

Matins Propers

Sunday of the Forefathers

between December 11th through December 17th

in the 4th Tone with the 7th Resurrection Gospel on the 29th Sunday after Pentecost

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.

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 simple, with some slurs and accents.

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 image shows four staves of musical notation in G major. The first staff contains the melody for the first line of text, and the subsequent three staves contain the melody for the following lines. The notation includes various note values, slurs, 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,
now and ev - er and for - ev - er. A - men.

The musical notation consists of two staves 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 melody is written in a simple, rhythmic style with quarter and eighth notes.

Troparion of the Forefathers – Tone 2

By faith, you, O Christ, jus - ti - fied the fore - fa - thers. Through them
you betrothed yourself to a Church from all na - tions. The saints re - joice
in glo - ry be - cause a glorious offspring has blos - somed from their seed:
the Moth - er who bore you with - out seed. Through their pray'rs, O Christ our
God, have mer - cy on us.

The musical notation consists of five staves in G major (one sharp). The first staff contains the melody for the first line of text, and the subsequent staves contain the melody for the following lines. The melody is written in a simple, rhythmic style with quarter and eighth notes.

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

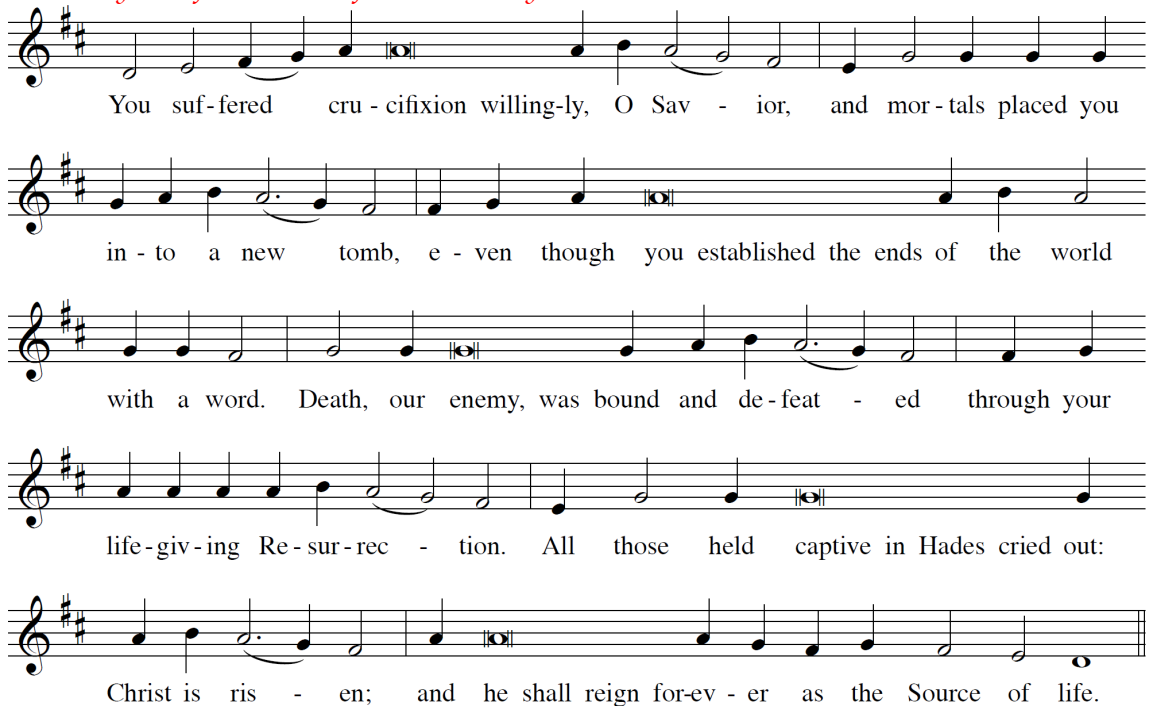
People: Now and ever and forever. Amen.

