

Sunday Matins Propers

Sunday of the Ancestors ~ Sunday before Christmas

between December 18th and 24th

in the Fifth Tone with the Eighth Resurrection Gospel

Hexapsalmos

*The reader chants only **Psalm 37** 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 5

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

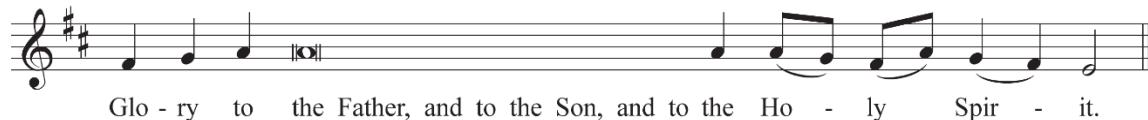
Troparia (page 9)

Troparion of the Resurrection – Tone 5

O faith-ful, let us praise and a-dore the Word e-ter-nal with the Fa-ther
and the Spir-it, and born of the Vir-gin for our sal-va-tion.
For he chose to as-cend the cross in the flesh and to suf-fer death, and to
raise the dead by his glo-ri-ous res-ur-rec-tion.

The repetition of this Troparion is omitted.

Cantor (*Tone 2*):



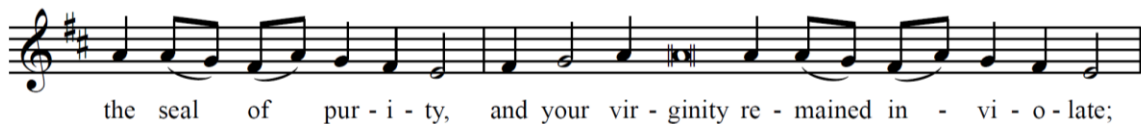
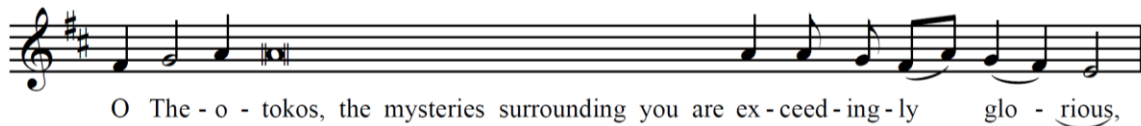
Troparion of the Ancestors – Tone 2

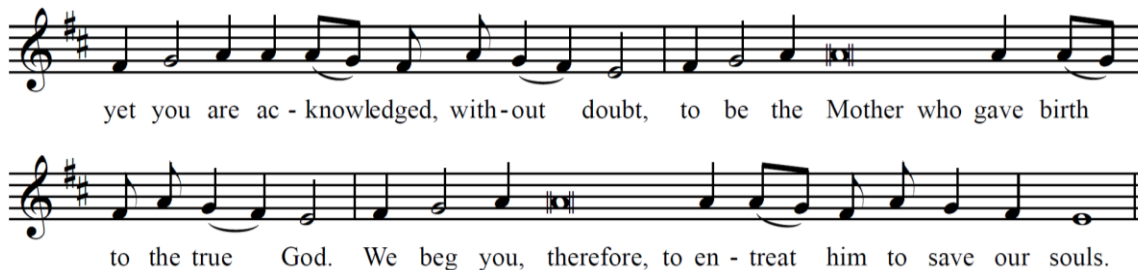


Cantor (*Tone 2*):



Theotokion of the Ancestors – Tone 2





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 15

Preserve me, God, I take refuge in you. I say to you Lord: "You are my God. My happiness lies in you alone." To all the saints in his land, the Lord has shown all the wonders of his will. Those who choose other gods increase their sorrows. Never will I offer their offerings of blood. Never will I take their name upon my lips. O Lord, it is you who are my portion and cup; it is you yourself who are my prize. The lot marked out for me is my delight: welcome indeed the heritage that falls to me! I shall bless you, Lord, you give me counsel, and even at night direct my heart. I set the Lord ever before me; with him at my right hand I shall not be disturbed. And so, my heart rejoices, my soul is glad; even my body shall rest in safety. For you will not leave my soul among the dead, nor let your beloved know decay. You will show me the path of life, the fullness of joy in your presence, at your right hand happiness 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 Theotokion of the 1st set of Sessional Hymns:

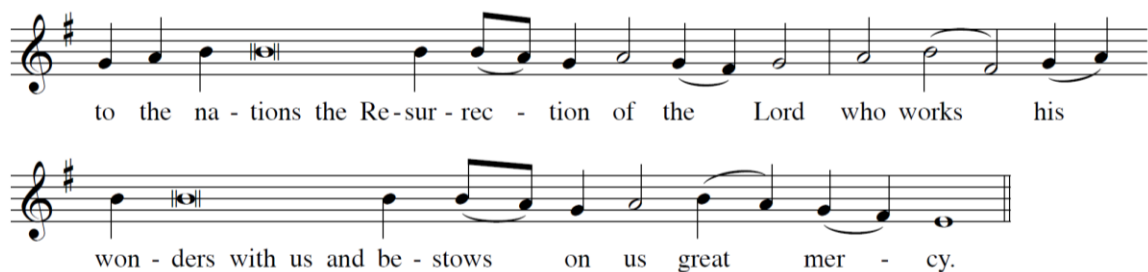
Re-joyce, O ho - ly moun-tain which the Lord as-cend - ed! Re-joyce,
O liv-ing bush, un - con-sumed by the fire! Re-joyce, on - ly bridge reach-ing
from the world to God and lead-ing the dead to e - ter - nal life!
Re-joyce, O pure one free of cor-rup - tion; you gave birth with-out the
aid of man to the Sav - ior of the world!

*Matins continues with either Polyeleos on page 12 (before Dec. 20th)
or Ps. 118 on page 17, followed by Hosts of Angels on page 18 (after Dec. 19th).*

Ἡρακλε (page 21)

Tone 5

The minds of the myrrh-bearing women were dazzled by the an-gel - ic vi - sion,
and their souls were il - lu - mined by the di-vine Res - ur-rec - tion.
There-fore they spoke to the a - pos - tles, say - ing: De-clare



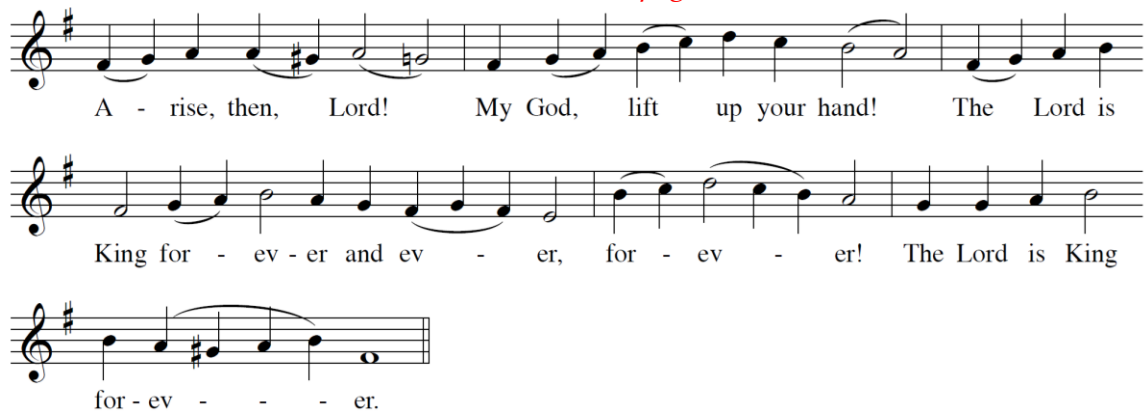
Stepenna (page 21)

The Stepenna (Gradual Hymns) are omitted.

Matins continues with the Prokeimenon ("Let us be attentive...") on page 22.

Prokeimenon (page 22)

Psalm 9: 12a, 33a, 8a, 2

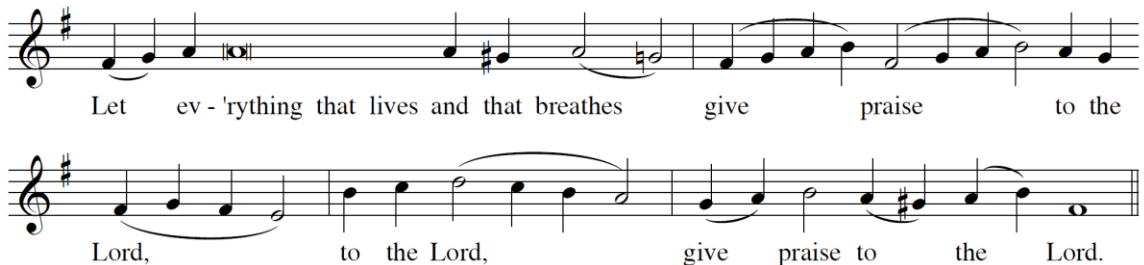


Deacon: I will praise you, Lord, with all my heart;
I will recall all your wonders.

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

Let everything that lives... (page 22)

Tone 5



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

The Eighth Resurrection Gospel is read (John 20: 11-18).

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 1-4 are omitted & the Canon of the Ancestors continues with Ode 5.

(The Canons from the Oktoechoes are omitted)

Ode 5

Canon to the Resurrection and the Fathers

Irmos: Your Theophany, O Christ, the Unwaning Light, * that mercifully came to pass for us, * Isaiah, keeping watch, beheld out of the night, * and he cried aloud: * "The dead shall arise, and those in the tombs shall be raised up, * and all that are born of earth shall rejoice."

Refrain



The angel, manifestly symbolizing that which radiates joy, is shown forth as a light-bearer in the tomb, proclaiming the Resurrection to the women; and, setting aside their lamentation, they rejoiced in the risen Christ, from Whom they received unending joy.

Refrain



O Good One, Who in your tender compassion assumed a form like ours, you were willingly nailed to the Cross for the sake of me, who, of old in paradise, rejected your holy commandment for the sake of food; and you have died as a man, granting me life.

Troparia of the Ancestors:

Refrain: Holy Ancestors, pray to God for us!

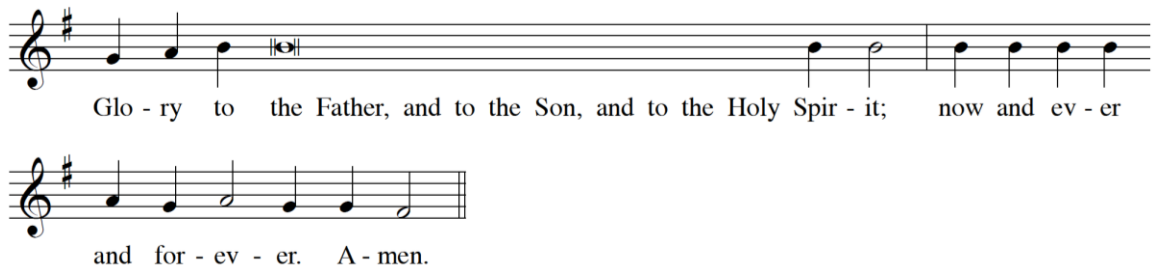
Let us honor today the divine Daniel, of the race of Abraham, the first-fruit of the fathers, as a leader of the Law and of grace; for, as a prophet of God, he foretold the advent of Christ from the Virgin, awaiting beforehand the divine nativity.

Refrain: Holy Ancestors, pray to God for us!

Clearly prefiguring, through the Angel's descent, the coming of the Lord unto us, the children of Abraham extinguished the furnace; and, rendering the flame moist with dew by their faith, they consumed the splendor of the golden image therein.

Refrain: Holy Ancestors, pray to God for us!

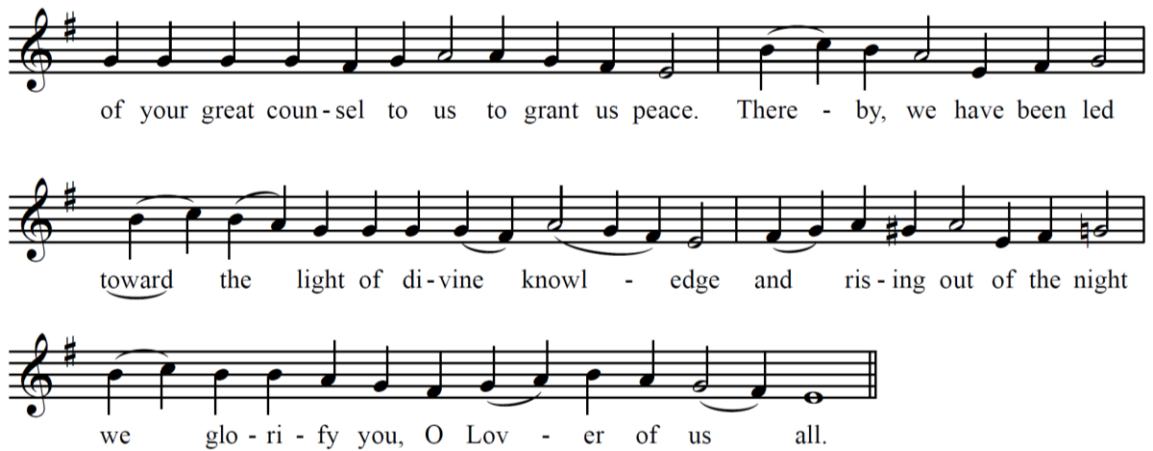
Through the Spirit, Daniel closed the mouths of the wild beasts in the pit; and, through grace, the children of Abraham quenched the strength of the fire. And, saved from corruption, they proclaim Christ Who is born of the Virgin, entreating Him as the Redeemer of our salvation.



Theotokion: Revealing through the divine Spirit Thy painless assumption of our nature, and keeping vigil in the Law of grace, O Lord, Isaiah cried out: From the race of Abraham and the tribe of Judah doth a Virgin come, giving birth in the flesh without seed.

Katavasia 5 of the Nativity of the Lord





Ode 6

Canon to the Resurrection and the Fathers

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.

Refrain



Repeat: "By your three-day burial..."

Troparia of the Ancestors:

Refrain: Holy Ancestors, pray to God for us!

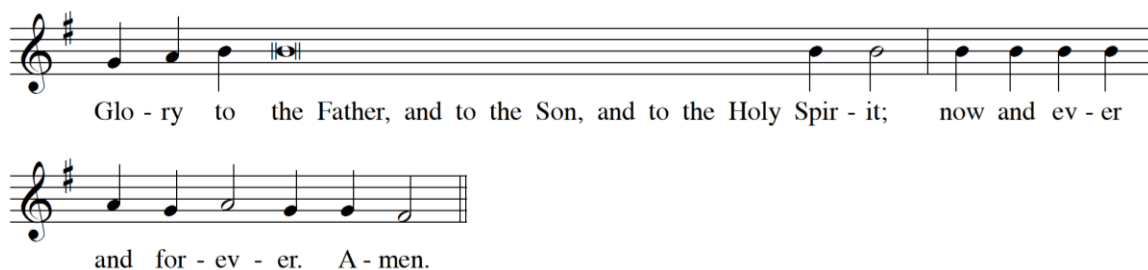
Hospitable was the nature and exalted was the faith of Abraham the forefather. Wherefore, receiving in image the divine mystery, he rejoiced, and, running before Christ, he now rejoices exceedingly.

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.

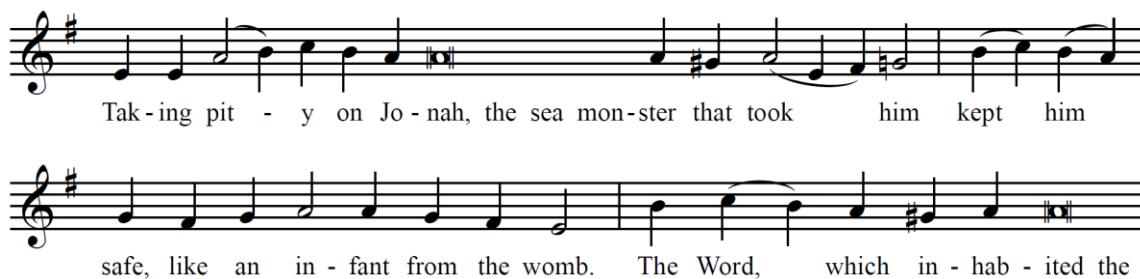
Refrain: Holy Ancestors, pray to God for us!

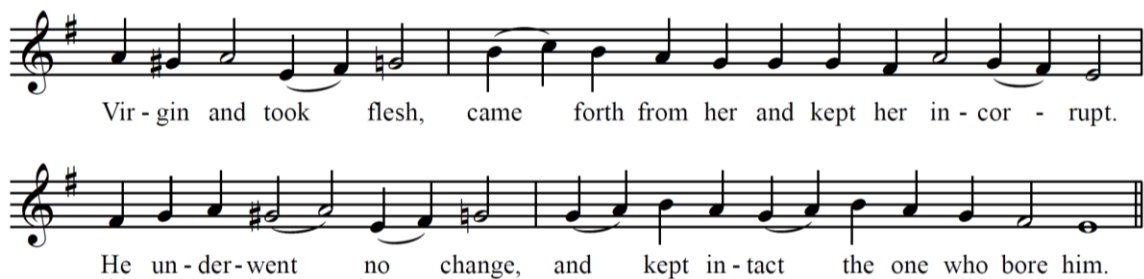
Daniel the prophet, once closing the mouths of the lions in the pit, showed in a godly manner that through the coming of Christ the savagery of the world would be in harmony with divine peace.



Theotokion: **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.

Kontakion & Ikos (page 34)

If it is December 18th or 19th, we chant this Kontakion of the Ancestors:

Kontakion of the Ancestors - Tone 6

You did not wor - ship a man-made im-age, O thrice - bless'd youths. You

armed yourselves with uncreat-ed di - vin - i - ty. You were glo - ri - fied in the

trial by fire. With - stand - ing the flames, you stood and called out:

Has - ten, O compassionate God, and hurry to help us in your mer - cy.

For you can do what-ev - er you will.

Ikos: Stretch forth your hand whereby of old the warring Egyptians and the embattled Hebrews were tested. Forsake us not, so that death, which thirsts after us, will not swallow us up; and spare our souls, as you once

spared your three children in Babylon, who glorified you unceasingly and were cast for your sake into a furnace, from whence they cried out to you: Hasten, O compassionate God, and hurry to help us in your mercy. For you can do whatever you will!

The Canon continues with Ode 7 below.

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.

Ode 8 Canon to the Resurrection and the Fathers

Irmos: O ineffable wonder! * He Who delivered the holy Children from the fiery furnace * bows His head and asks baptism of a servant, * cleansing those who cry: * O God our Redeemer, blessed are you!

Refrain



O strange wonder! The Lord, Who sits upon a throne in the highest, by assuming flesh endured death; but He has risen through the might of the Godhead, raising with Himself the dead from all ages.

Refrain



You shook the might of death and rose again, granting resurrection to those who truly glorify you, the Lord, and who chant to you with Orthodox faith: O God, our Redeemer, blessed are you!

Troparia of the Ancestors:

Refrain: Holy Ancestors, pray to God for us!

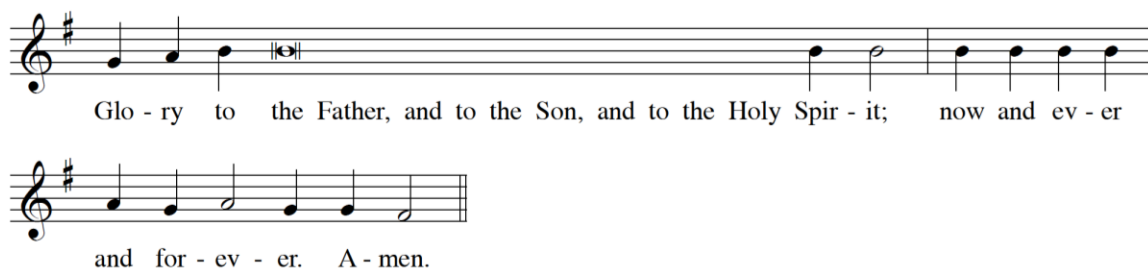
O father Abraham, founder of your race, having begotten Christ in the flesh, you are clearly revealed by the Spirit to be the father of the nations, unto the salvation of us who chant: O God, our Redeemer, blessed are you!

Refrain: Holy Ancestors, pray to God for us!

Your hymn of the inspired ones has put to shame those who utter soulless noises, for the youths, bodily trampling down unharmed the furnace which burned with fire, chant: O God, our Redeemer, blessed art Thou!

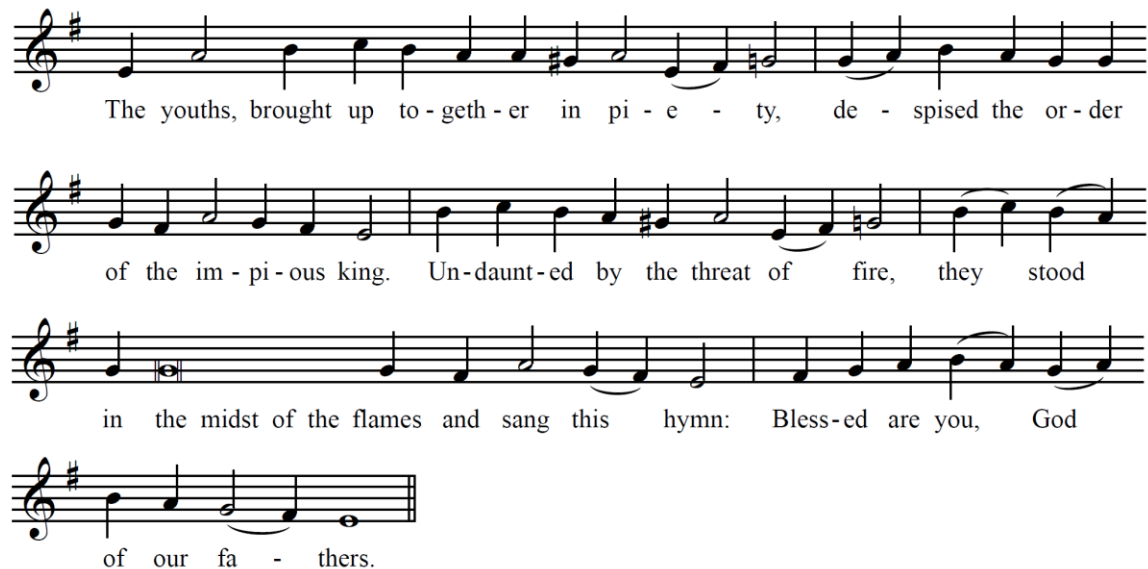
Refrain: Holy Ancestors, pray to God for us!

Of old, the prophet Daniel, gazing with spiritual vision, revealed the second coming of Christ, foretelling the dreadful things which shall come to pass therein, crying aloud: O God, our Redeemer, blessed are you!



Theotokion: O strange wonder, known among the prophets and revealed of old to the fathers: a pure Virgin is come, wishing to give birth to the salvation of us who chant: O God, our Redeemer, blessed are you!

Katavasia 7 of the Nativity of the Lord



Ode 8 is omitted, the people stand &

Matins continues with "Let us greatly extol..." & the Canticle 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!

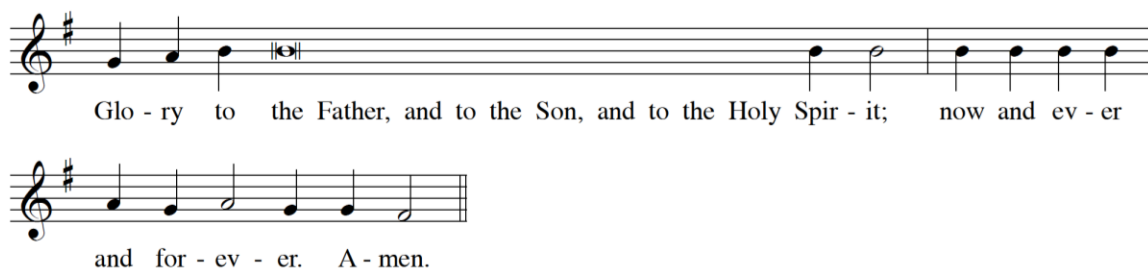
Celebrating the feast of the fathers who lived before the Law, let us honor Christ, Who, in a godly manner, is begotten from them in the flesh; for Abraham, Isaac and Jacob, who, through faith, proclaimers of the Spirit and grace, have been revealed to be the foundation of the prophets and the Law.

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.

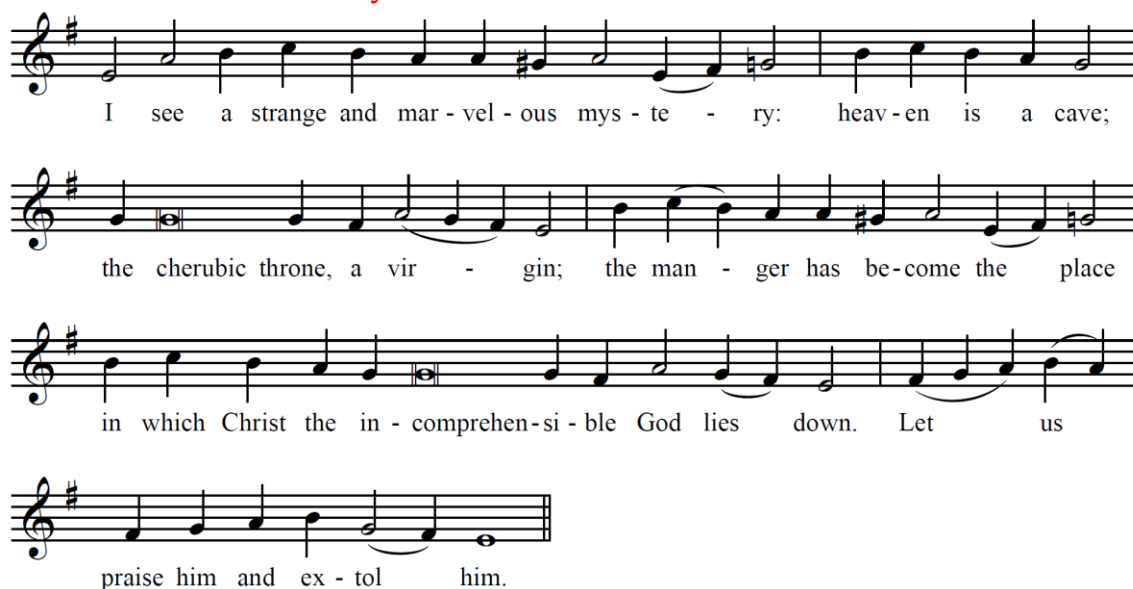
Refrain: Holy Ancestors, pray to God for us!

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 5



Hymn of Light *(page 37)*

When Mary saw two angels inside the grave, she was seized with fright. She did not recognize Christ but thought that he was the gardener; she said to him: Sir, where have you placed the body of Jesus? She knew from his voice that he was the Savior, and she obeyed him when he said: Touch me not, for I am going to my Father. Tell this to my disciples.

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 December 18th or 19th, the following:

In these latter times, the pure Mother gave birth to the eternal Lamb. The many Fathers worthily rejoiced at her ineffable birthgiving, marveling at the descendant of Adam and the worthy David.

Matins continues with the Psalms of Praise.

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.

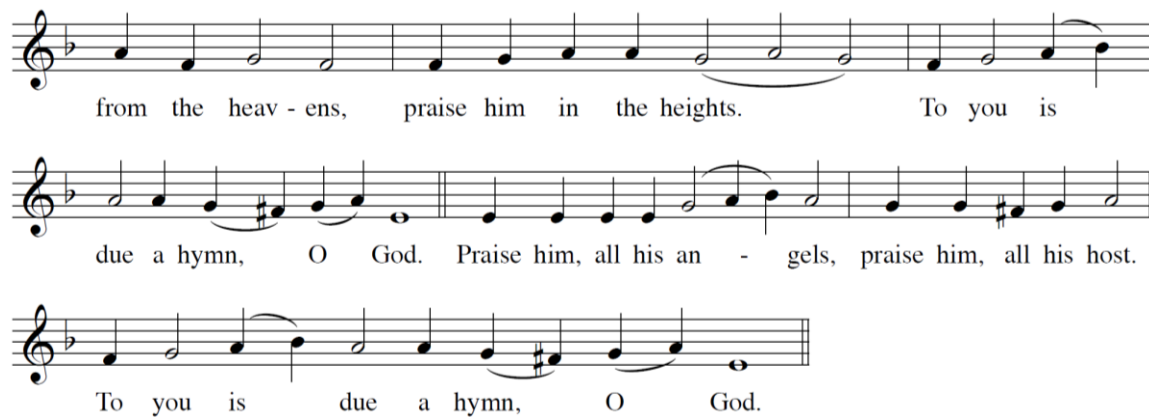
Matins continues with the Psalms of Praise.

Psalms of Praise *(page 38)*

Tone 4



Let ev'rything that lives and that breathes give praise to the Lord. Praise the Lord



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 and 2nd 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

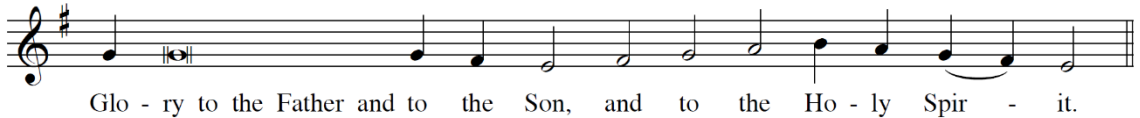
O Zion, City of God, raise up your voice * and herald the honored memory of the Fathers. * Salute them, as well as the ever-glorious Abraham, Isaac, and Jacob. * Behold, we extol the great Moses, * as well as Judah, Levi, and the marvelous Aaron. * We honor Joshua, as well as David and Samuel. * With inspiring hymns, we praise the glorious forefeast of the birth of Christ. * We entreat them to obtain grace from Him * that he grant great mercy to the world.

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

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

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 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.