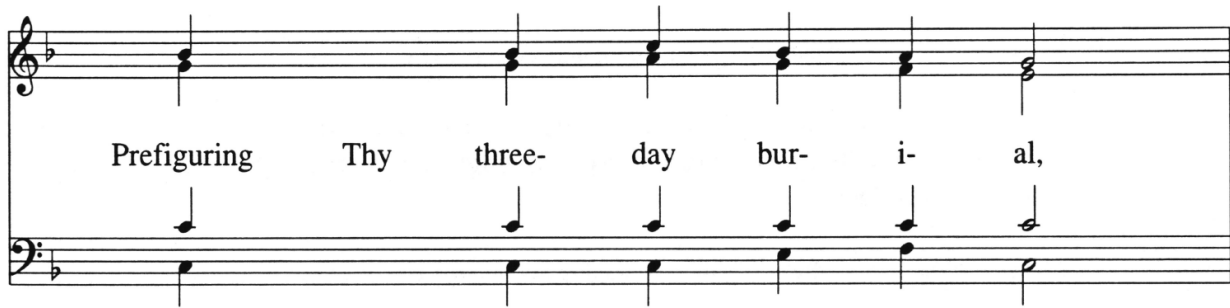
Refrain: Glory to Thee, our God, glory to Thee.

Engulfed in the uttermost depths of the sea, Jonah prayed: Come Thou and still the tempest! And I, beset by the dark of the tormentor, cry aloud unto Christ: O Destroyer of evils, haste Thou quickly unto my slothfulness!

God the Word, Who from the beginning was with God, intending to preserve the nature which He Himself shareth with us, now strengtheneth it, which from of old was weak, by another fellowship with it, straightway showing it to be free from the passions.

He Who dwelleth in light, and, contrary to His dignity, hath now been well pleased to dwell in a manger, cometh forth for our sake from the loins of Abraham for us who have benightedly fallen into the darkness of transgressions, that, for the salvation of men, He might raise up His children who have fallen low.

Ode VI
Canon of the Holy Righteous Ones



Refrain: O holy righteous ancestors of God, pray to God for us.

Awe-struck, the heavenly hosts stood before the cave and, unable to keep silent, hymned Thy most pure nativity, chanting: Glory in the highest to the newborn God!

Upon Thy throne hast Thou sat, as Thou didst swear unto the prophet David, O Master, Who camest forth from the fruit of his loins; and unto James didst Thou commit the throne of the Church, O Christ.

David the king is shown to be a wondrous prophet and forefather of the incarnation of God; and James, the disciple of Jesus, is shown forth as the first bishop.

Theotokion: We beseech thee, O Virgin Theotokos: In behalf of thy servants entreat thou Him Who was incarnate of thee, for we know thee to be our sole intercessor.

Katavasia — Ode VI

The sea mon- ster spewed forth Jonah, like a babe from the womb,

This musical system consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of quarter and eighth notes, with a phrase of four eighth notes (F4, G4, A4, Bb4) beamed together. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of quarter and eighth notes, with a phrase of four eighth notes (F3, G3, A3, Bb3) beamed together.

as it had re- ceived him;

This musical system continues the melody and accompaniment. The treble staff features a half note (F4) followed by a quarter note (G4), then a half note (A4) with a slur over it. The bass staff features a half note (F3) followed by a quarter note (G3), then a half note (A3) with a slur over it.

and the Word, Who made His a- bode with- in the Vir- gin

This musical system continues the melody and accompaniment. The treble staff features a half note (F4) followed by a quarter note (G4), then a half note (A4) with a slur over it. The bass staff features a half note (F3) followed by a quarter note (G3), then a half note (A3) with a slur over it.

and took on flesh passed through her, pre- ser- ving her in- tact.

This musical system continues the melody and accompaniment. The treble staff features a half note (F4) followed by a quarter note (G4), then a half note (A4) with a slur over it. The bass staff features a half note (F3) followed by a quarter note (G3), then a half note (A3) with a slur over it.

For, as He did not suffer corruption,

This musical system consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). It contains a single half note on the second line (F4). The bass staff begins with a bass clef and a key signature of one flat (B-flat). It contains a single half note on the second space (F3). The lyrics "For, as He did not suffer corruption," are centered between the two staves.

He preserved her who bore Him un-harmed.