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 (Tone 4):

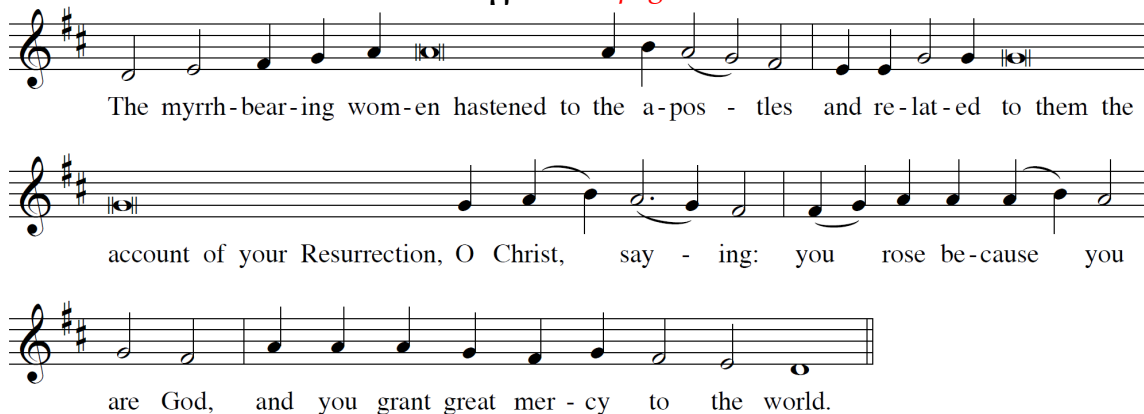


You suf-fered cru - cifixion will-ling-ly, O Sav - ior, and mor - tals placed you
in - to a new tomb, e - ven though you established the ends of the world
with a word. Death, our enemy, was bound and de-feat - ed through your
life-giv-ing Re-sur-rec - tion. All those held captive in Hades cried out:
Christ is ris - en; and he shall reign for-ev - er as the Source of life.

*Matins continues with the Polyeleos on page 12.
"Hosts of Angels..." is omitted & then Matins continues with the Small Litany on p. 21.*

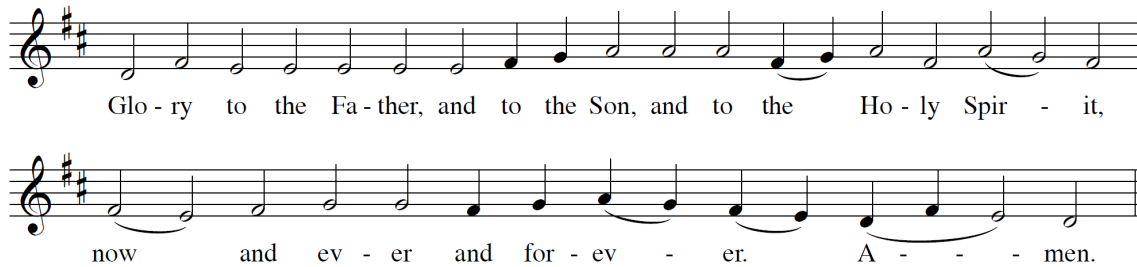
Ἡρακὸς (page 21)

Tone 4



The myrrh-bearing 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.

Cantor (Tone 8):



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.

Sessional Hymn of the Forefathers – Tone 8

With hymns let us all praise Abraham, Isaac and Jacob, * the meek David, Joshua, and the twelve patriarchs, * together with the three youths that quenched the fiery flame with the power of the Spirit. * And let us cry out to them: * Rejoice, you who bravely denounced the deception of the mad king! * Pray to Christ, that He grant remission of offenses to those who celebrate your holy memory with love.

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 43:27,1

Stand up and come to our help! Re - deem us
be - cause of your love!

The musical notation consists of two staves 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 melody is simple and melismatic, with long notes and ties.

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

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

The musical notation consists of two staves 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 melody is simple and melismatic, with long notes and ties.

