

Matins Propers

Christmas on a Sunday Morning

The Nativity of our Lord, God, & Savior Jesus Christ

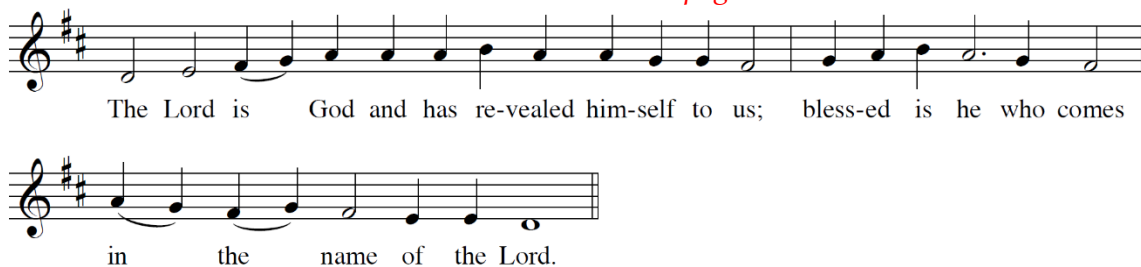
Hexapsalmos

*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)

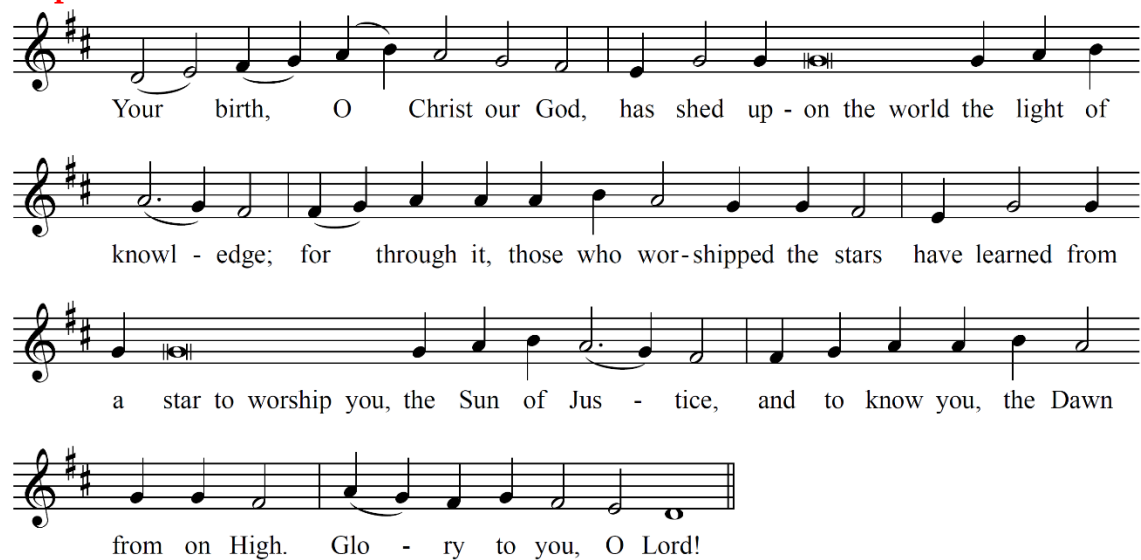
Tone 4



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)

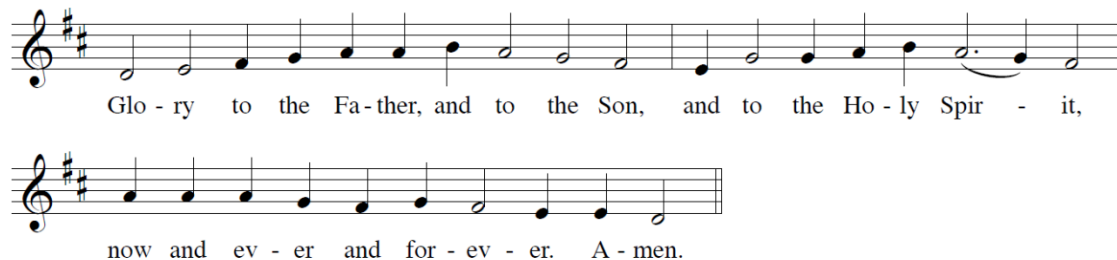
Troparion of Christmas – Tone 4



Your birth, O Christ our God, has shed up - on the world the light of
knowl - edge; for through it, those who wor-shipped the stars have learned from
a star to worship you, the Sun of Jus - tice, and to know you, the Dawn
from on High. Glo - ry to you, O Lord!

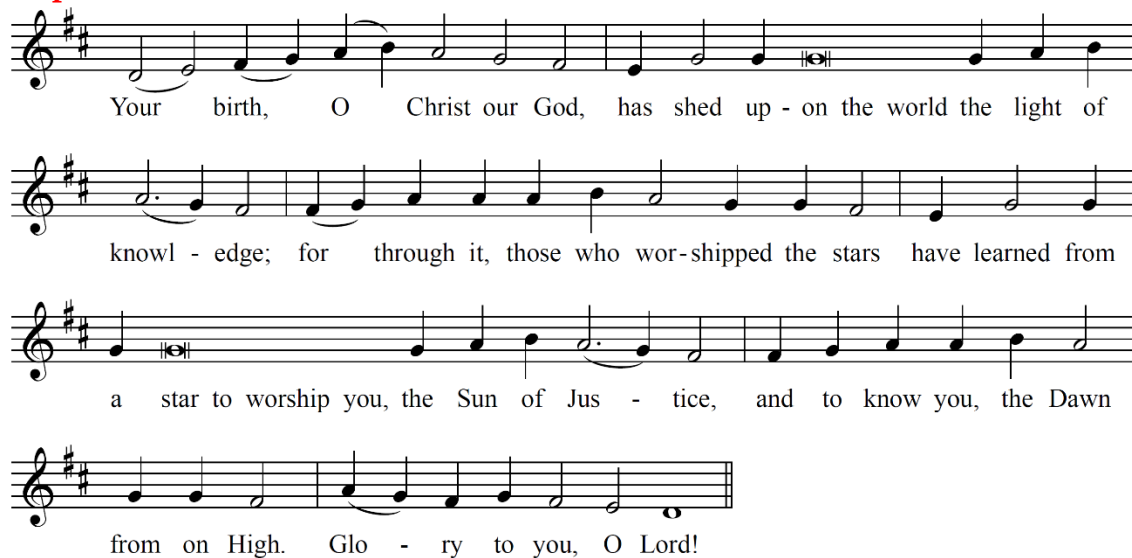
The troparion is repeated.