This musical system consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). It contains a half note on the second line (F4), a half note on the second space (G4), a quarter note on the third line (A4), a quarter note on the third space (B4), a half note on the second space (G4), a half note on the second line (F4), a half note on the second space (G4), and a half note on the second line (F4). The bass staff begins with a bass clef and a key signature of one flat (B-flat). It contains a half note on the second space (F3), a half note on the second space (G3), a half note on the second space (A3), a half note on the second space (B3), a half note on the second space (G3), a half note on the second space (F3), a half note on the second space (G3), and a half note on the second space (F3). The lyrics "He preserved her who bore Him un-harmed." are centered between the two staves.

Kontakion of the Holy Righteous Ones, in Tone II

Today the godly David is filled with gladness,/ and Joseph offereth praise with James./ They rejoice, receiving a crown through their kinship with Christ;/ and they laud Him Who hath ineffably been born on earth,// and cry aloud: O Compassionate One, save those who honor Thee!

Ikos: The Incorporeal One is, through the ineffable Counsel, born in the flesh; He Who is uncontainable is now contained in a body and doth preserve both essences immutably; He Who is without beginning and Who alone is beyond time doth take on a beginning; an Infant of surpassing perfection is beheld; He Who beareth all things is borne in arms. Wherefore, as God, He doth crown through His birth those who are honored by their kinship with Him, and, glorifying them with faith, we cry out unceasingly: O Compassionate One, save those who honor Thee!

Ode VII
Canon II of the Feast

Refrain: Glory to Thee, our God, glory to Thee.

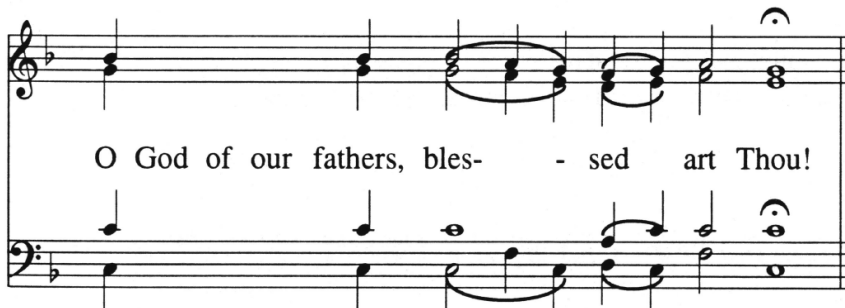
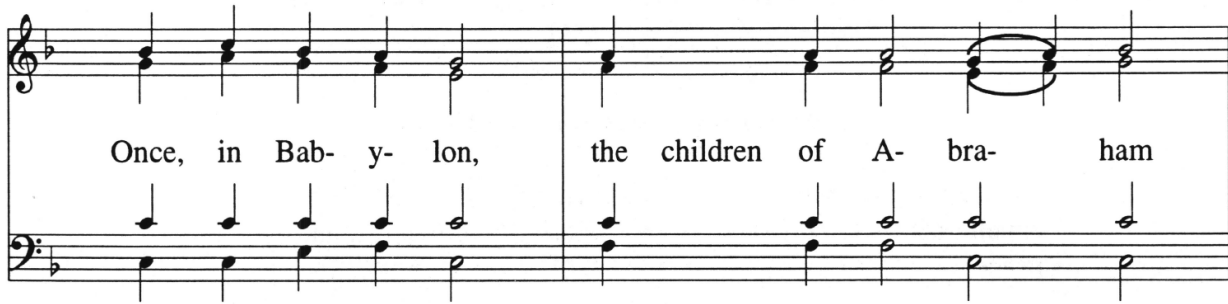
Captivated by the love of the King of all, the youths despised the godless threats of the tyrant raging uncontrollably; and when the great fire submitted to them, they said to the Master: Blessed art Thou forever!

The furnace which had been raised to a sevenfold heat savagely burneth the minions, but spareth the youths who were wholly consumed with the fear of God; and the flame crowned them when the Lord freely granted them dew for their piety's sake.

O Christ our Helper, using Thine ineffable incarnation as a bulwark of defense, having taken on form, Thou hast put to shame the adversary of men, bearing the richness of Thy deification, in hope of which we had fallen from the heights down into the darkness of the uttermost depths.

