

Sunday Matins Propers

Sunday of the Ancestors ~ Sunday before Christmas

between December 18th and 24th

in the Third Tone with the Sixth Resurrection Gospel

Hexapsalmos

The reader chants only Psalm 142 on page 6 followed by "Glory..." on page 6.

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

The Lord is God (page 9)

Tone 3

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

The musical notation is written on two staves in a single system. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The melody is primarily eighth and quarter notes, with some half notes and rests.

Troparia (page 9)

Troparion of the Resurrection – Tone 3

Let the heav - ens re-joice, let the earth be glad; for the Lord
has shown the might of his arm. By his death the Lord has tram-pled Death;
he has be-come the first - born of the dead; he has de - liv - ered
us from the depths of Ha - des and has grant-ed great mer-cy to the world.

The musical notation is written on four staves in a single system. The first staff contains the melody for the first line of text, the second for the second line, the third for the third line, and the fourth for the fourth line. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The melody is primarily eighth and quarter notes, with some half notes and rests.

The repetition of this Troparion is omitted.

Cantor (*Tone 2*):

Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it.

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter notes and eighth notes, with some notes beamed together. The piece ends with a double bar line and repeat dots.

Troparion of the Ancestors – Tone 2

Great are the ac-com - plish - ments of faith: the three ho - ly youths rejoiced in

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter notes and eighth notes, with some notes beamed together. The piece ends with a double bar line and repeat dots.

the streams of fire as if in re-fresh - ing wa - ters; and Dan - iel the prophet

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter notes and eighth notes, with some notes beamed together. The piece ends with a double bar line and repeat dots.

shep-herd - ed li - ons like sheep. Through their pray'rs, O

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter notes and eighth notes, with some notes beamed together. The piece ends with a double bar line and repeat dots.

Christ our God, save our souls.

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter notes and eighth notes, with some notes beamed together. The piece ends with a double bar line and repeat dots.

Cantor (*Tone 2*):

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

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter notes and eighth notes, with some notes beamed together. The piece ends with a double bar line and repeat dots.

Theotokion of the Ancestors – Tone 2

O The - o - tokos, the mysteries surrounding you are ex-ceed-ing-ly glo - rious,

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter notes and eighth notes, with some notes beamed together. The piece ends with a double bar line and repeat dots.

and be-yond the pow - er of un - der - stand - ing. For you re-tained

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter notes and eighth notes, with some notes beamed together. The piece ends with a double bar line and repeat dots.

the seal of pur - i - ty, and your vir - ginity re - mained in - vi - o - late;
yet you are ac - knowledged, with - out doubt, to be the Mother who gave birth
to the true God. We beg you, therefore, to en - treat him to save our souls.

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 3rd Kathisma:

Psalm 18

The heavens declare the glory of God, and the firmament proclaims his handiwork. Day unto day pours out the word and night unto night imparts knowledge. No speech, no word, no voice is heard yet through all the earth their voice resounds; their message reaches to the ends of the world. There he has placed a tent for the sun; it comes forth like a bridegroom coming from his tent, rejoices like a champion to run its course. At the end of the sky is the rising of the sun; to the furthest end of the sky is its course. There is nothing concealed from its burning heat. The law of the Lord is perfect, it revives the soul. The rule of the Lord is to be trusted; it gives wisdom to the simple. The precepts of the Lord are right, they gladden the heart. The command of the Lord is clear, it gives light to the eyes. The fear of the Lord is holy, abiding forever. The decrees of the Lord are truth and all of them just. They are more to be desired than gold, than the purest of gold and sweeter are they than honey, than honey from the comb. So in them your servant finds instruction; great reward is in their keeping. But who can detect all his errors? From hidden faults acquit me. From presumption restrain your servant and let it not rule me. Then shall I be blameless, clean from grave sin. May the spoken words of my mouth, the thoughts of my heart, win favor in your sight, O Lord, my rescuer, my rock!

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*)

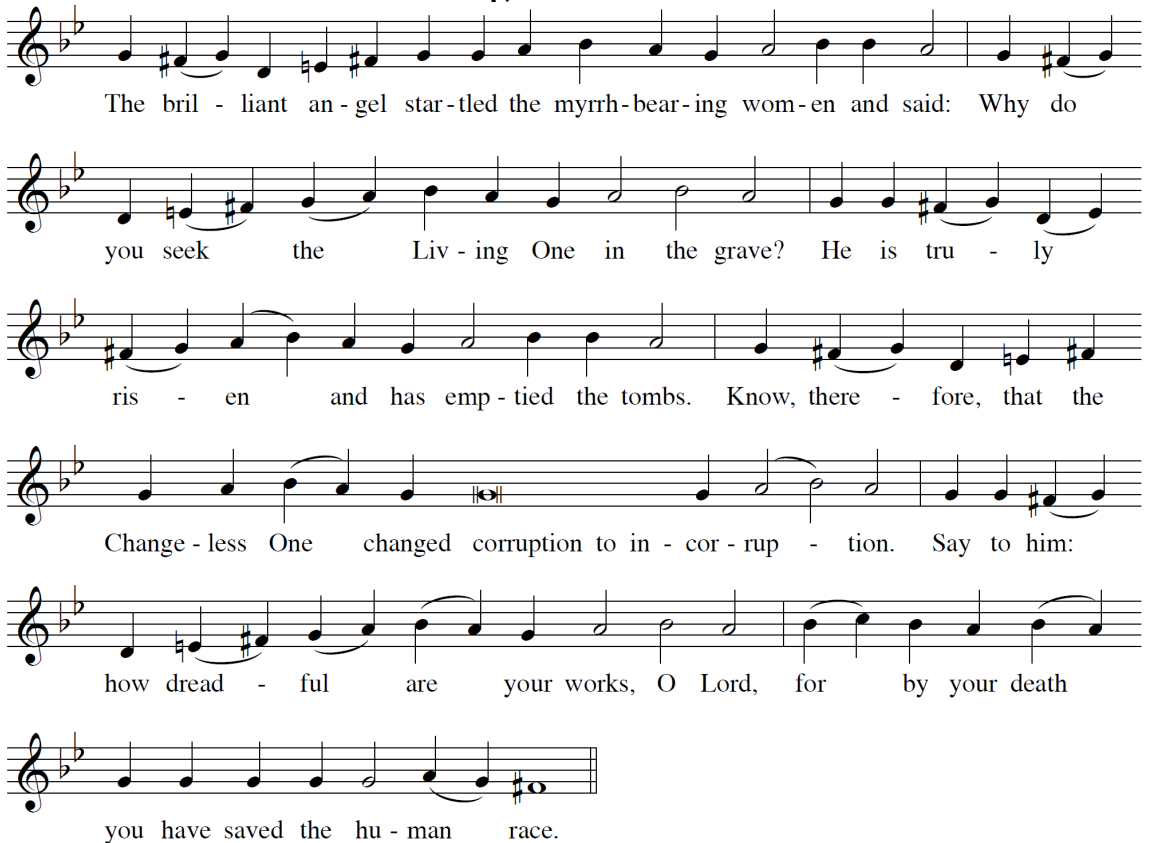
the 2nd Hymn of the 2nd set of Sessional Hymns (Tone 3):

Let us be - liev - ers speak of di - vine things, of the se - cret of
your inscrutable cru - ci - fix - ion and of your in - ef - fa - ble Res - ur -
rec - tion; for to - day Death and Ha - des have been led cap - tive,
and the hu - man race has been invested with in - cor - rup - tion. There - fore,
we cry out in grat - i - tude: Glo - ry to your Res - ur - rec - tion,
O Christ!

*Matins continues with either Polyeleos on page 12 (before Dec. 20th)
or Ps. 118 & Hosts of Angels on pages 17 & 18 (after Dec. 19th),
followed by the Small Litany on page 21.*

Ἡψαλμὸς (page 21)

Tone 3



The bril - liant an - gel star - tled the myrrh - bear - ing wom - en and said: Why do
you seek the Liv - ing One in the grave? He is tru - ly
ris - en and has emp - tied the tombs. Know, there - fore, that the
Change - less One changed corrup - tion to in - cor - rup - tion. Say to him:
how dread - ful are your works, O Lord, for by your death
you have saved the hu - man race.

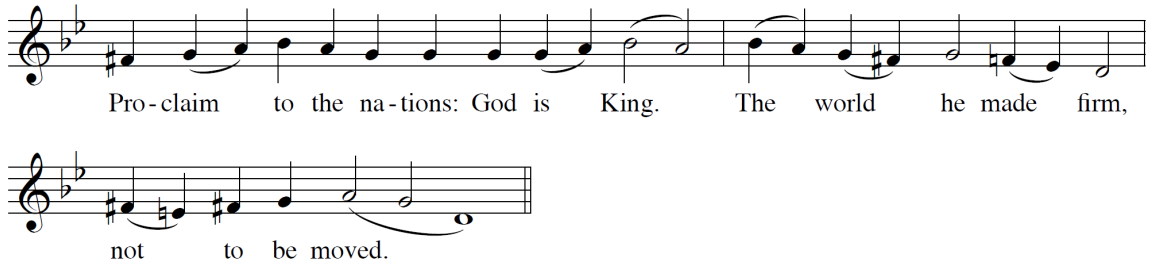
Stepenna (page 21)

The Stepenna (Gradual Hymns) are omitted &

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

Prokeimenon (page 22)

Psalm 95: 10, 1



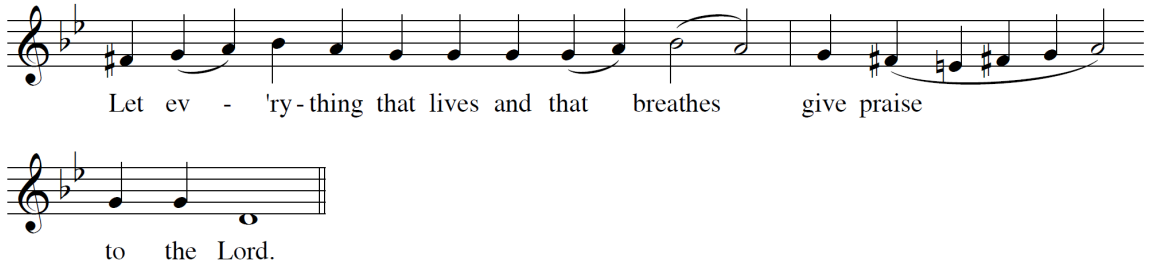
Pro-claim to the na-tions: God is King. The world he made firm,
not to be moved.

Deacon: O sing a new song to the Lord;
Sing to the Lord, all the earth

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

Let everything that lives... (page 22)

Tone 3



Let ev - 'ry-thing that lives and that breathes give praise
to the Lord.

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

The Sixth Resurrection Gospel is read (Luke 21:36-53).

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
Ode 1 & the Canon of the Resurrection are omitted.*

The Canon to the Resurrection and the Ancestors continues with Ode 3.

Ode 3 Canon to the Resurrection and the Ancestors

Irmos (Tone 4): **When creation beheld You, * Who founded the whole earth upon the waters, * hanging on Golgotha, * it was seized with awe and cried aloud: * None is holy save You, O Lord**

Refrain



Having spent three days in the tomb, by Your life-creating Resurrection You raised up the dead of ages past, and, loosed from condemnation, they rejoiced with gladness, crying aloud: Behold, You have come as our Deliverance, O Lord!

Refrain



Glory to Your arising, O our Savior, for as Almighty, You have delivered us from Hades, corruption and death, and, crying aloud, we say: There is none holy save You, O Lord, Lover of mankind!

Refrain: Holy Ancestors, pray to God for us!

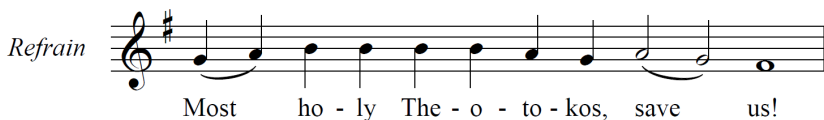
Faithfully preserving the glory of the image and likeness of God, with the fire of the Spirit the children, as champions, extinguished the fire of the golden image, chanting: We know but one Lord!

Refrain: Holy Ancestors, pray to God for us!

The captive children, clothed with the wisdom and power of the Spirit, put to shame the wise men of Babylon and boldly cried aloud: None is holy save You, O Lord, Lover of mankind!

Refrain: Holy Ancestors, pray to God for us!

The Law rejoices and joins chorus with the children and the prophets and exults today before the divine advent of the Lord. And Abraham rejoices, for from his seed has the incarnate Lord appeared.



Theotokion: A conception without pangs, an acceptance of your birthgiving has transpired in a manner beyond all telling, O Theotokos, for the Word of God, Who is God and was proclaimed by the prophets, has revealed Himself to be a mystery beyond nature.

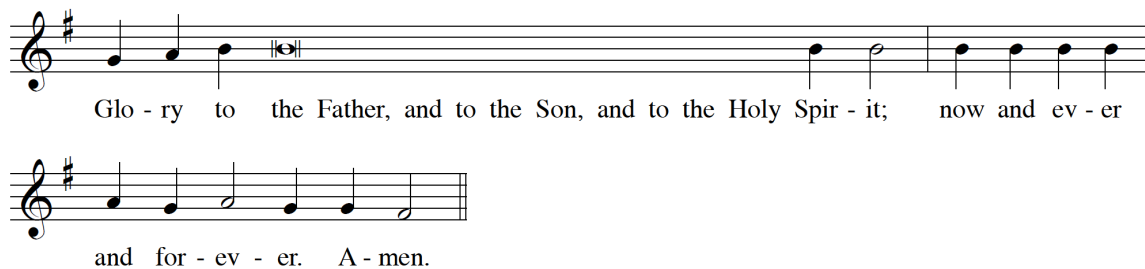
Canon of the Forefeast
The Irmos is not sung.

Refrain: Glory to you our God, glory to you!

He, Who in a manner beyond understanding was born of the Father before all ages, has become incarnate from the Virgin in the latter times, as He Himself knew, wishing to renew mankind which had become corrupt through the counsel of the evil serpent.

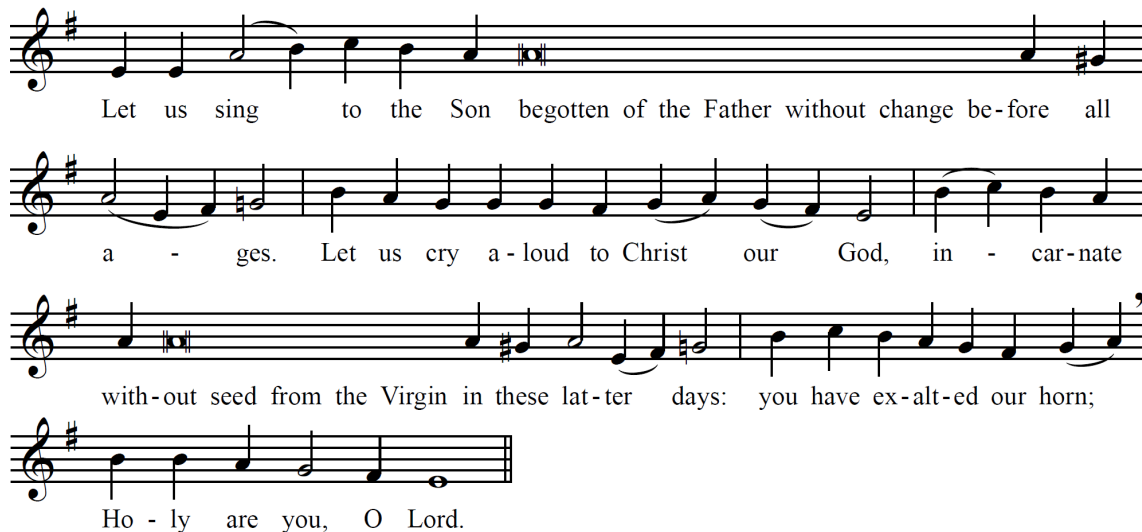
Refrain: Glory to you our God, glory to you!

The beginningless Son of God, Who is co-enthroned with the Father and the Spirit in the highest, beholding human nature which had been humbled, accepts a beginning and wishes to be born in the flesh as a man.



Theotokion: She who is more holy than the angels and all creation now seedlessly gives birth in the flesh to the Angel of Great Counsel, for the restoration of all who unceasingly chant unto Him: Holy are You, O Lord!

Katavasia 3 of the Nativity of the Lord



Let us sing to the Son begotten of the Father without change before all
a - ges. Let us cry a-loud to Christ our God, in - car-nate
with-out seed from the Virgin in these lat-ter days: you have ex-alt-ed our horn;
Ho - ly are you, O Lord.

Matins continues with the Small Litany on page 33 & then the Hypakoe of the Ancestors.

Hypakoe of the Ancestors (Tone 8)

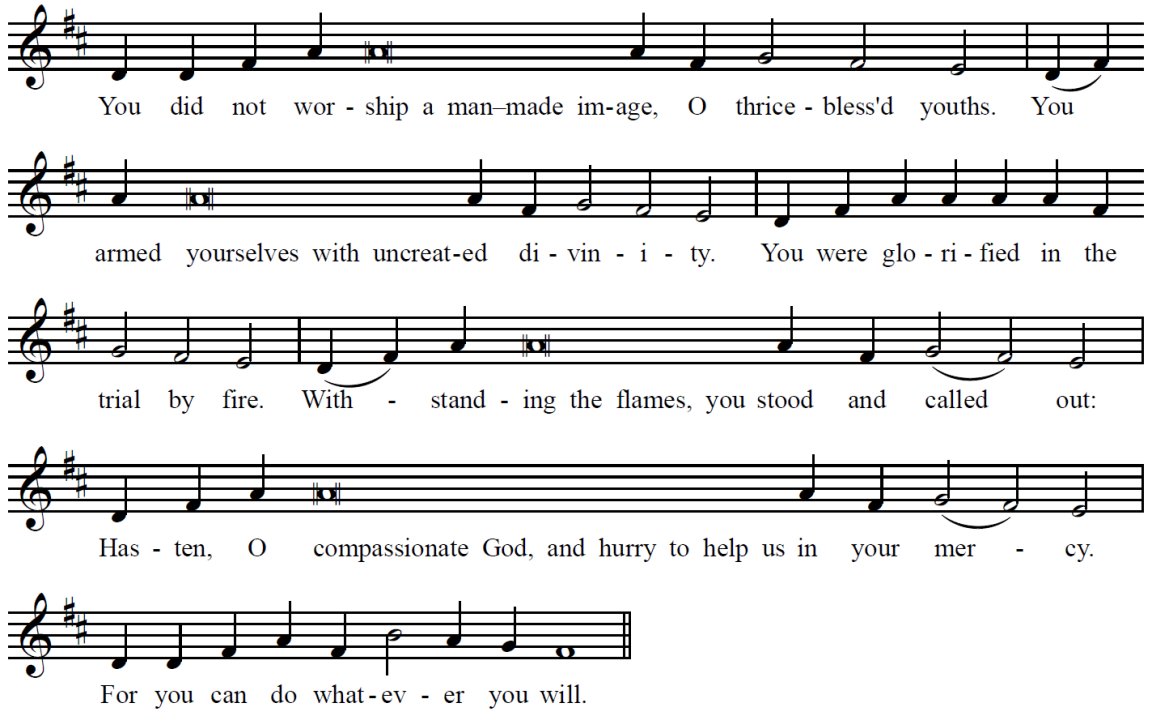
An Angel bedewed the children in the furnace, and has now put an end to the lamentation of the myrrh-bearing women, saying: Why bring ye myrrh? Whom seek ye in the tomb? Christ God is arisen, for He is the life and salvation of the race of mankind!

Odes 4-6 are omitted & Matins continues with Kontakion & Ikos of the Ancestors.

Kontakion & Ikos (page 34)

If it is December 18th or 19th, the following Kontakion and Ikos are chanted.

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, that death, which thirsts after us, 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: Make speed and haste You to help us, O Compassionate One, in that You are merciful; for You can do whatever you will!

The Canon continues with Ode 7 on page 11 of this insert.

But if it is after December 19th, the following Prefestive 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 Canon continues with Ode 7.

Ode 7 **Canon to the Resurrection and the Ancestors**

Irmos (*Tone 4*): **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



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

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

Refrain



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

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

Refrain: Holy Ancestors, pray to God for us!

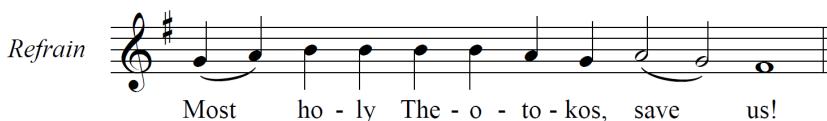
O father Abraham, founder of your race, having begotten Christ in the flesh, you are clearly revealed by the Spirit to be the father of the nations, unto the salvation of us who chant: O God, our Redeemer, blessed are You!

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 are You!

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 unto the salvation of us who chant: O God, our Redeemer, blessed are You!

Canon of the Forefeast
The Irmos is not sung.

Refrain: Glory to you our God, glory to you!

The divine vine upon which the incorrupt Cluster did ripen, draws nigh, coming to give birth unto Him that pours forth the wine of gladness, watering us who cry out to Him: O God of our fathers, blessed are You!

Refrain: Glory to you our God, glory to you!

The divine phial which bears within herself the fragrant Myrrh comes to pour it out in the cave of Bethlehem, filling with mystic fragrance those who chant: O God of our fathers, blessed are You!

Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er
and for - ev - er. A - men.

Theotokion: The tongs which Isaiah the prophet beheld of old comes, holding in her womb Christ, the divine Ember, which burns up all the fuel of sin, enlightening the souls of the faithful.

Katavasia 7 of the Nativity of the Lord

The youths, brought up to - geth - er in pi - e - ty, de - spised the or - der
of the im - pi - ous king. Un - daunt - ed by the threat of fire, they stood
in the midst of the flames and sang this hymn: Bless - ed are you, God
of our fa - thers.

Ode 8 is omitted, the people stand & Matins continues with "Let us greatly extol..." & the Canticle of the Theotokos on p. 34.

Ode 9 Canon to the Resurrection and the Ancestors

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



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

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!

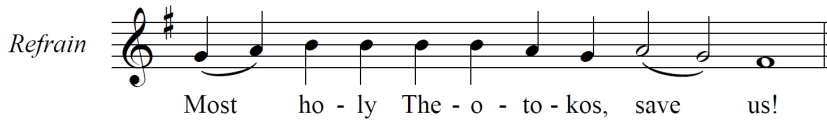
Celebrating the feast of the fathers who lived before the Law, let us honor Christ, Who, in a godly manner, is begotten from them in the flesh; for Abraham, Isaac and Jacob, who, through faith, proclaimers of the Spirit and grace, have been revealed to be the foundation of the prophets and the Law.

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!

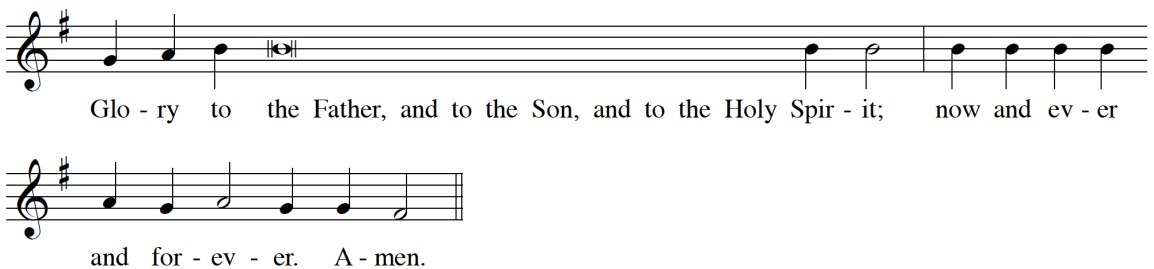
Canon of the Forefeast
The Irmos is not sung.

Refrain: Glory to you, our God, glory to you!

O strange, awesome and most glorious mystery: the Lord of glory has come to earth and, having beggared Himself, He has entered a cave in the flesh, seeking to restore Adam and to deliver Eve from her pangs.

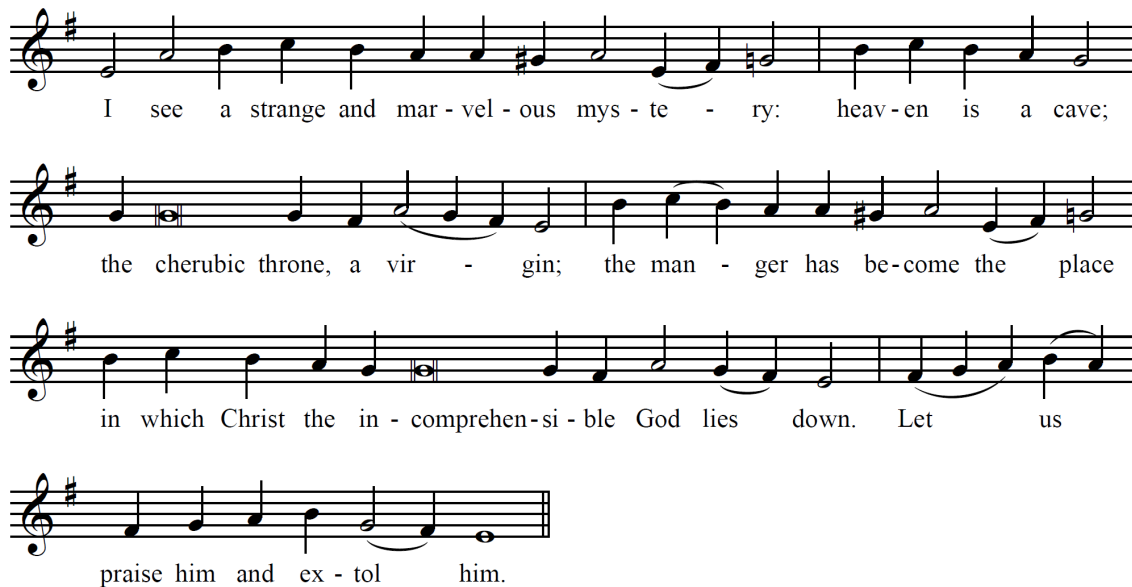
Refrain: Glory to you, our God, glory to you!

By Your swaddling clothes You dost loose the bonds of our sinful falls; by Your great poverty You dost enrich us all, O Compassionate One; and having been laid in a manger of dumb beasts You dost release mankind from irrational malice, O beginningless Word of God.



Theotokion: The preaching of the prophets has reached the ends of the earth, for they foretold Him Who was to come in the fullness of time; and He came and appeared incarnate of the pure Virgin; Him let us receive with a pure mind!

Katavasia 9 of the Nativity of the Lord

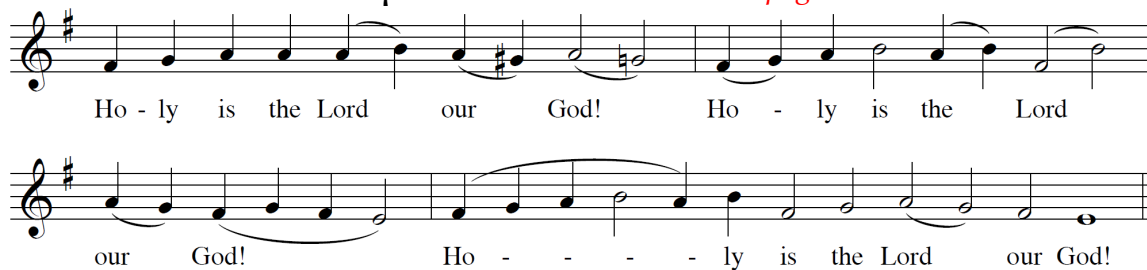


I see a strange and mar - vel - ous mys - te - ry: heav - en is a cave;
the cherubic throne, a vir - gin; the man - ger has be - come the place
in which Christ the in - com - pre - hen - si - ble God lies down. Let us
praise him and ex - tol him.

Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 2



Ho - ly is the Lord our God! Ho - ly is the Lord
our God! Ho - - - - ly is the Lord our God!

Hymn of Light *(page 37)*

After your resurrection from the grave, O Savior, you revealed your human nature as you stood in the midst of the disciples; you were with them and taught them the baptism of repentance. Then you ascended to your Father and promised to send them the Paraclete. Therefore, O Lover of us all and God most high, glory to your holy Resurrection!

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 Theotokion of the Ancestors:

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

Matins continues with the Psalms of Praise.

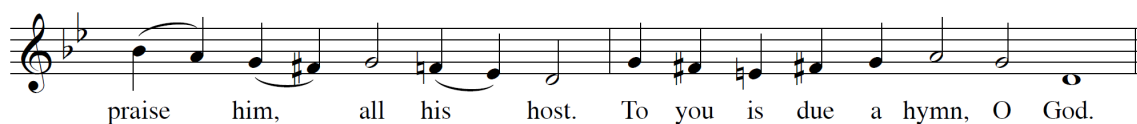
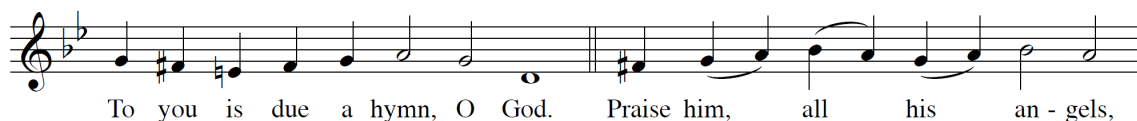
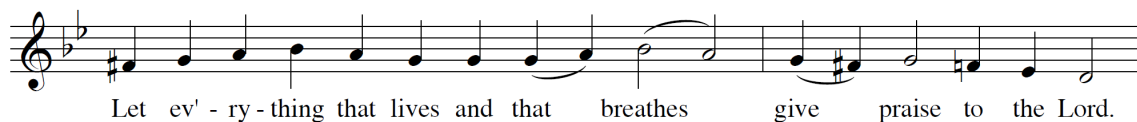
But if it is after December 19th, the following prefestive Hymn of Light:

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 3



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 2nd & 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

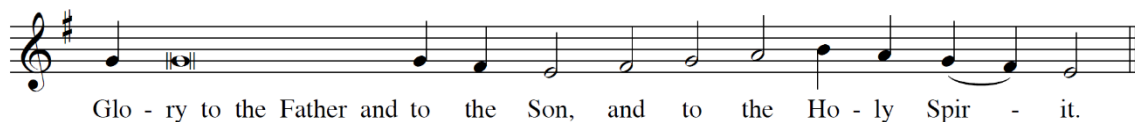
You were taken up in a magnificent, fiery chariot, O Elijah. * O God-wise Elijah and Josiah, rejoice together with Hezekiah. * O twelve God-inspired Prophets, * dance with joy at the birth of Christ. * O righteous ones, give praise with hymns. * O most blessed youths, having extinguished the flaming 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, * leaf 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.