Cantor (*Tone 4*):



The troparion is repeated a third time:

Troparion of Christmas – Tone 4



Matins continues with the Kathismata (p. 11).

Kathismata (*page 11*)

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.

Psalms selected for Christmas:

Psalm 135

O give thanks to the Lord, for he is good, for his love endures forever.

O give thanks to the God of gods, for his love endures forever.

O give thanks to the Lord of lords, for his love endures forever;
who alone has wrought marvelous works, for his love endures forever;
whose wisdom it was that made the skies, for his love endures forever;
who fixed the earth firmly on the seas, for his love endures forever.

It was he who made the great lights, for his love endures forever;

the sun to rule in the day, for his love endures forever;

the moon and the stars in the night, for his love endures forever.

The first-born of the Egyptians he smote, for his love endures forever.

He brought Israel out from the midst, for his love endures forever;
arm outstretched, with power in his hand, for his love endures forever.

He divided the Red Sea in two, for his love endures forever;

he made Israel pass through the midst, for his love endures forever;

he flung Pharaoh and his force in the sea, for his love endures forever.

Through the desert his people he led, for his love endures forever.

Nations in their greatness he struck, for his love endures forever.

Kings in their splendor he slew, for his love endures forever.

Sihon, king of the Amorites, for his love endures forever;

and Og, the king of Bashan, for his love endures forever.

He let Israel inherit their land, for his love endures forever.

On his servant their land he bestowed, for his love endures forever.

He remembered us in our distress, for his love endures forever.

And he snatched us away from our foes, for his love endures forever.

He gives food to all living things, for his love endures forever.

To the God of heaven, give thanks, for his love endures forever.

Psalm 109

The Lord said to my Lord: Sit at my right hand till I make your enemies your footstool. The Lord will yield from Zion your scepter of power: rule in the midst of all your foes. A prince from the day of your birth on the holy mountains; from the womb, before the morning star, I have begotten you. The Lord has sworn and he will not repent. "You are a priest forever according to the order of Melchizedek." The Master standing at your right hand will shatter kings in the day of his wrath. He, the judge of the nations will heap high the bodies; heads shall be scattered far and wide. He shall drink from the stream by the wayside and therefore he shall lift up his head.

Psalm 110

I shall thank you, O Lord, with all my heart, in the meeting of the just and their assembly. Great are the works of the Lord, to be pondered by all who love them. Majestic and glorious his work, his justice stands firm forever. He makes us remember his wonders. The Lord is compassion and love. He gives food to those who fear him; keeps his covenant ever in mind. He has shown his might to his people by giving them the lands of the nations. His works are justice and truth, his precepts are all of them sure, standing firm forever and ever; they are made in uprightness and truth. He has sent deliverance to his people and established his covenant forever. Holy his name, to be feared. To fear the Lord is the first stage of wisdom; all who do so prove themselves wise. His praise shall last forever!

The final Psalm selected for Christmas (Psalm 148) is omitted.

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

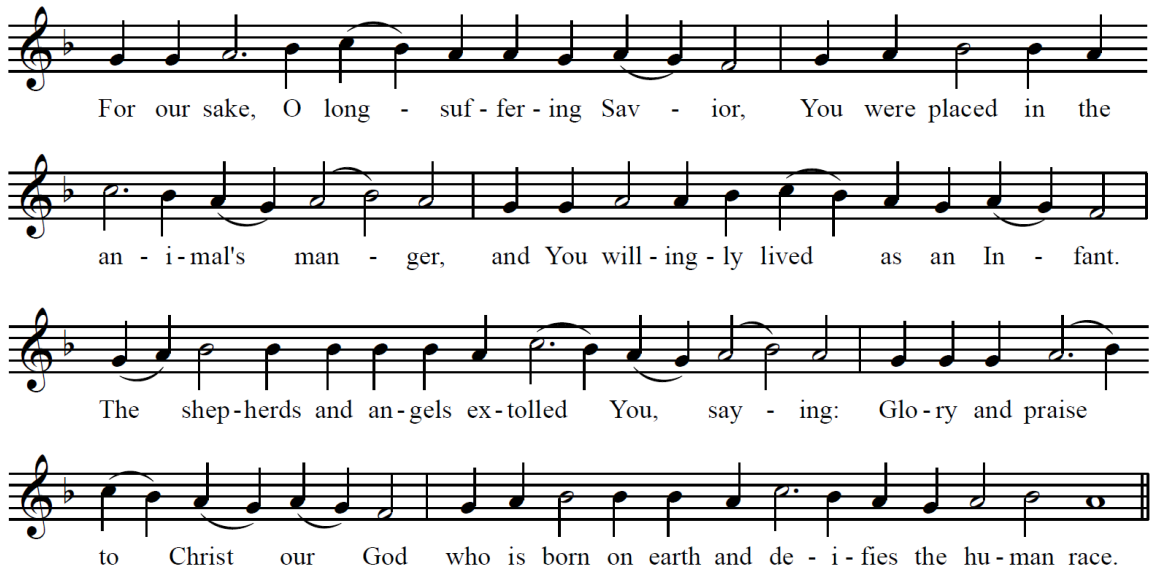
People: Now and ever and forever. Amen.

Alleluia, alleluia, alleluia! Glory to you, O God! *(three times)*

Matins continues with the Small Litany on page 11.

Sessional Hymn (page 12)

The First Sessional Hymn of Christmas (Tone 1 podobn: Hrob tvoj):



For our sake, O long - suf - fer - ing Sav - ior, You were placed in the

an - i - mal's man - ger, and You will - ing - ly lived as an In - fant.

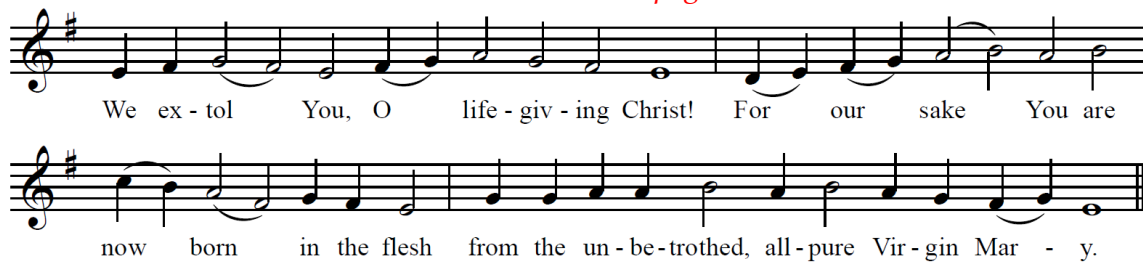
The shep - herds and an - gels ex - tolled You, say - ing: Glo - ry and praise

to Christ our God who is born on earth and de - i - fies the hu - man race.

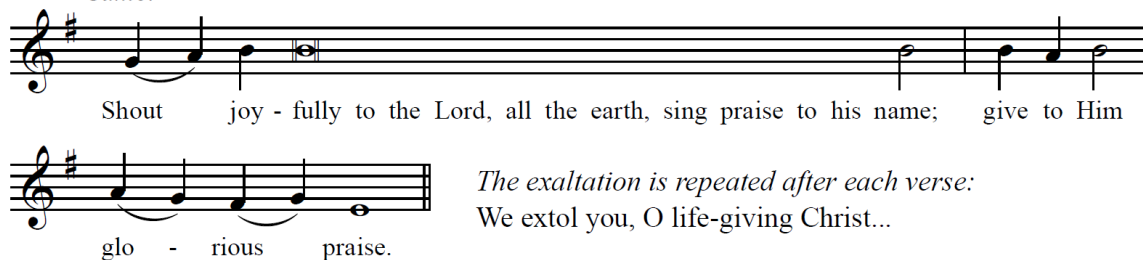
The repetition of this Sessional Hymn & the Second Sessional Hymn are omitted.

Matins continues with the Polyeleos on page 13 then the Festal Exaltation.

Festal Exaltation *(page 15)*



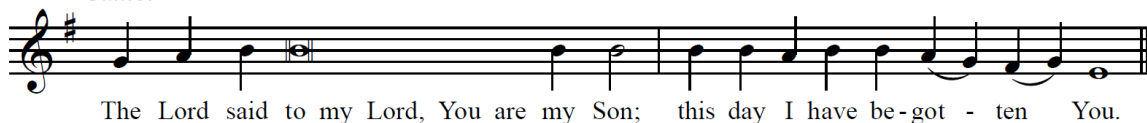
Cantor



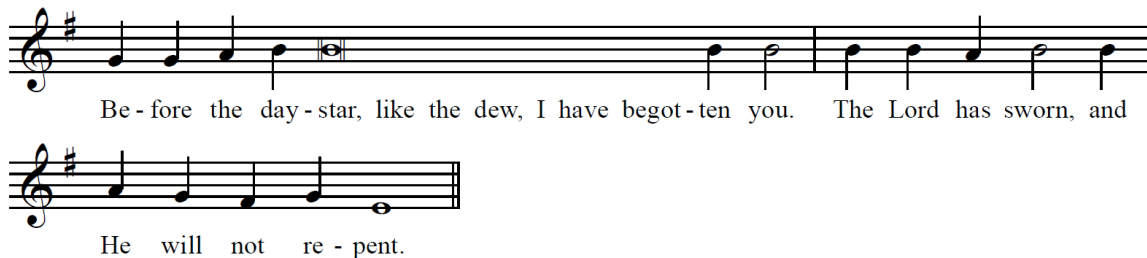
Cantor



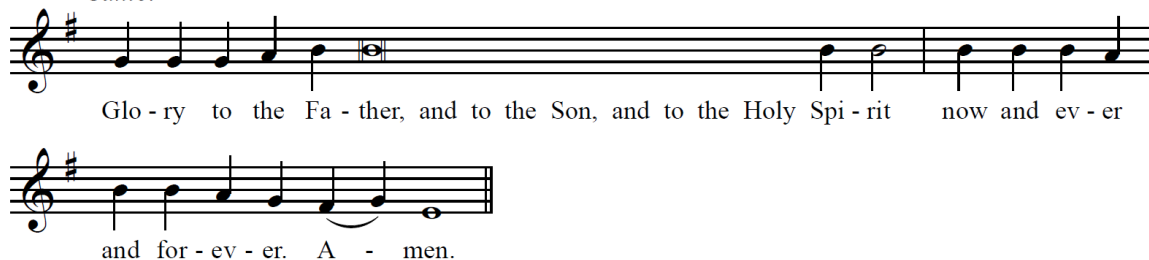
Cantor



Cantor



Cantor



Glo - ry to the Fa - ther, and to the Son, and to the Holy Spi - rit now and ev - er
and for - ev - er. A - men.

After the last repetition of the Exaltation:

Three times

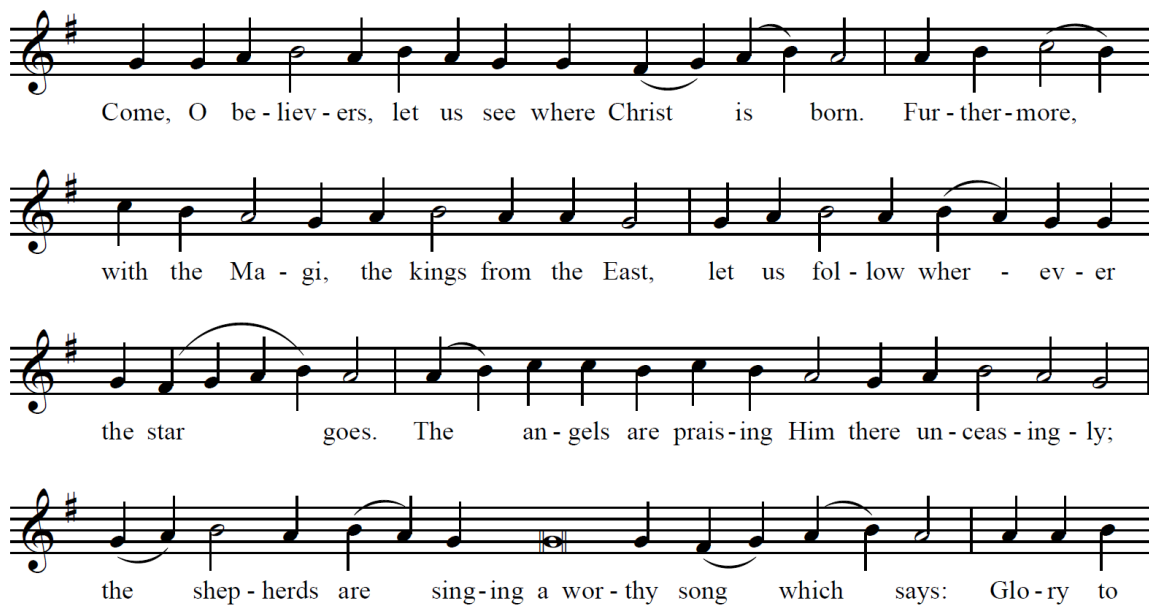


Al - le - lu - ia. al - le - lu - ia, al - le - lu - ia, glo - ry to you. O God.

"Hosts of Angels..." is not sung and Matins continues with the Small Litany on page 22

Sessional Hymn (page 22)

Sessional Hymn III - *Tone 4 podobn: Udivisja Josif*



Come, O be - liev - ers, let us see where Christ is born. Fur - ther - more,
with the Ma - gi, the kings from the East, let us fol - low wher - ev - er
the star goes. The an - gels are prais - ing Him there un - ceas - ing - ly;
the shep - herds are sing - ing a wor - thy song which says: Glo - ry to



The repetition of this Sessional Hymn is omitted. The Hypakoe is not sung & Matins continues with the Stepenna (Festal Gradual Hymn).

Stepenna (page 23)

The Festal Gradual Hymns:

Tone 4

①

Ev - er since the days of my youth, man - y pas - sions have
fierce - ly waged a bat - tle a - gainst me: but
has - ten to my res - cue and save me, O my Sav - ior.

②

All of you that hate Zi - on shall be put to
shame by the Lord: all of you shall be with - - - cred up,
as the grass is by the fire. _ Glo - ry to the Father and to the Son and

to the Ho - ly Spir - it: The Ho - ly Spir - - - it

gives his life to ev - 'ry soul; it is ex - alt - ed in pu - ri - ty;

it is il - lu - - - mined by the one God in three Per - sons

in a sa - cred mys - ter - y. Now and ev - er and

for ev - er. A - men. The Ho - ly Spir - - - it

caus - es streams of grace which are flow - ing for us all,

and they wa - ter the whole cre - a - - - tion that we

all might live in him.

Matins continues with the Prokeimenon ("Let us be attentive...") on page 23.

Prokeimenon (page 23)

Psalm 109:3-4, 1

From the womb, be - fore the mor - ning star, I have be - got - ten you.

The Lord has sworn and he will not re - pent.

The image shows two staves of musical notation in G major (one sharp). The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The notes are written in a simple, clear style with lyrics underneath.

Deacon: The Lord said to my Lord:
Sit at my right hand till I make your enemies your footstool.

Matins continues with the Preparation for the Gospel ("Let us pray...") on page 23.

Let everything that lives... (page 23)

Tone 4

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

give praise to the Lord.

The image shows two staves of musical notation in G major. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The notes are written in a simple, clear style with lyrics underneath.

The Preparation for the Gospel continues with "That we may be deemed..." on page 24.

The Matins Gospel for Christmas is read (Matthew 1:16-25).

*The Hymn of the Resurrection is **not** sung.*

Matins continues with Psalm 50 (p. 27) & Stichera for Christmas:

Stichera after Psalm 50

Cantor

Tone 2 Bolhar

Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spi - rit.

The image shows a single staff of musical notation in D major (two sharps). The melody is written in a simple, clear style with lyrics underneath. The staff ends with a double bar line.

All

All cre - a - tion is filled with joy to - day. Christ is born

of the Vir - gin.

Cantor

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

All

All cre - a - tion is filled with joy to - day. Christ is born in

Beth - le - hem.

Cantor *Tone 6 samohlasen*

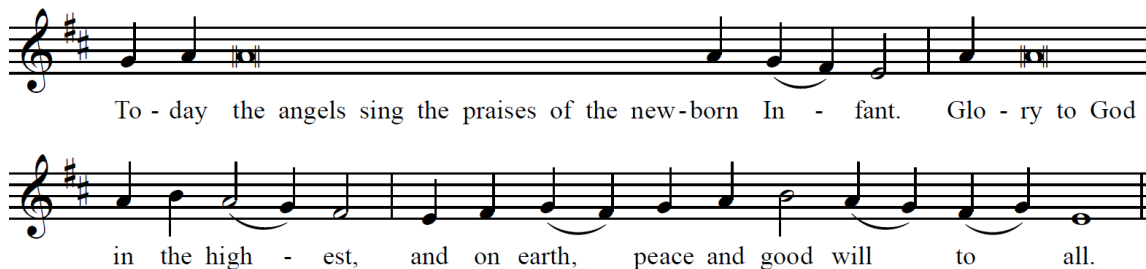
Have mer - cy on me, O God, in your kind - ness. In your com - pass - ion, blot out

my of - fense.

All

Glo - ry to God in the highest and peace on earth. To - day Bethle - hem re - ceives

the One who at all times sits with the Fa - ther.



Matins continues with "Save your people..." on page 32.

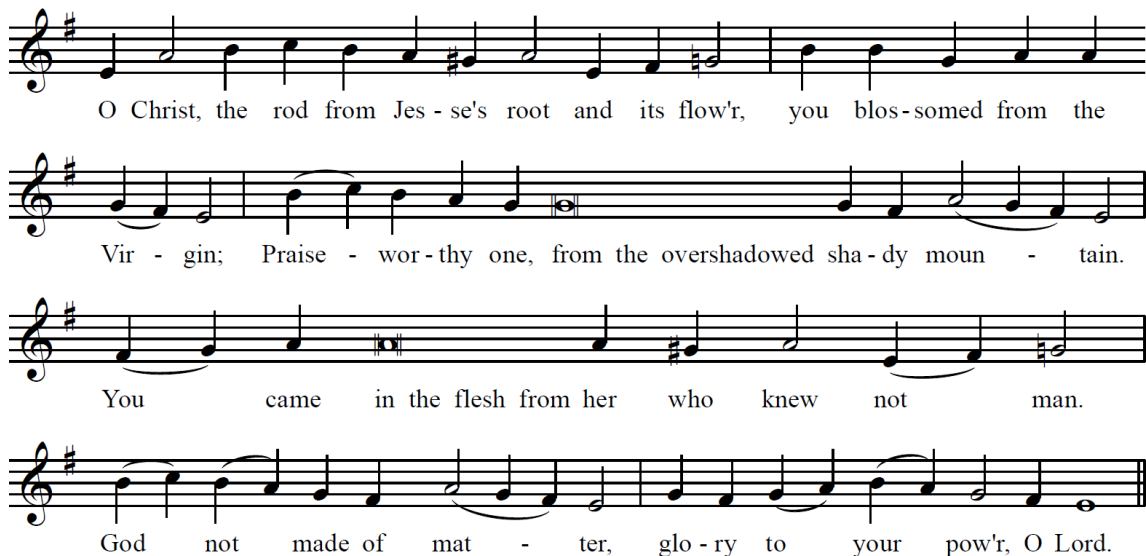
The Canon (page 34)

Tone 1 samopodoben

Odes 1-3 are omitted and the Canon of the Nativity continues with Ode 4.

Ode 4

Irmos



Refrain: Glory to your holy nativity, O Lord!

In the days of old, Jacob foretold You, O Christ, calling You the Expectation of the nations. You have come forth from the tribe of Judah and have overcome the might of Damascus and the spoils of Samaria, turning their idolatry into faith pleasing to God. Glory to Your power, O Lord!

Refrain

Rising as a Star out of Jacob, O Master, You have brought joy to the Magi who interpreted wisely the words of Balaam, the prophet of old. They were led to You as the first fruits of the Gentiles, and You graciously received them as they brought You pleasing gifts. Glory to your power, O Lord!

Glory.... now and ever...

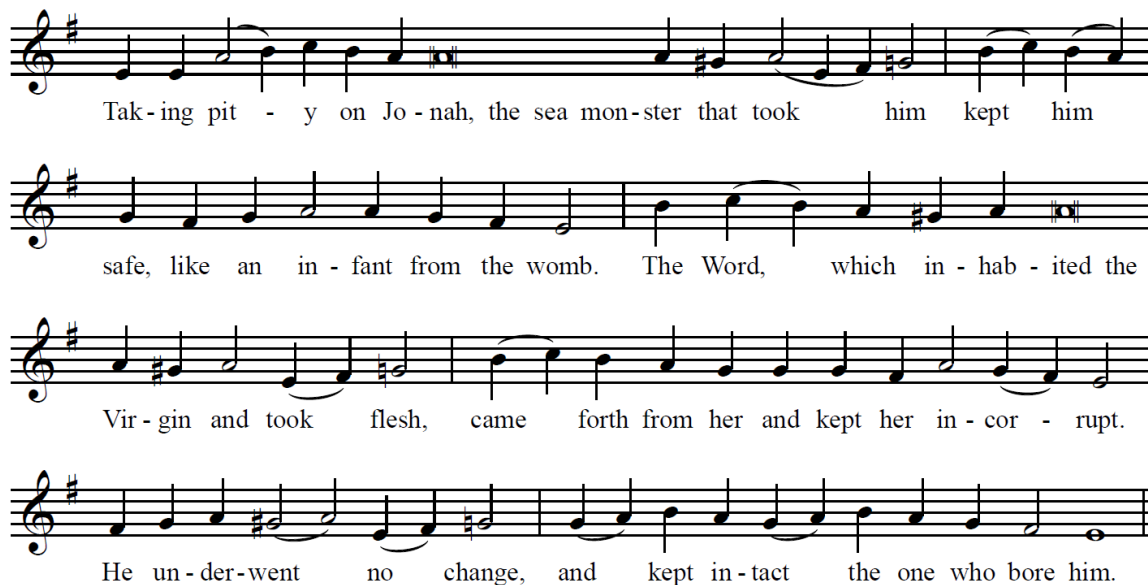
You have descended, O Christ, into the womb of the Virgin as dew upon the fleece and as drops of rain that shower the earth. Ethiopia, Tarshish, and the Isles of Arabia; the kings of Saba, of the Medes, and those of all the earth, bow down before You, O Savior. Glory to your power, O Lord!

The irmos is repeated as katavasia.

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

Ode 6

Irmos



Tak - ing pit - y on Jo - nah, the sea mon - ster that took him kept him
safe, like an in - fant from the womb. The Word, which in - hab - ited the
Vir - gin and took flesh, came forth from her and kept her in - cor - rupt.
He un - der - went no change, and kept in - tact the one who bore him.

Refrain: Glory to your holy nativity, O Lord!

Christ our God, begotten from the Father before the morning star, appears in the flesh; He, who directs the armies of heaven, is laid in a manger of dumb beasts. He, who frees the twisted bonds of sin, is wrapped in swaddling clothes.

Glory.... now and ever...

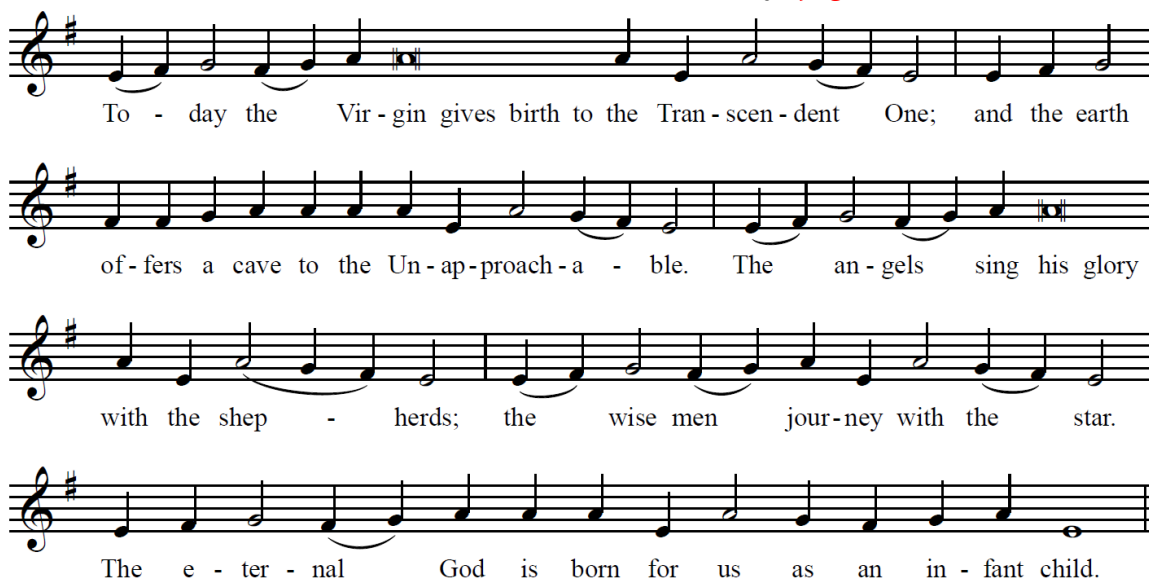
A young child, a Son is born from the race of Adam and is given to the faithful. He is the Father and Prince of the World to come; He is the all-powerful God who rules over all creation; He is called the Angel of great counsel.

The irmos is repeated as katavasia.

Matins continues with the Small Litany on page 34.

Kontakion & Ikos of the Nativity (page 36)

Tone 3



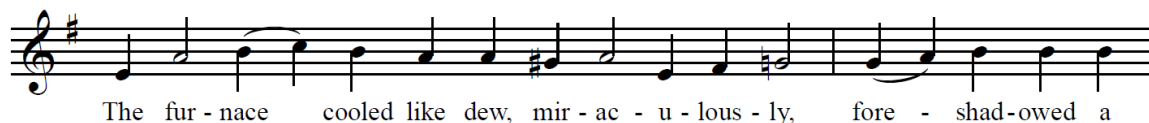
To - day the Vir - gin gives birth to the Tran - scen - dent One; and the earth
of - fers a cave to the Un - ap - proach - a - ble. The an - gels sing his glory
with the shep - herds; the wise men jour - ney with the star.
The e - ter - nal God is born for us as an in - fant child.

Ikos: Bethlehem has opened up Eden for us. Come and let us see the delights that we have found there in secret. Come and let us gather the fruits of Paradise that are within the cave. There, the unwatered Root has manifested itself, and it has sprouted forgiveness. There, the undug Well, of which David yearned to drink, is found. There, the Virgin, who gave birth to the Infant, immediately quenched the thirst of Adam and David. Therefore, let us hasten to the place where the young Infant, the Eternal God, is born.

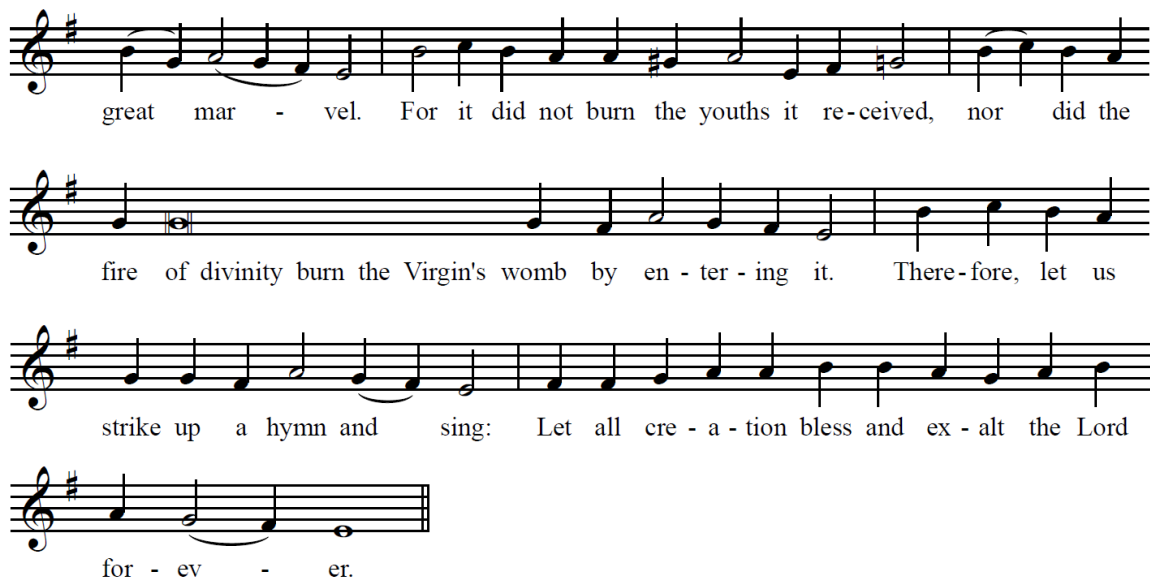
Ode 7 is omitted & the Canon continues with Ode 8.

Ode 8

Irmos



The fur - nace cooled like dew, mir - ac - u - lous - ly, fore - shad - owed a



Refrain: Glory to your holy nativity, O Lord!

The children of David were once led captive from Zion by the daughter of Babylon through the strength of the sword; now, the Magi bringing gifts, are sent by her to beseech the Daughter of David in whom God took flesh. Therefore, let us praise God, saying: Let all creation bless the Lord and exalt Him above all forever. *Refrain*

As captives, the children of Zion did not play upon their lyres; Christ, shining forth in Bethlehem, quiets all the iniquity of Babylon as well as the music of her harps. Therefore, let us praise God, saying: Let all creation bless the Lord and exalt Him above all forever.

Glory.... now and ever...

Babylon plundered Zion, the Queen, and seized all her riches. But Christ, by a guiding star, attracted to Zion the wealth of Babylon with her kings who studied the stars. Therefore, let us praise God, saying: Let all creation bless the Lord and exalt Him above all forever.

The irmos is repeated as katavasia.

*The people stand & Matins continues with "Let us greatly extol..." on p. 36.
 The Cantic of the Theotokos is **not** sung and the Canon continues with Ode 9.*

Ode 9

Magnification

Ex - tol, ex - tol, O my soul, O my soul,
Christ the King born in a cave, Christ the King, born in a cave.

The musical notation for the Magnification is written on two staves in G major (one sharp). The first staff contains the melody for "Ex - tol, ex - tol, O my soul, O my soul," with a final whole note on G. The second staff contains the melody for "Christ the King born in a cave, Christ the King, born in a cave," also ending with a whole note on G. The lyrics are placed below the notes.

Irmos

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 - prehen - si - ble God lies down. Let us
praise him and ex - tol him.

The musical notation for the Irmos is written on four staves in G major. The first staff contains the melody for "I see a strange and mar - vel - ous mys - te - ry: heav - en is a cave;". The second staff contains the melody for "the cherubic throne, a vir - gin; the man - ger has be - come the place". The third staff contains the melody for "in which Christ the in - com - prehen - si - ble God lies down. Let us". The fourth staff contains the melody for "praise him and ex - tol him." The lyrics are placed below the notes.

O my soul, extol our God, born in the flesh from the Virgin.

Observing the unusual path of a mysterious and newly shining star which was brighter than any other heavenly light, the Magi learned that Christ the King was born on earth in Bethlehem for our salvation.

O my soul, extol our God, who is worshiped by the Magi.

The Magi asked of Herod: Where is the newborn King whose star we have seen? We have come to worship Him. The enemy of God was troubled and irrationally schemed how to kill Christ.

O my soul, extol the pure Virgin, who has given birth to Christ the King.

Herod asked the Magi, who had come to Bethlehem to worship Christ with their gifts, when they had first seen the star which directed them. But the Magi returned to their own country by the same star, thereby deceiving Herod, the killer of the Innocents.

The magnification and irmos are repeated as katavasia.

*"It is truly proper..." is **not** sung and*

Matins continues with the Small Litany on page 39.

*"Holy is the Lord..." is **not** sung and Matins continues with Hymn of Light (p. 40).*

Hymn of Light (page 40)

Hymn of Light - Tone 3 samopodoben:

Our Sav - ior, the Day - - - spring from
the East, has vis - i - ted us from on high, and we who were in
dark - ness and in sha - dow have found the truth;
for the Lord, the Lord is born of a Vir - gin.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 41)

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
due a hymn, O God. Praise him, all his an - gels, praise him, all his host.
To you is due a hymn, O God.

The Psalms of Praise continue with "Praise him, sun and moon..." on page 41.

Stichera (page 43)

The 1st & 2nd of the stichera (the 3rd and 4th are omitted):

Cantor (Tone 4):

(on 2)

Praise him with tim - brel and dance, praise him with strings and pipes.
O holy ones, be hap - py; O heav - ens, be glad; and all you mountains,
sing with joy be - cause Christ our God is born to - day. Be - hold,



the Vir-gin is enthroned like the Cher-u - bim, hold - ing in her arms the incarnate



Word of God. The shep - herds glo - rify with hymns the new - born Babe;



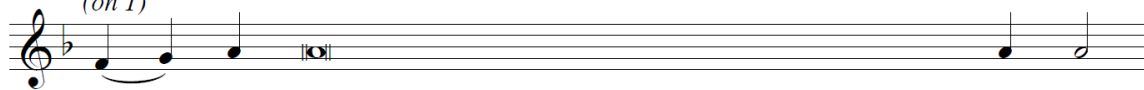
the Ma - gi of - fer gifts to their Mas - ter; and the angels sing prais-es



and say: O in - com - pre - hen - si - ble Lord, glo - ry to You!

Cantor (*Tone 4*):

(on 1)



O praise him with resounding cymbals, praise him with clashing of cym - bals.



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



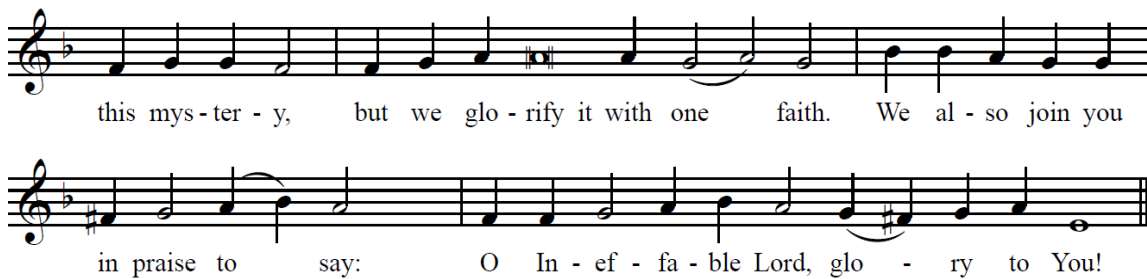
O Virgin The-o - to - kos, you gave birth to the Sav - ior. You overthrew



the ancient curse of Eve. As a moth-er you were the benevolence of the Fa - ther.



You bore in your womb the in - car - nate Word of God. We cannot under-stand



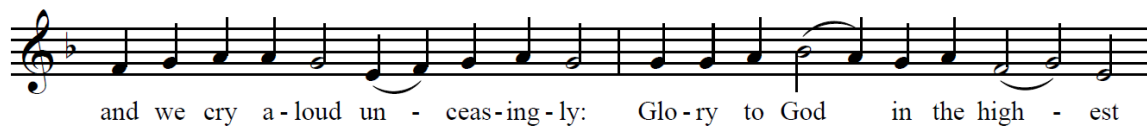
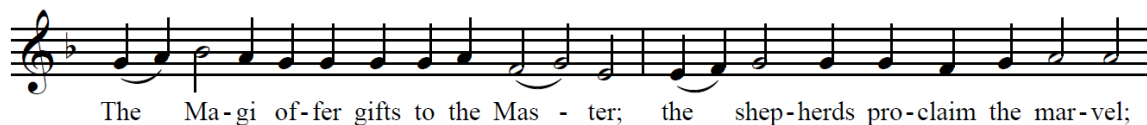
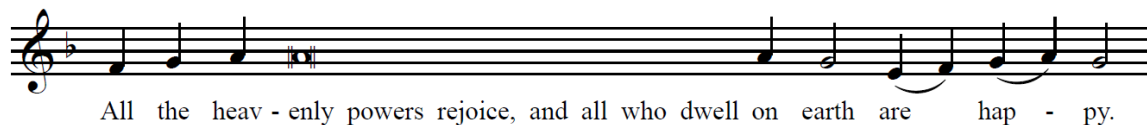
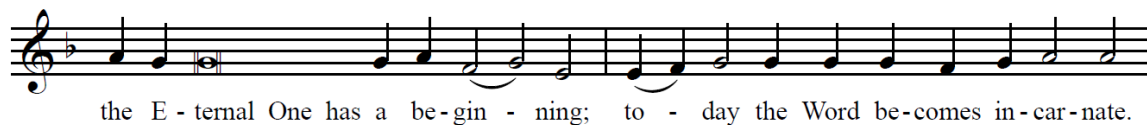
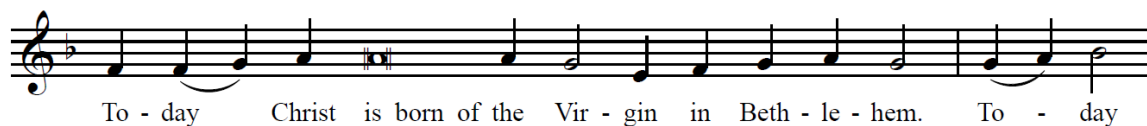
this mys - ter - y, but we glo - rify it with one faith. We al - so join you
 in praise to say: O In - ef - fa - ble Lord, glo - ry to You!

Cantor (*Tone 6*):



Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.
 At the time of your coming up - on the earth, the first census of the world took place.
 At that time You wanted to enroll the names of all who be - lieved in your birth.
 There - fore, such a decree was published by Cae - sar be - cause your timeless
 and eternal kingdom was re - newed by your birth. And now we offer You, O
 God and Sav - ior of our souls, not gifts of sil - ver and gold,
 but the wealth of our true faith.

Cantor (*Tone 2*):



Matins continues with the Great Doxology on page 45.

Troparia (page 48)

Tone 4

Your birth, O Christ our God, has shed up - on the world the light of
knowl - edge; for through it, those who wor-shipped the stars have learned from
a star to worship you, the Sun of Jus - tice, and to know you, the Dawn
from on High. Glo - ry to you, O Lord!

*Matins continues with the Litany of Supplication on page 52,
then the Prayer over Bowed Heads on page 54,
and then the Dismissal on page 58:*

Priest: May Christ our true God, who for our salvation was born in a cave in Bethlehem of Judea, and lay in a manger, have mercy on us and save us...