Omnipotently Thou hast cast down sin, which is exalted in evil without restraint and is incited to a vile frenzy by the perversion of the world; and those whom it formerly attracted Thou savest from its snares today, having become incarnate of Thine own will, O Benefactor.

Ode VII
Canon of the Holy Righteous Ones



Refrain: O holy righteous ancestors of God, pray to God for us.

Amazed beyond words by the birthgiving of Mary, the Theotokos, the angelic choirs cried out to Joseph: Glory in the highest, and on earth peace!

David, the leader of the bride, and James, who was the chamberlain of the divine Church, did say: O God, Who hast become incarnate for our sake, blessed art Thou!

O thou who wast a king among prophets and a prophet among kings, chant thou with the divinely wise James and lift thy voice in song for us: O Christ, Who wast incarnate for our sake, blessed art Thou!

Theotokion: Prefigured in the unconsumed bush and in the bedewed furnace, O Mother most pure, without seed didst thou bear God incarnate, O ever blessed one.

Katavasia — Ode VII

The youths raised to- geth- er in pi- e- ty,

This musical system consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

rejecting the com- mand of the im- p'ious one,

This musical system continues the melody from the first line. It features a treble and bass staff with a key signature of one flat. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

feared not the threat of the fire,

This musical system continues the melody from the second line. It features a treble and bass staff with a key signature of one flat. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

but, standing in the midst of the flame, chan- ted:

This musical system continues the melody from the third line. It features a treble and bass staff with a key signature of one flat. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

O God of our fathers, bles-sed art Thou!

This musical score is written for two staves, treble and bass clef, in a key with one flat (B-flat). The melody is primarily in the treble staff, with some notes in the bass staff. The lyrics are: "O God of our fathers, bles-sed art Thou!". The score ends with a double bar line.

Ode VIII
Canon II of the Feast

Refrain: Glory to Thee, our God, glory to Thee.

The children of the Old Covenant who were not consumed by the fire prefigure the unburnt womb of the Maiden which, though sealed, giveth birth in manner transcending nature. And grace, working both of these as a single wonder, doth move the people to hymnody.

Having escaped the destruction resulting from man's being deceived into becoming divine, like the youths all creation with trembling unceasingly hymneth the Word Who hath abased Himself, and with fear it offereth meager praise, in that it is corrupt, even though it hath endured such with wisdom.

Thou comest, O Restoration of the nations, to bring lost human nature back from the hills of the wilderness to the pasture rife with flowers, that Thou mightest put down the violent power of the slayer of men, having, in Thy forethought, become God as well as man.

Ode VIII
Canon of the Holy Righteous Ones

Christ the King did the captive chil- dren con- fess,

proclaiming with a loud voice in the fur- nace: All ye works of the Lord,

hymn and exalt Him su- preme- ly for all a- ges!

Refrain: O holy righteous ancestors of God, pray to God for us.

Christ incarnate, Whom the hosts of heaven have glorified, doth Joseph the betrothed un- ceasingly hymn, chanting: All ye works of the Lord, hymn and exalt Him supremely for all ages!

Christ incarnate, Whom David the forefather of God foretold, James preached to the peo- ple, crying out: All ye works of the Lord, hymn and exalt Him supremely for all ages!

We bless the Father, the Son and the Holy Spirit: the Lord.

Christ, Who was born of the Virgin and Who hath exalted the sacred memory of David and James, in that they are His friends, do ye hymn, all ye works of the Lord, and exalt su- preme- ly for all ages!

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

Theotokion: Christ the King, to Whom Mary the Theotokos hath given birth for us, remaining a pure Virgin even after her birthgiving, do ye hymn, all ye works of the Lord, and exalt supremely for all ages!

We Praise, We Bless

The musical score is written for two voices, Treble and Bass, in a single system. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is primarily in the Treble clef, with the Bass clef providing harmonic support. The lyrics are: "We praise, we bless, we wor- - ship the Lord, praising and supremely exalting Him un- to all a- - ges." The score consists of two lines of music. The first line contains the first two phrases, and the second line contains the final phrase. The music is simple and homophonic, with long notes and rests. The lyrics are written below the notes, with hyphens indicating syllables that span across measures.

We praise, we bless, we wor- - ship the Lord,

praising and supremely exalting Him un- to all a- - ges.

Katavasia — Ode VIII

The dew bear- ing fur- nace showed forth an im- age

of a sup- er- nat- ur- al won- der,

for it burned not the youths whom it had re- ceived;

nei- ther did the fire of the God- head con- sume the Vir- gin



when it de- scen- ded in- to her womb.



Where- fore chan- ting, we sing: Let all cre- a- tion bless the Lord,



and exalt Him su- pre- mely for all a- - ges!

Ode IX
Canon II of the Feast

Refrain: Glory to Thee, our God, glory to Thee.

O pure Mother, having beheld the indistinct images and dim shadows of the Word Who hath newly appeared through the gates that were closed, but mindful now of His true radiance, we bless thy womb as is meet.

Having attained their desire and been vouchsafed to see the advent of God, the people who delight in Christ are now consoled by regeneration; for thou bestowest life-bearing grace to pay homage to glory, O pure Virgin.

Ode IX
Canon of the Holy Righteous Ones

On the mountain did Moses behold the un- con- sumed bush;

This musical system consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of half notes and quarter notes, with a final measure containing a half note and a quarter note beamed together. The bass staff provides a simple harmonic accompaniment with half notes and quarter notes.

and in the cave did Joseph hear the in- ef- fa- ble birth.

This musical system continues the melody from the first line. It features a treble and a bass staff in the same key and time signature. The melody continues with half notes and quarter notes, ending with a half note and a quarter note beamed together.

O Theotokos, Vir- gin un- de- filed, Mother with- out hus- band,

This musical system continues the melody and includes a measure rest. It features a treble and a bass staff in the same key and time signature. The melody continues with half notes and quarter notes, ending with a half note and a quarter note beamed together.

thee do we mag- ni- fy in hymns!

This musical system concludes the canon. It features a treble and a bass staff in the same key and time signature. The melody continues with half notes and quarter notes, ending with a half note and a quarter note beamed together. The system concludes with a double bar line and repeat dots.

Refrain: O holy righteous ancestors of God, pray to God for us.

With trembling doth all creation minister unto Him Who hath been born of the Virgin: the heavens with a star; the earth with a manger; the mountain with a cave; the magi with gifts; the shepherds with wonder; and the angels with the hymn, Glory to God in the highest!

Of old was David chosen king from amongst the shepherds; and from the royal tribe of Judah art thou, O James. Thou art shown to be a shepherd of the flock of the Incarnate One, the Lamb, the Son of God Most High.

Be glad now, O Bethlehem, having become the city of the new David! O Sion, thou citadel of the Churches, exult now, taking up the common celebration of the King of all and His favored ones.

Theotokion: The assemblies of angels glorify thee, O Theotokos, and the human race doth unceasingly honor thee with hymns, for by thy divine birthgiving hast thou united the earthly to the heavenly. Wherefore, we do thee honor.

Katavasia — Ode IX

A strange and all glor- i- ous mys- ter- y do I be- hold:

the cave is hea- ven; the Vir- gin, the throne of the cher- u- bim;

the man- ger, the place where- in Christ God,

the In- fin- ite One, lay, Whom chant- ing, we mag- ni- fy!

Exapostilarion

We chant the Exapostilarion of the Resurrection.

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

Exapostilarion of the Holy Righteous Ones

Let us hymn David, the forefather of God, and divine Joseph, the betrothed of the Theotokos, with James, the glorious brother of God, for, with the angels, the magi and the shepherds, they ministered in godly manner at the divine nativity of Christ in the city of Bethlehem, chanting a hymn unto Him as God and Master.

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

Exapostilarion of the Feast

From on high our Savior, the Dayspring of the East, hath visited us, and we who are in darkness and shadow have truly found Him; for the Lord hath been born of the Virgin.

Stichera at the Psalms of Praise, in Tone IV

At the Psalms of Praise, 4 stichera for the Resurrection, and 4 from the feast, with the festal refrains.

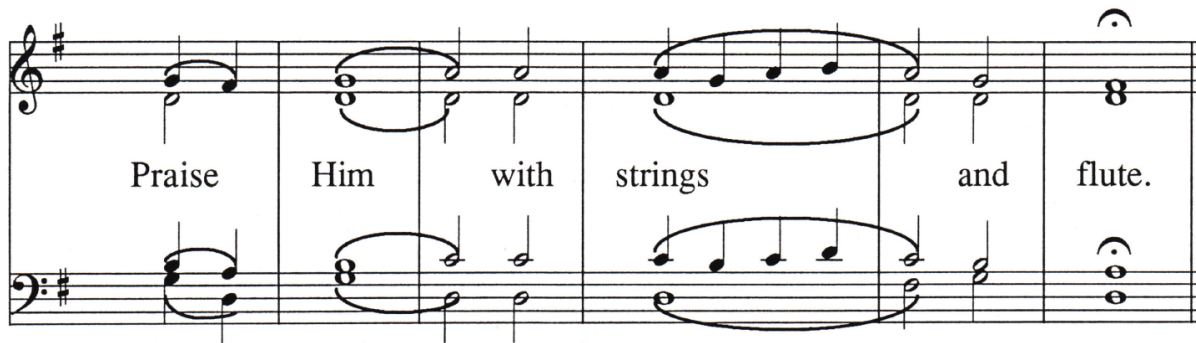
Stichos: To do among them the judgment that is written,/ this glory shall be to all His saints.

Stichos: Praise ye God in His saints,/ praise Him in the firmament of His power.

Stichos: Praise Him for His mighty acts,/ praise Him according to the multitude of His greatness.

Stichos: Praise Him with the sound of trumpet,/ praise Him with psaltery and harp.

Stichos: Praise Him with timbrel and dance:



Be glad, O ye righteous!/ Rejoice, O heavens!/ Leap up, ye mountains, for Christ hath been born!/ The Virgin sitteth, holding the incarnate Word of God in her bosom,/ like unto the cherubim./ Shepherds marvel at Him Who hath been born;/ the magi offer gifts to the Master;/ and the angels say, chanting:// O unapproachable Lord, glory be to Thee!

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation:



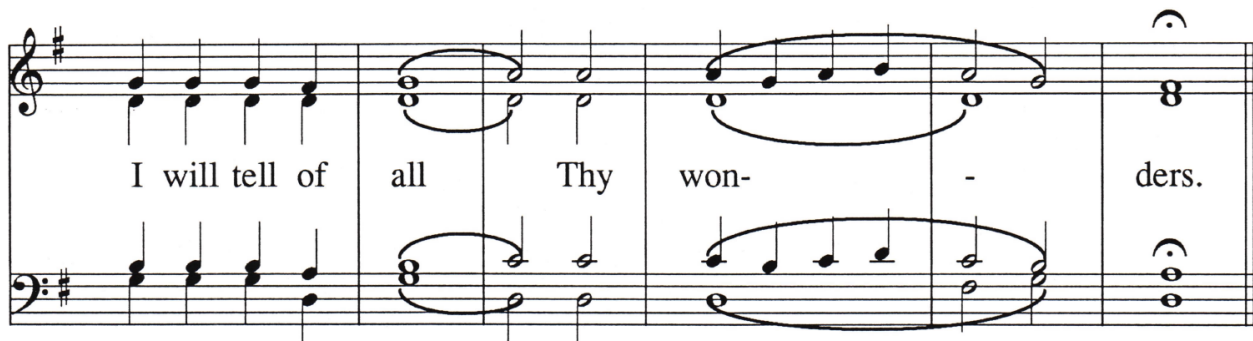
O Virgin Theotokos who gavest birth to the Savior,/ thou hast annulled the ancient curse of Eve;/ for thou becamest the Mother of Him in Whom the Father is well pleased,/ bearing the incarnate Word of God in thy bosom./ This mystery is not subject to testing,/ but with faith alone we all glorify it,/ crying out with thee and saying:// O ineffable Lord, glory be to Thee!

Stichos: Arise, O Lord my God, let Thy hand be lifted high:



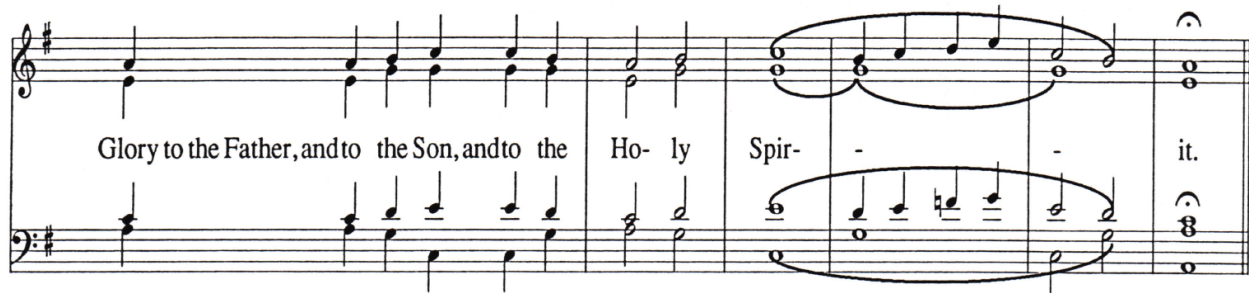
Come, let us hymn the Mother of the Savior,/ who even after giving birth wast still shown to be a Virgin./ Rejoice, O animate city of God the King,/ wherein Christ, making His abode, hath wrought salvation!/ We chant with Gabriel and offer up glory with the magi, saying:// O Theotokos, entreat Him Who became incarnate of thee, that we be saved!

Stichos: I will confess Thee, O Lord, with my whole heart:



The Father was well pleased;/ the Word became flesh;/ the Virgin gave birth to God incarnate;/ the star proclaimeth Him;/ the magi offer Him worship;// the shepherds marvel, and creation rejoiceth.

Glory, in Tone VIII



Blood and fire and clouds of smoke/ are the wonders which Joel foresaw on earth./ The blood is the Incarnation;/ the fire is the Godhead;/ the clouds of smoke are the Holy Spirit,/ Who descended upon the Virgin and hath made the world fragrant.// Great is the mystery of Thine Incarnation! O Lord, glory be to Thee!

Both Now..., *Theotokion in Tone II*, Most blessed art Thou, O Virgin Theotokos.

Divine Liturgy

On the Beatitudes

On the Beatitudes, twelve Troparia: four from the Octoechos, four from the canon of the feast, and four from Ode VI of the canon of the saints.

After the Entrance, the Troparia of the Resurrection, that of the feast and that of the saints; Glory..., the Kontakion of the saints; Both now..., that of the feast.

Troparion of the Feast, in Tone IV

Thy nativity, O Christ our God,/ hath shone forth the light of reason upon the world;/ for therein those who worship the stars/ have been taught by a star/ to worship Thee, the Son of righteousness,/ and to know Thee, the Dayspring from on high.// O Lord, glory be to Thee!

Troparion of the Holy Righteous Ones, in Tone II

O Joseph, proclaim glad tidings to David,/ the ancestor of God,/ for thou hast seen a Virgin give birth;/ with the shepherds didst thou give glory;/ with the magi didst thou worship;/ by an angel wast thou instructed.// Entreat Christ God, that He save our souls!

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

Kontakion of the Holy Righteous Ones, in Tone III

Today the godly David is filled with gladness,/ and Joseph offereth praise with James./ They rejoice, receiving a crown through their kinship with Christ;/ and they laud Him Who hath ineffably been born on earth,// and cry aloud: O Compassionate One, save those who honor Thee!

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

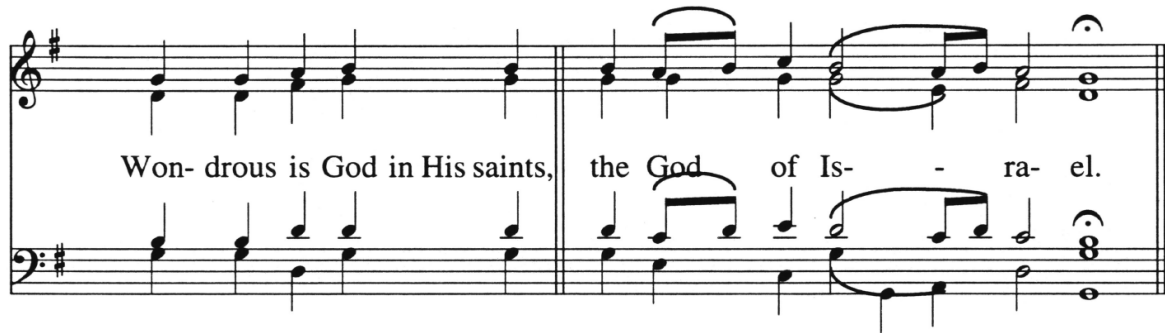
Kontakion of the Feast, in Tone III

Today the Virgin giveth birth unto the Transcendent One,/ and the earth doth off a cave to Him Who is unapproachable. Angels and shepherds give glory, and the magi journey with the star; for unto us a Child is born, the preëternal God!

Prokeimenon in the Tone of the week from the Octoechos, and that for the Saints.

Prokeimenon, in Tone IV

Wondrous is God in His saints, the God of Israel.



Epistle

Galatians §200 (1:11-19)

Alleluia, in Tone IV



Remember, O Lord, David in all His meekness.

Stichos: How he made an oath unto the Lord, and vowed unto the God of Jacob.

Holy Gospel

Matthew §4 (2:13-23)

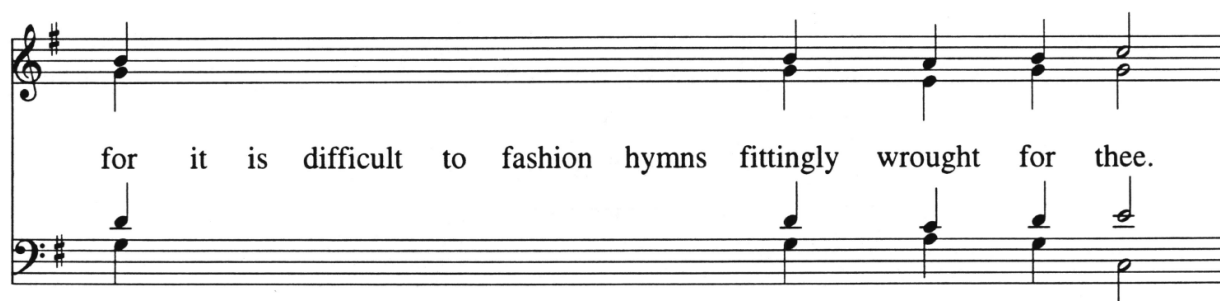
Refrain and Irmos of Ode IX

Mag- ni- fy, O my soul, the all- pure Virgin The- o- tok- os,

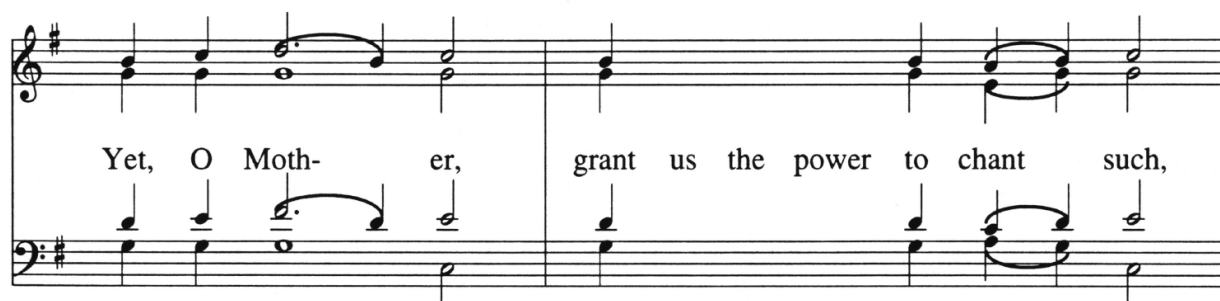
who is more honorable and more glorious than the ar- mies on high.

It would be easier for us to prefer sil- ence out of fear,

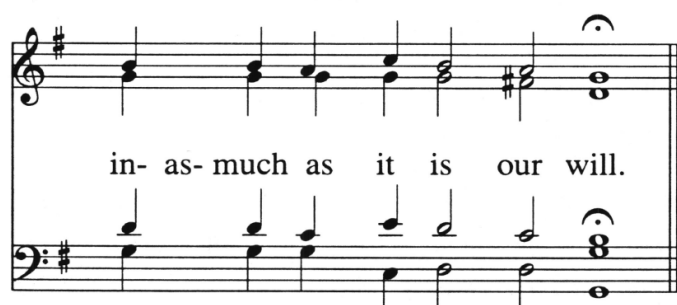
for it is not fraught with danger, O Vir- gin,



for it is difficult to fashion hymns fittingly wrought for thee.



Yet, O Mother, grant us the power to chant such,



in- as- much as it is our will.

Communion Verse

Praise the Lord from the heavens; praise Him in the highest.
Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Appendix I

At Lord, I Have Cried

Tone I, Special Melody: Joy of the ranks of heaven...

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:

Stichos

And He shall redeem Israel out of all his in- i- - qui- ties.

First Sticheron

Let us all praise King David, the an- ces- tor of God,

for from him sprang forth the rod of the Vir- - gin,

and from her blossomed the Flow- er, ev- - en Christ,

Who hath called forth Adam and Eve from cor- rup- - tion,

in that He is full of lov- ing-kind- - ness.

Stichos: O praise the Lord, all ye nations:

Stichos

Praise Him all ye peo- - ples.

The musical score for the Stichos section consists of a treble and a bass staff. The treble staff features a series of chords, with the final measure containing a repeat sign and a fermata. The bass staff provides a simple harmonic accompaniment, with a long note in the final measure.

Second Sticheron

In old age, Jo- seph the be- trothed

The musical score for the Second Sticheron section consists of a treble and a bass staff. The treble staff features a series of chords, with the final measure containing a repeat sign and a fermata. The bass staff provides a simple harmonic accompaniment, with a long note in the final measure.

beheld the things foretold by the pro- phets clear- ly ful- filled,

The musical score for the third section consists of a treble and a bass staff. The treble staff features a series of chords, with the final measure containing a repeat sign and a fermata. The bass staff provides a simple harmonic accompaniment, with a long note in the final measure.

hav- ing received a strange be- tro- - thal

The musical score for the fourth section consists of a treble and a bass staff. The treble staff features a series of chords, with the final measure containing a repeat sign and a fermata. The bass staff provides a simple harmonic accompaniment, with a long note in the final measure.

and a revelation from an- - gels that cry, Glo- ry to God,

that hath sent down peace up-on the earth!

Stichos: For He hath made His mercy to prevail over us:

Stichos

And the truth of the Lord a- bi- deth for- ev- - er.

Third Sticheron

Let us all praise the bro- ther of God, for he is a ho- ly hie- rarch

that shone forth nobly al- so in mar- tyr- dom,

through whose prayers do Thou save all that

First system of musical notation. The treble staff contains a melody with a key signature of one flat (B-flat) and a common time signature. The notes are: G4 (quarter), A4 (quarter), B-flat4 (half), A4 (quarter), G4 (quarter), F4 (half). The lyrics "sing to Thee, O Je- sus, our God," are written below the treble staff. The bass staff contains a bass line with notes: G3 (quarter), A3 (quarter), B-flat3 (half), A3 (quarter), G3 (quarter), F3 (half).

sing to Thee, O Je- sus, our God,

Second system of musical notation. The treble staff contains a melody with a key signature of one flat (B-flat) and a common time signature. The notes are: G4 (quarter), A4 (quarter), B-flat4 (half), A4 (quarter), G4 (quarter), F4 (half). The lyrics "Who was wrapped in swad- dling clothes in the cave." are written below the treble staff. The bass staff contains a bass line with notes: G3 (quarter), A3 (quarter), B-flat3 (half), A3 (quarter), G3 (quarter), F3 (half). The system ends with a double bar line.

Who was wrapped in swad- dling clothes in the cave.

Appendix II

Exapostilarion of the Holy Righteous Ones

Let us hymn Dav- id, the fore- fath- er of God,

The first system of musical notation for the Exapostilarion. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the treble staff.

and the divine Jo- - seph, the be-trothed of the The- o- tok- os,

The second system of musical notation. It continues the melody and bass line from the first system. The lyrics continue below the treble staff.

with James, the glor- 'ious bro- ther of God,

The third system of musical notation. It continues the melody and bass line. The lyrics continue below the treble staff.

for, with the angels, the Ma- - gi and the she- - pherds,

The fourth system of musical notation. It continues the melody and bass line. The lyrics continue below the treble staff.

they min- i- stered in god- ly man- - - ner

at the divine na- tiv- - i- ty of Christ

in the ci- ty of Beth- - - le- hem,

chanting a hymn unto Him as God and Mas- ter.

Exapostilarion of the Feast

From on high our Sav- iour, the Day- spring of the

East, hath vis- i- ted us, and we who are in dark- ness

and sha- dow have tru- ly found Him; for the

Lord hath been born; been born of the Vir- - gin.

pp

dim.

Κοίνεια, ἡ ἐξ ἡμῶν ἐλάβα.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μῦροφόρῃ
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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MMXXIV