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)

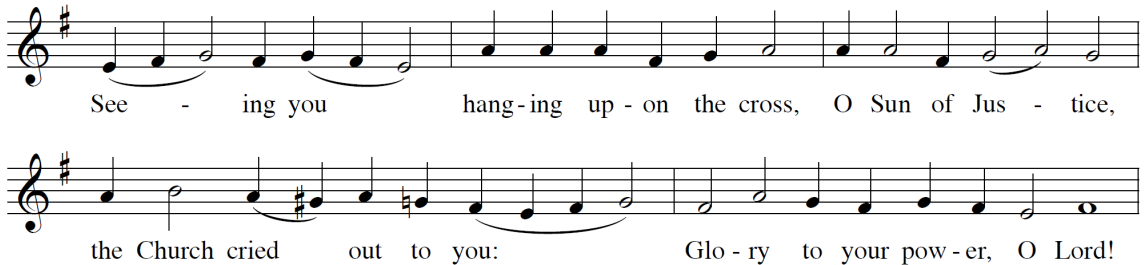
The faithful come forward to venerate the Gospel Book on the tetrapod

*Odes 1-3 are omitted. The Canons of the Resurrection & of the Forefathers continue with Ode 4.
(The Canon of the Three Holy Youths is omitted)*

Canon of the Resurrection (Tone 4)

Ode 4

Irmos



See - ing you hang - ing up - on the cross, O Sun of Jus - tice,
the Church cried out to you: Glo - ry to your pow - er, O Lord!

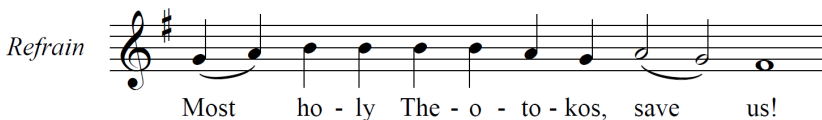
Refrain



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

You ascended the cross to heal our wounds by the passion you underwent in your immaculate flesh; therefore, we cry out to you: Glory to your power, O Lord! *Refrain*

When death tasted your life-giving and sinless body, O Lord, it was itself put to death, as is fitting; therefore, we cry out to you: Glory to your power, O Lord!



Refrain Most ho - ly The - o - to - kos, save us!

You conceived without a spouse, O Virgin, and you remained a Virgin even after giving birth; therefore, with an unshakable faith we never cease to sing to you: Rejoice, O Lady!

Canon of the Forefathers

The Irmos is not sung.

Refrain: Holy forefathers, pray to God for us!

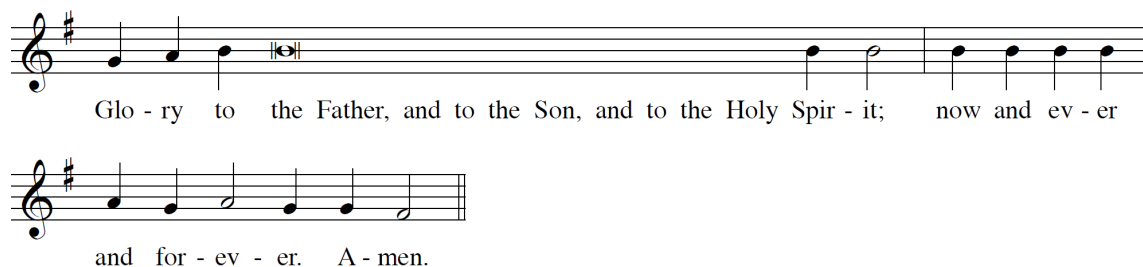
Let us offer up praise to God, honoring with hymns Noah, who is truly righteous; for he hath been shown to be adorned in all the divine commandments, having been well pleasing unto Christ, to Whom we, the faithful, chant: Glory to Thy power, O Lord!

Refrain: Holy forefathers, pray to God for us!

Beholding your nobility and simplicity of character, God clearly showed you forth, O Noah, as perfect in all respects and the leader of the new world, who saved for it, from the deluge, the seed of every species, even as He Himself commanded.

Refrain: Holy forefathers, pray to God for us!

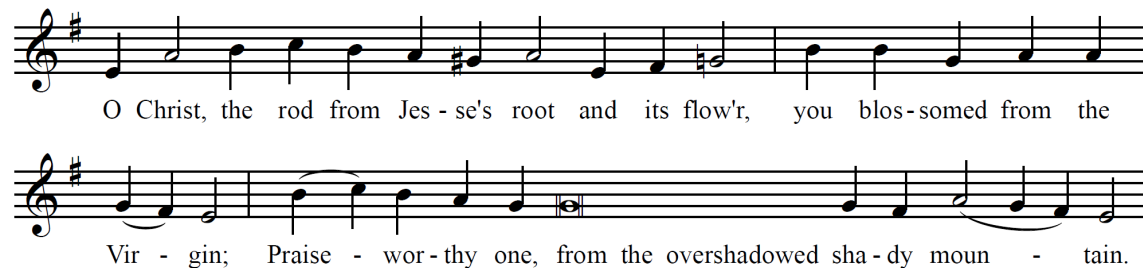
With hymns let us piously bless Noah, who preserved the Law of God intact; who, alone among all his generation, was found to be righteous, and of old saved the species of the animals with an ark of gopher wood at the command of Him who accomplishes all things.



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.

O blessed Noah, your memory pours forth upon us who honor you the wine of compunction, which ever makes glad the hearts and souls of those who, in a pure manner, bless your honorable and divine life.

Katavasia 4 of the Nativity of the Lord



O Christ, the rod from Jes - se's root and its flow'r, you blos-somed from the
Vir - gin; Praise - wor - thy one, from the overshadowed sha - dy moun - tain.

You came in the flesh from her who knew not man.
 God not made of mat - ter, glo - ry to your pow'r, O Lord.

Ode 5 is omitted and the Canons continue with Ode 6.

Canon of the Resurrection *(Tone 4)*

Ode 6 Irmos

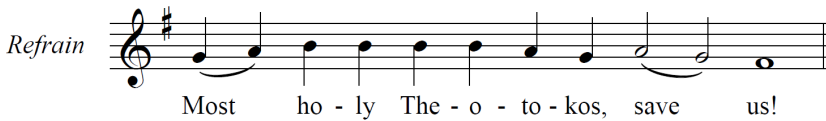
Your Church cries out to you in full voice, O Lord: I of - fer
 you my sacri-fice of praise. In your com-pas-sion you have pu - ri - fied it
 from the blood of de - mons by the blood that flows from your side.

Refrain

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

Girded with power, you have ascended the cross; in your struggle against the Tyrant, you have thrown him down from the heights; and with your invincible hand, you have raised us with you. *Refrain*

You are risen from the tomb, O Christ, dazzling with beauty: By your divine lordship, you have scattered all your enemies; O God, you have filled the whole world with joy.



O wonder surpassing all the wonders of old! Without the aid of a man, a virgin conceives in the narrowness of her womb the One who holds the whole world in his hand.

Canon of the Forefathers

The Irmos is not sung.

Refrain: Holy forefathers, pray to God for us!

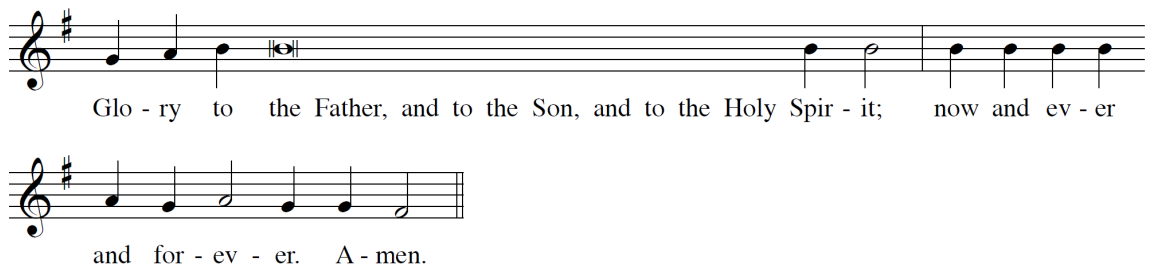
Led up by your father's obedience to be sacrificed, you were plainly an image of the Passion of Christ, O most blessed Isaac. Wherefore, you were blessed and truly showed yourself to be a close friend of God, rejoicing now with all the righteous.

Refrain: Holy forefathers, pray to God for us!

Jacob was shown to be the most faithful of all of God's favored ones. Wherefore, he wrestled with an angel, beheld a celestial intelligence, was called a god, and, sleeping, saw a divine ladder, whereon God, Who put on our flesh in His goodness, established Himself.

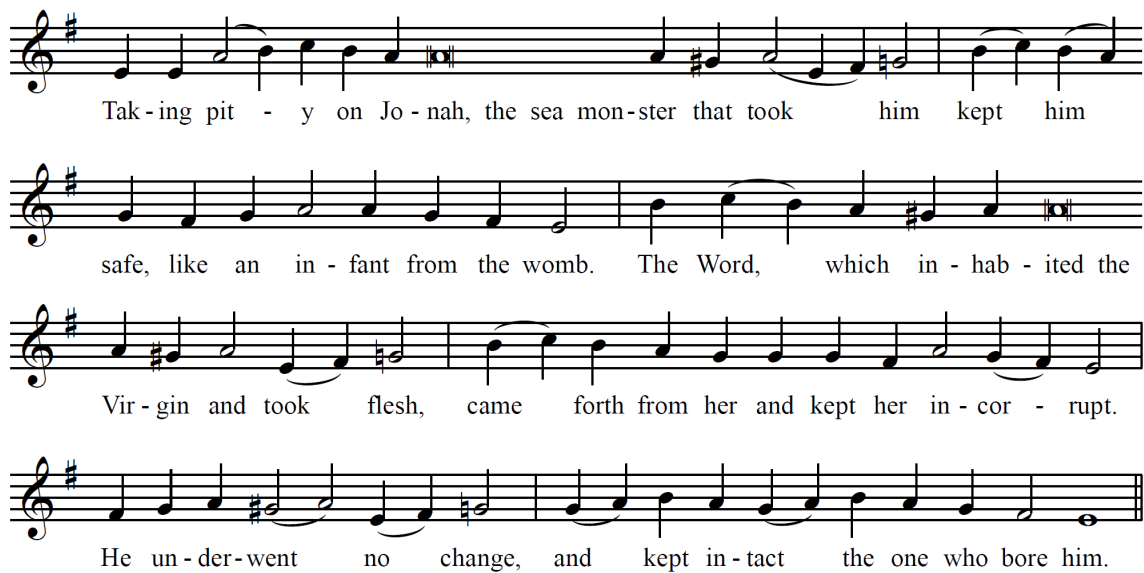
Refrain: Holy forefathers, pray to God for us!

Loving obedience to his father, and cast into a pit, Joseph was sold, thus becoming an image of Christ, who was slain and placed in a tomb. And he became dispenser of the grain of Egypt, being chaste and righteous, and a most true governor of the passions.



Theotokion: He that is ever with the Father and the Spirit is known on earth as a little Child; and he that wraps the earth in darkness is wrapped in swaddling clothes and laid in a manger of dumb beasts. Rejoicing now, we celebrate the forefeast of his seedless nativity.

Katavasia 6 of the Nativity of the Lord

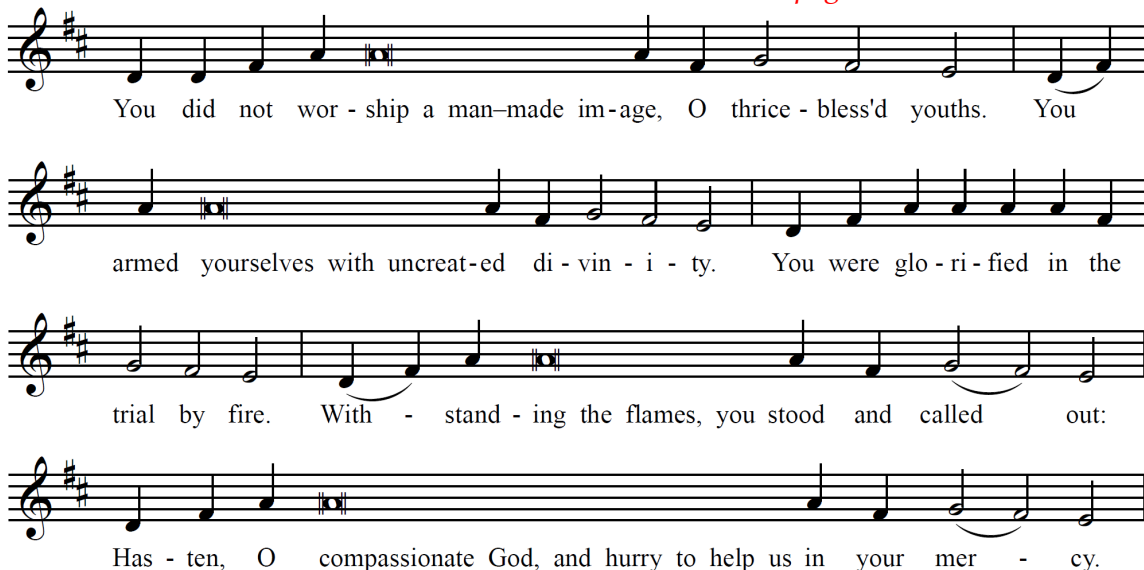


Tak - ing pit - y on Jo - nah, the sea mon - ster that took him kept him
safe, like an in - fant from the womb. The Word, which in - hab - ited the
Vir - gin and took flesh, came forth from her and kept her in - cor - rupt.
He un - der - went no change, and kept in - tact the one who bore him.

Matins continues with the Small Litany on page 33.

Kontakion & Ikos of the Forefathers (page 34)

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. Do not forsake us, 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: Hurry and make haste to our aid, O Compassionate One, in that you are merciful; for you can do what you will!

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

Ode 8

Irmos



Stretch-ing out his hands, Dan-iel shut the mouths of li-ons in the den;



filled with the zeal of their faith and gird-ed with vir-tue,



the Youths extinguished the power of the fire while they cried out:



Bless the Lord, all you works of the Lord!

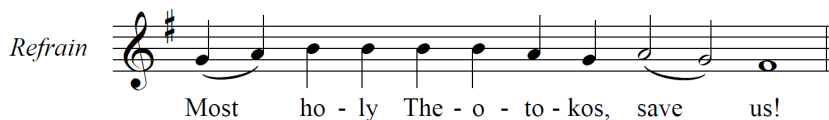
Refrain



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

You stretched out your hands on the cross, O Lord, to gather all the nations into one Church which now sings to you in heaven and on earth with a single voice: Bless the Lord, all you works of the Lord! *Refrain*

Clothed in a white garment, the angel appeared to the women, and in the inaccessible brightness of the Resurrection cried out: Why do you seek the living One in the tomb as though dead? Christ is truly risen, and for him we sing: All his works, bless the Lord!



Among all generations you alone have become the Theotokos, O pure Virgin. You have become the dwelling-place of the divinity, and you were not consumed by the fire of his brightness. Therefore, from age to age we bless you, O Mary, the spouse of God.

Canon of the Forefathers

The Irmos is not sung.

Refrain: Holy forefathers, pray to God for us!

Let us celebrate today the divine memory of the: honored fathers of all ages past: Adam, Abel, Seth, Noah, Enos, Enoch and Abraham, Melchizedek and Job, Isaac and the faithful Jacob, crying out: Let all creation bless the Lord and exalt Him supremely for all ages!

Refrain: Holy forefathers, pray to God for us!

Let us praise the divinely beautiful phalange of the divine fathers: Barak, Nathan and Eleazar, Josiah and David, Jephthah and Samuel, who honorably beheld things which were to come and cried out: Let all creation bless the Lord, and exalt Him supremely forever!

Refrain: Holy forefathers, pray to God for us!

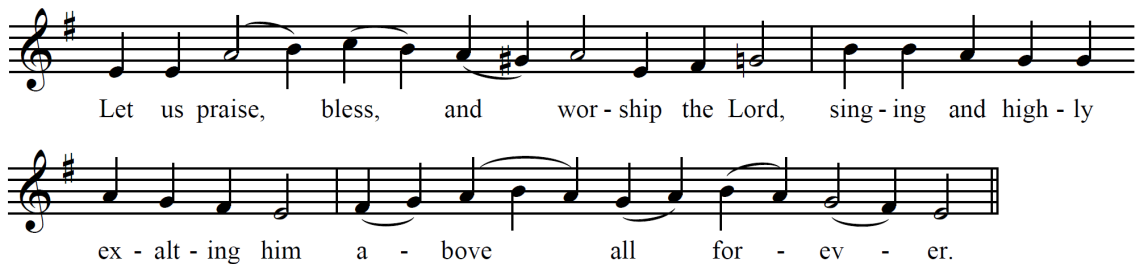
With hymnody let us offer praise unto the prophets of God, praising Hosea and Micah, Zephaniah and Habbakuk, Zechariah and Jonah, Haggai and Amos, Malachi and Obadiah, Nahum, