

Sunday Matins Propers

Sunday of the Ancestors ~ Sunday before Christmas

between December 18th and 24th

in the Fourth Tone with the Seventh Resurrection Gospel

Hexapsalmos

*The reader chants only **Psalm 3** on page 2 followed by "Glory..." on page 6.*

Matins then continues with the Litany of Peace on page 7.

The Lord is God (page 9)

Tone 4

The Lord is God and has re-vealed him-self to us; bless-ed is he who comes
in the name of the Lord.

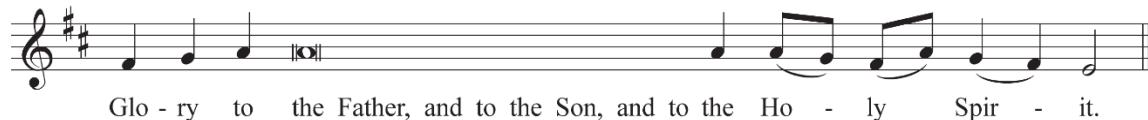
Troparia (page 9)

Troparion of the Resurrection – Tone 4

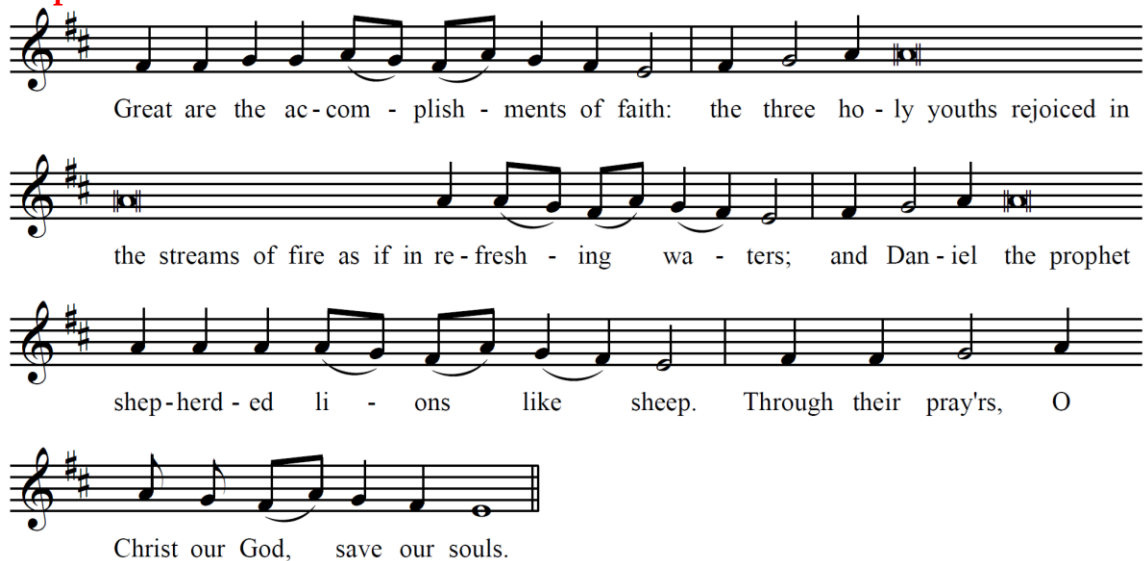
The joy-ful mes-sage of the res-ur-rec - tion was heard by the women disci-ples
from the an - gel, and be - ing freed from the an - ces - tral curse, they boast - ed
to the a - pos - tles: Death is de-spoiled; Christ our God is ris - en,
giv - ing great mer - cy to the world.

The repetition of this Troparion is omitted.

Cantor (*Tone 2*):



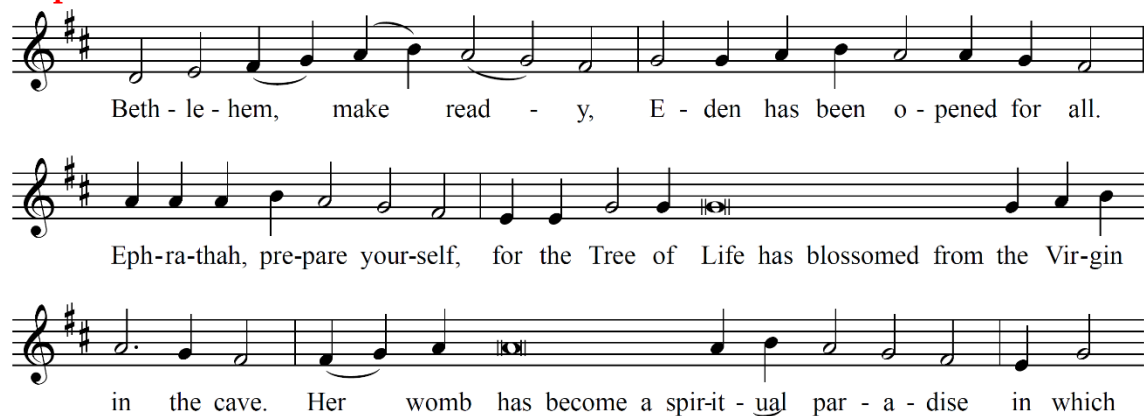
Troparion of the Ancestors – Tone 2

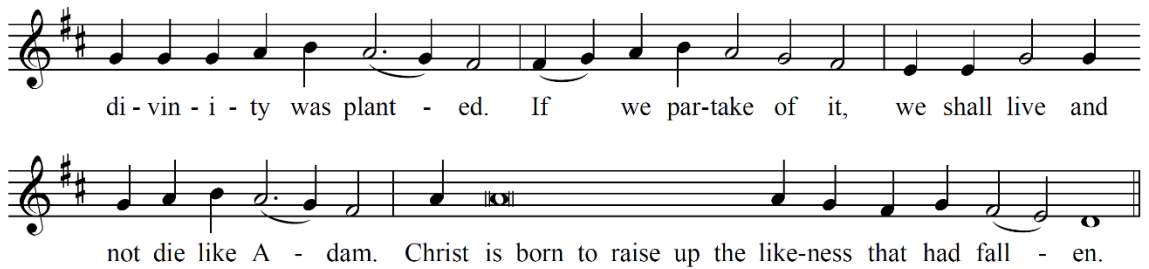


Cantor (*Tone 4*):



Troparion of the Prefeast – Tone 4





Kathismata *(page 10)*

People: Lord, have mercy *(three times)*
Glory to the Father and to the Son and to the Holy Spirit

Reader: Now and ever and forever. Amen.

from the 2nd Kathisma:

Psalm 14

Lord, who shall be admitted to your tent and dwell on your holy mountain? He who walks without fault; he who acts with justice and speaks the truth from his heart; he who does not slander with his tongue; He who does no wrong to his brother, who casts no slur on his neighbor, who holds the godless in disdain, but honors those who fear the Lord; he who keeps his pledge, come what may; who takes no interest on a loan and accepts no bribes against the innocent. Such a man will stand firm forever.

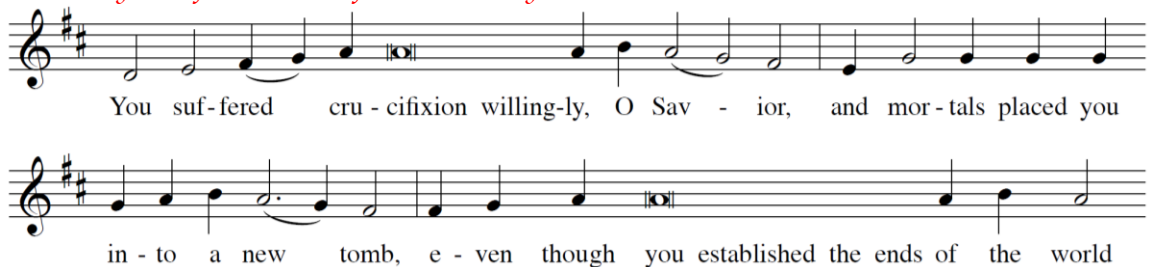
Reader: Glory to the Father and to the Son and to the Holy Spirit

People: Now and ever and forever. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! *(three times)*

Matins continues with the Small Litany on page 10.

Sessional Hymn *(page 11)*

the 2nd Hymn of the 1st set of Sessional Hymns:



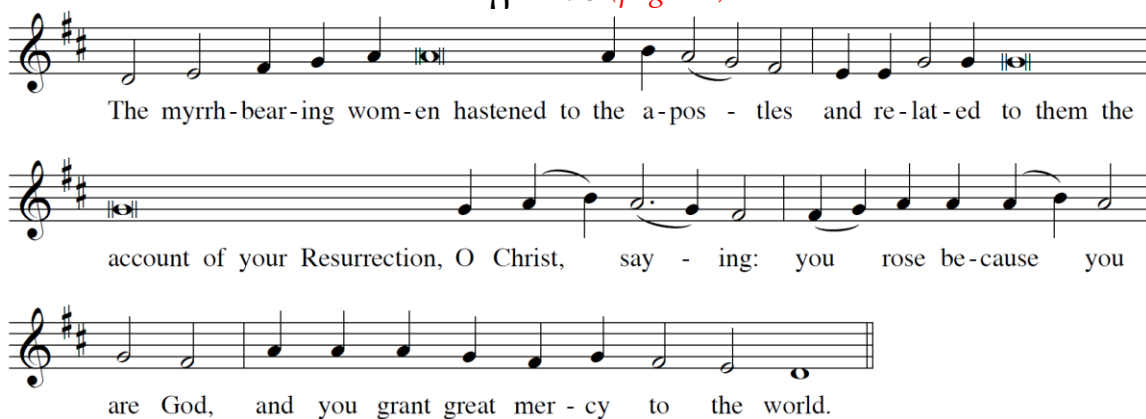


with a word. Death, our enemy, was bound and de-feat - ed through your
 life-giv-ing Re-sur-rec - tion. All those held captive in Hades cried out:
 Christ is ris - en; and he shall reign for-ev - er as the Source of life.

*Matins continues with either Polyeleos on page 12 (before Dec. 20th)
 or Ps. 118 on page 17 (after Dec. 19th).*

Ἡρακλε (page 21)

Tone 4



The myrrh-bear-ing wom-en hastened to the a-pos - tles and re-lat-ed to them the
 account of your Resurrection, O Christ, say - ing: you rose be-cause you
 are God, and you grant great mer - cy to the world.

Stepenna (page 21)

The 1st Antiphon of the Stepenna is omitted. The 2nd Antiphon in Tone 4:



To you, O Lord, have I cried fer-vent-ly from the depths of my soul.
 Let your di-vine ears lis - ten to me. All those who have

put their trust in the Lord shall transcend all sor - - - rows.

Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it;

now and ev - er and for - ev - - - er. A - - - men.

The Ho - ly Spir - it now o - ver - flows with riv - ers of grace

and wa - ters all of cre - a - tion with re - fresh - ing life.

*The 3rd Antiphon of the Stepenna is omitted &
Matins continues with the Prokeimenon ("Let us be attentive...") on page 22.*

Prokeimenon (page 22)

Psalm 43: 27, 1

Stand up and come to our help! Re - deem us

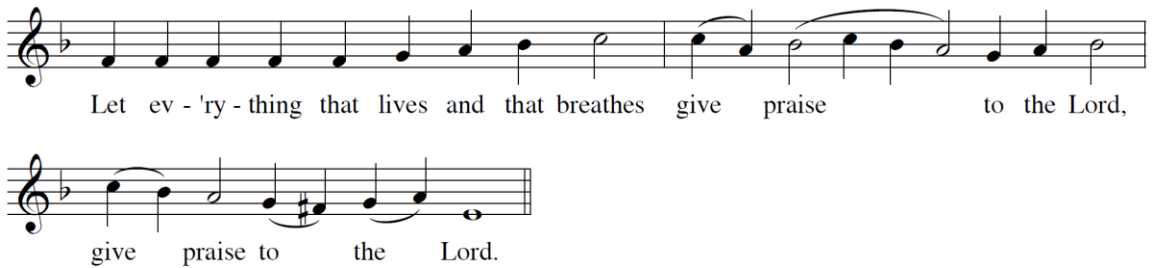
be - cause of your love!

Deacon: We heard with our own ears, O God;
our fathers have told us the story of the things you did in days long ago.

Matins continues with the Preparation for the Gospel ("Let us pray...") on page 22.

Let everything that lives... (page 22)

Tone 4



The Preparation for the Gospel continues with "That we may be deemed..." on page 23.

The Seventh Resurrection Gospel is read (John 20: 1-10).

The Hymn of the Resurrection is sung (p. 24) and then Psalm 50 (p. 26).

The usual stichera at Psalm 50 (p. 28) are sung.

The Canon (page 32)

Tone 4

*The faithful **come forward** to venerate the Gospel Book on the tetrapod*

Odes 1-3 are omitted & the Canon of the Ancestors continues with Ode 4.

(The Canons of the Resurrection from the Oktoechos & of the Prefeast are omitted)

Ode 4

Irmos (Tone 4): Foreseeing your divine self-emptying upon the Cross, *
Habakkuk, in amazement, cried out: * "You have cut asunder the strength of the
mighty, * O Good One, * and preached to those in Hades, * as the Almighty One.

Refrain



Your divine descent into hell, O Christ God, has been revealed to be life for the dead; for you restricted the dominion of the enemy below, O Good One, opening a path for mortals to heaven.

Refrain: Glory to your holy Resurrection, O Lord

The most pure body of the Redeemer, which lay in the tomb, did not decay, but, as the Almighty, you break down the gates of Hades and rise again in glory on the third day, O Christ!

Refrain: Holy Ancestors, pray to God for us!

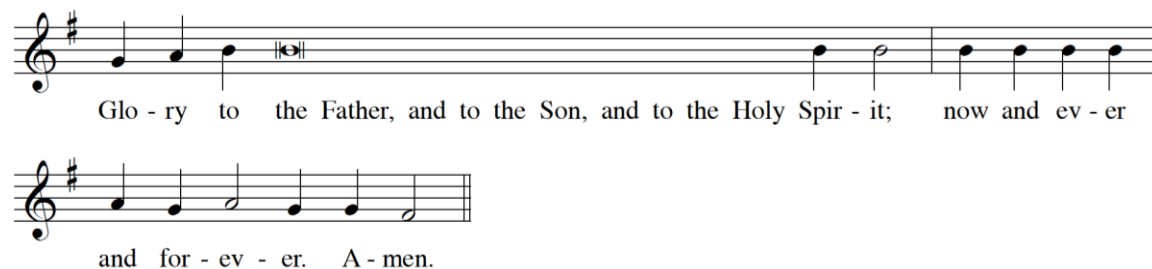
Let us honor Abraham, Isaac and Jacob as the first-fruits of the fathers, for from their seed has Christ appeared incarnate from the Virgin, in that He is almighty.

Refrain: Holy Ancestors, pray to God for us!

Indicating the coming events of the descent of Christ unto all, Daniel clearly showed forth lions as sheep, for, as a prophet of God, he foresaw the future.

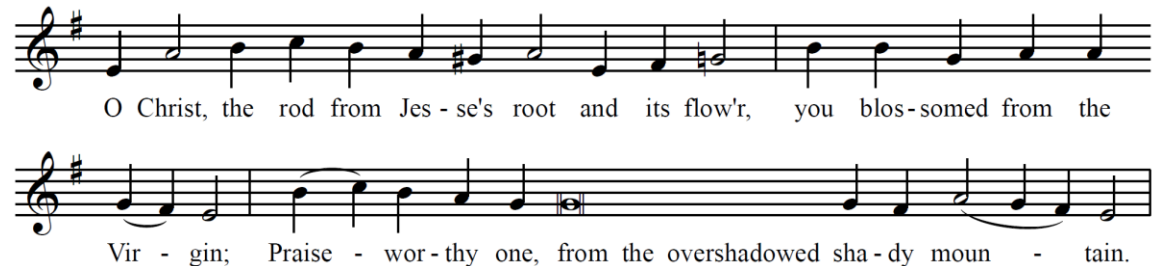
Refrain: Holy Ancestors, pray to God for us!

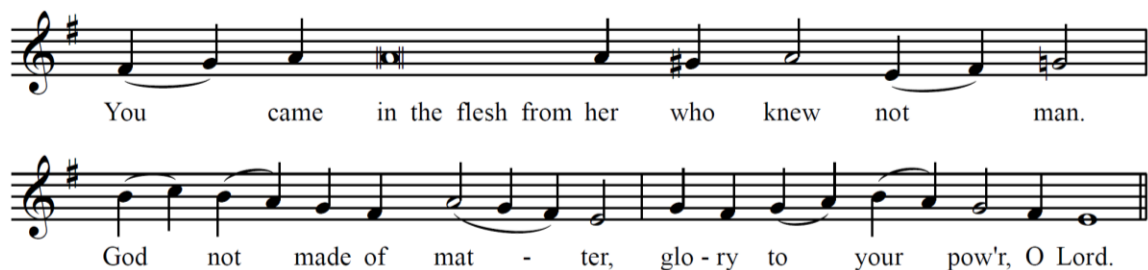
Not attracted by the poison of sin, O children, you were delivered from the flame; for, being of a wisdom more pure than gold, you remained unchanged in the furnace of deception.



Theotokion: O honored and most pure one, your Offspring, Who surpasses nature, is proclaimed aloud to be the expectation of the nations and the salvation of the world. And today the multitude of the fathers hymn Him.

Katavasia 4 of the Nativity of the Lord





Ode 5 is omitted and the Canon continues with Ode 6.

Ode 6

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to your calm haven, and cry to you: * Raise up my life from corruption, * O Most Merciful One.

Refrain



By your three-day burial, O Good One, you brought about the mortification of death and the destruction of Hades; and, having arisen, O good Jesus, in a godly manner you have poured forth life upon those who are in the world.

The repetition of the troparion is omitted

Refrain: Holy Ancestors, pray to God for us!

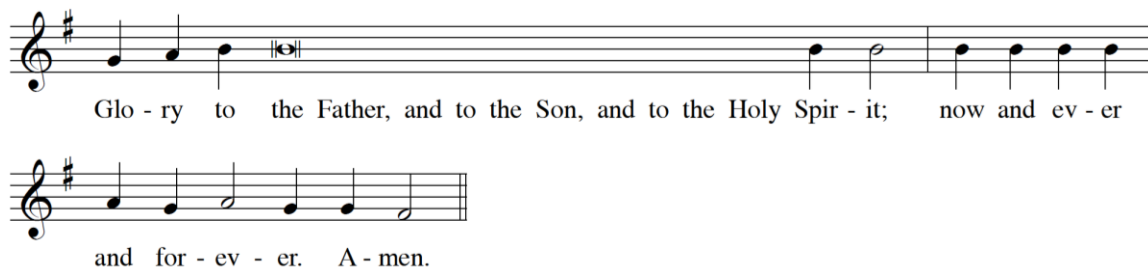
Hospitable was the nature and exalted was the faith of Abraham the forefather. Wherefore, receiving in image the divine mystery, he rejoiced, and, running before Christ, he now rejoices exceedingly.

Refrain: Holy Ancestors, pray to God for us!

The faith of the youths now holds creation subject by the gift of the Creator, for the all-devouring and shameless fire stood in awe of those who honor Jesus Christ, the Creator of fire.

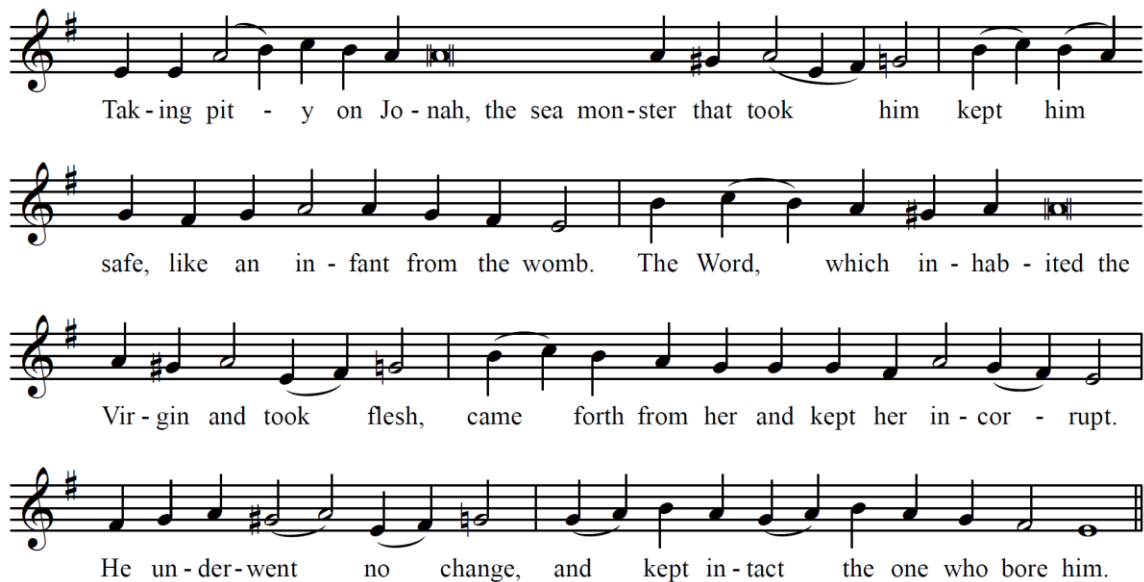
Refrain: Holy Ancestors, pray to God for us!

Daniel the prophet, once closing the mouths of the lions in the pit, showed in a godly manner that through the coming of Christ the savagery of the world would be in harmony with divine peace.



O Mary, Mother who knew not a man, from a virginal womb you gave birth to Christ, whom the prophets beheld in the Spirit; and the fathers who begot him now join chorus before his nativity.

Katavasia 6 of the Nativity of the Lord



Matins continues with the Small Litany on page 33.

If it is after December 19th, the following Kontakion and Ikos are chanted.

Be glad, O Bethlehem! Make ready, O Ephratha! * For, lo! she that bears the Lamb and great Shepherd in her womb * hastens to give birth. * Beholding this, the God-bearing fathers are glad, * and with the shepherds ** they hymn the pregnant Virgin.

Ikos: Beholding the splendid radiance of your birthgiving, O Virgin, the God-loving Abraham, the ever-memorable Isaac, Jacob and all the divinely assembled choir of saints rejoice, and, with joyous proclamations, they lead creation forth to meet you; for you have been revealed to be the mediatrix of joy for all, having conceived in your womb Him Who once was seen in Babylon, Who preserved unconsumed the youths that had been cast unjustly into the furnace, and Who showed you forth in a manner transcending comprehension. Wherefore, the young maidens chant unto Him Whom you bear in your arms, hymning you as the pregnant Virgin.

The Synaxarion & Ode 7 are omitted & the Canon continues with Ode 8.

Ode 8

Irmos Be astonished and afraid, O heaven, * and let the foundations of the earth be shaken; * for lo! He Who of old burnt the sacrifice of the righteous man with water * clothes Himself in water! * Him do you children bless, you priests hymn, * you people supremely exalt throughout all ages!

Refrain



O your ineffable condescension toward us sinners, O Christ! For, lo! having tasted death, though you are immortal God, you were laid in the tomb as a man. But you arose again, O Word, raising with yourself those who were below and who supremely exalt you throughout all ages.

Refrain: Glory to your holy Resurrection, O Lord

Every ear is struck with awe at how the Most High willingly came to earth to destroy the power of Hades by His Cross and burial, and how He raised all with Himself to cry aloud: You children bless; you priests hymn; you people supremely exalt Him throughout all ages!

Refrain: Holy Ancestors, pray to God for us!

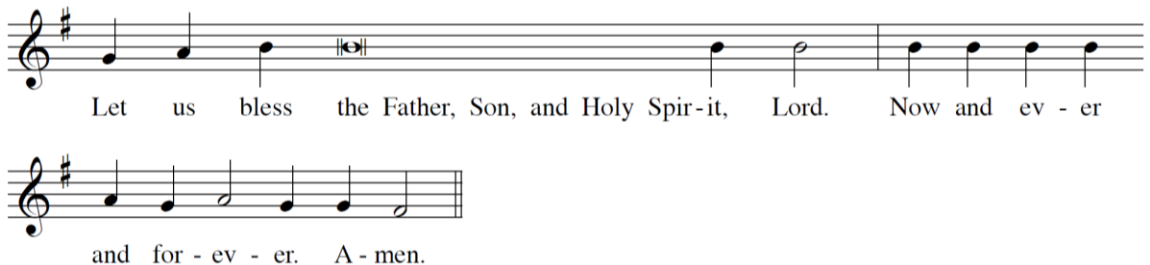
Prefiguring your sacrifice, O Christ, Abraham, obedient to you, O Master, went forth with faith, wishing to sacrifice on the mountain the son whom he had begotten; but he returned with him, rejoicing and glorifying and supremely exalting you, the Redeemer of the world.

Refrain: Holy Ancestors, pray to God for us!

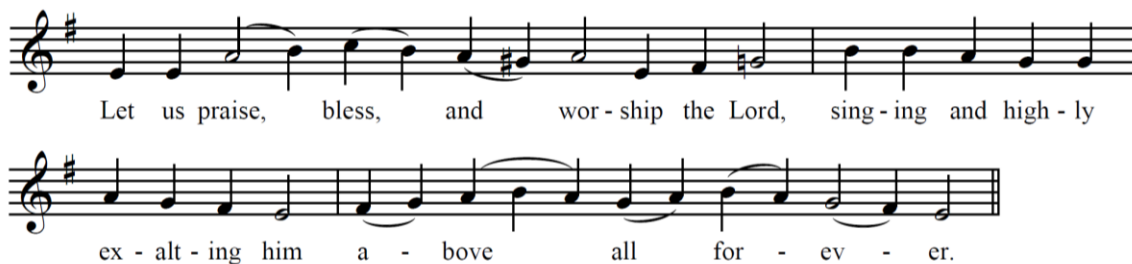
When you robed yourself in ever-blazing flame as in a divine robe, O Christ, you utterly extinguished the fire for the three holy children, and by your descent the dew cries out to those who chant: You priests hymn and supremely exalt Him throughout the ages!

Refrain: Holy Ancestors, pray to God for us!

The prophet Daniel is given over to the lions as an unjust trial, but, through the precept of abstinence, in his piety he subdued the wild beasts as fellow fasters in the depths of the pit. Through his prayers and those of Abraham and the children, save those who hymn you in the world, O Christ!



The voices of the prophets faithfully proclaimed Him as Jesus Emmanuel, Who cometh in human form, God and man; and the Virgin Mary, without having known a man, giveth birth in the city of Bethlehem unto a Son, the co-beginningless Word, through the Holy Spirit.



Katavasia 8 of the Nativity of the Lord

The fur-nace cooled like dew, mir-ac-u-lous-ly, fore-shad-owed a
great mar-vel. For it did not burn the youths it re-ceived, nor did the
fire of divinity burn the Virgin's womb by en-ter-ing it. There-fore, let us
strike up a hymn and sing: Let all cre-a-tion bless and ex-alt the Lord
for-ev-er.

The people stand &

Matins continues with "Let us greatly extol..." & the Cantic of the Theotokos on p. 34.

Ode 9

Irmos: Weep not for Me, O Mother, * beholding in the tomb the Son Whom you conceived * without seed in the womb; * for I shall arise and shall be glorified, * and as God I shall exalt with glory unceasing, * those who with faith and love magnify you.

Refrain



Why do you lament, O creation, beholding the Bestower of life as a mortal upon the Cross and in the tomb? For He shall rise again, renewing you with light; for by His resurrection on the third day He has cast down Hades and raised up with Himself the dead that praise Him.

Refrain: Glory to your holy Resurrection, O Lord

Though you went down in the grave as one dead, O Christ, Bestower of life, even so, you destroyed the might of Hades. And raising up with yourself the dead which it had swallowed up from all ages, and as God you gave resurrection to those who magnify you with faith and love.

Refrain: Holy Ancestors, pray to God for us!

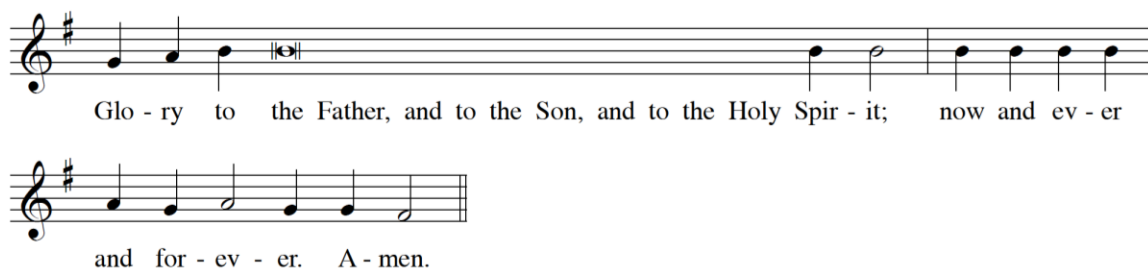
Celebrating the feast of the fathers who lived before the Law, let us honor Christ, Who, in a godly manner, is begotten from them in the flesh; for Abraham, Isaac and Jacob, who, through faith, proclaimers of the Spirit and grace, have been revealed to be the foundation of the prophets and the Law.

Refrain: Holy Ancestors, pray to God for us!

God, Who by the fire in the bush showed to Moses the godly mystery in a manner beyond understanding, having descended into the fire with the children, showed the flame of the furnace to be dew by the fire of the Essence of His divinity.

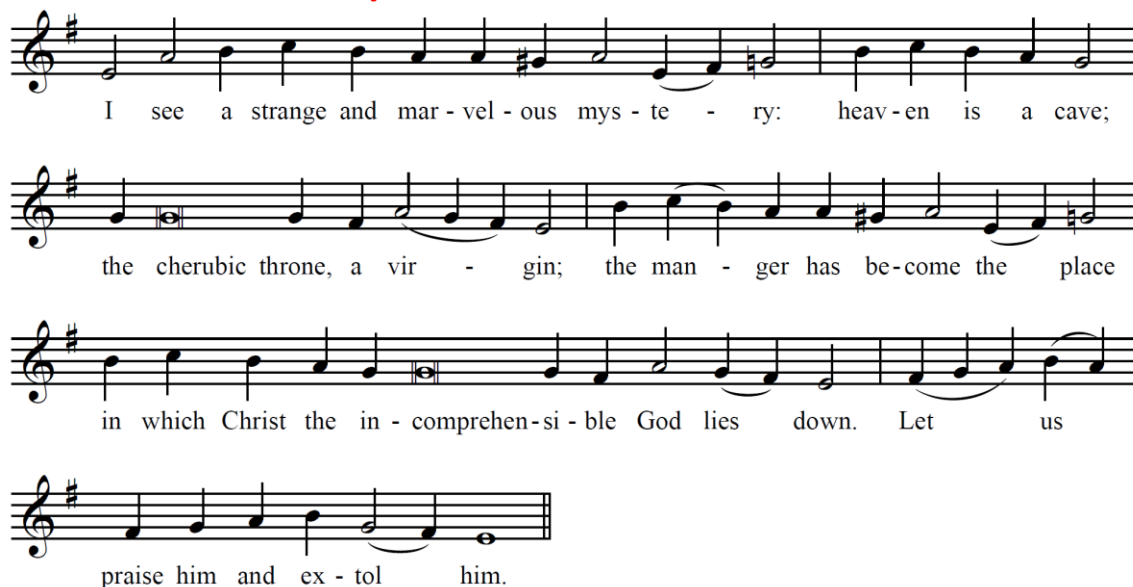
Refrain: Holy Ancestors, pray to God for us!

The most holy children, assembling with Abraham, and Daniel, the wondrous prophet of God, Isaac and Jacob, with Moses and Aaron, faithfully join chorus before the nativity of Christ, praying unceasingly that we be saved.



All of creation rejoices in your birthgiving, O Virgin, for Bethlehem opened Eden unto us. And, lo! delighting in the Tree of Life, we all earnestly cry out in faith: You have fulfilled our prayers, O Lady!

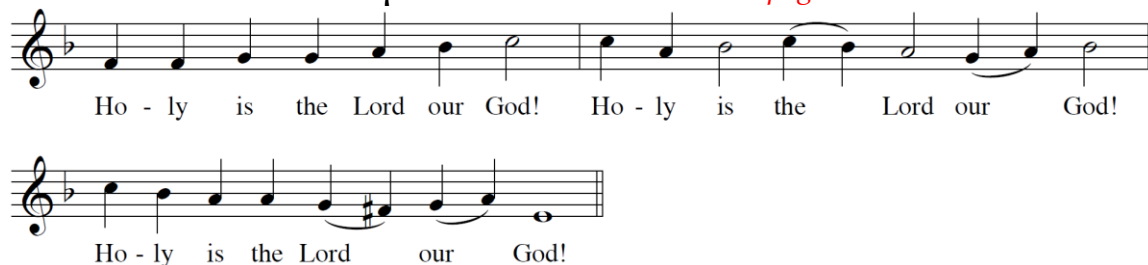
Katavasia 9 of the Nativity of the Lord



Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 4



Hymn of Light *(page 37)*

When Mary Magdalene said: They have carried away my Lord, Peter and the other disciple whom Jesus loved hastened to the grave. They both came and found the wrappings inside the tomb, and the cloth, which was on his head, lying aside. The disciples remained silent until they truly beheld Christ.

Glory...

The chosen Patriarchs, and the Fathers: Abraham, Isaac, and Jacob, who lived before the time of the Law, are like luminaries because the righteous Prophets radiated from them like brilliant light. They have illumined all creation with the rays of prophecy, and they are fittingly praying to God for us

Now & ever...

If it is after December 19th, the following:

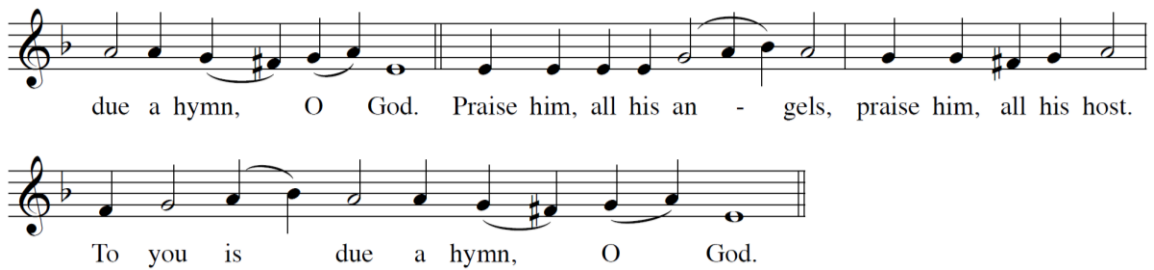
Rejoice, O Bethlehem; and prepare yourself, O Ephrathah! For the Mother of God comes to give birth in a wondrous manner to her divine Son, who lies in a manger in a cave. What an awesome mystery! Abraham, Isaac, and Jacob, together with all the Prophets and Patriarchs, already celebrate his divine birth, and the angels rejoice with those on earth.

Matins continues with the Psalms of Praise.

Psalms of Praise *(page 38)*

Tone 4

Let ev'rything that lives and that breathes give praise to the Lord. Praise the Lord
from the heav - ens, praise him in the heights. To you is



The Psalms of Praise continue with "Praise him, sun and moon..." on page 38.

Stichera (page 40)

The following versicles are used instead of the usual last two resurrectional versicles.

The 1st & 3rd of the 3 stichera for the Forefathers (all the rest are omitted):

Cantor *(Tone 5) in place of "Arise, O Lord..."*:

Blessed are you and praiseworthy, O Lord, the God of our Fathers,
and glorious forever is your name

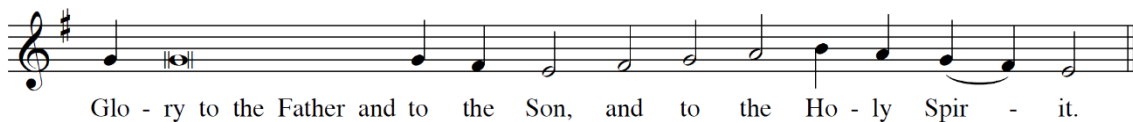
You were taken up in a magnificent, fiery chariot, O Elijah. * O God-wise Elijah and Josiah, rejoice together with Hezekiah. * O twelve God-inspired Prophets, * dance with joy at the birth of Christ. * O righteous ones, give praise with hymns. * O most blessed youths, having extinguished the flaming furnace, * implore Christ in our behalf * to send down great mercy upon our souls.

Cantor *(Tone 5) in place of "I will praise you, Lord..."*:

For you are just * in all that you have done for us.

The Virgin Theotokos, * who was spoken of for ages by the Prophets, * has appeared on earth. * The wise Patriarchs and assemblies of the righteous proclaim her. * The beautiful women: Sarah, Rebecca, and Rachel, * Anna, and Miriam the glorious sister of Moses, * leap for joy together with them. * All creation pays homage * because the God and Creator of all * is coming to be born in the flesh * and to grant great mercy to us.

Cantor (*Tone 8*):



The sublime birth of Christ in the flesh * manifests the teachings of the Law. * Those who preached the Gospel of grace before the Law, * showed by their faith that they are above the Law. * Therefore, they announced beforehand to those in Hades * that your birth delivers us from death * because of your resurrection. * O Lord, glory to you!

Matins continues with "Now and ever..." & the Theotokion for normal Sundays on p. 41.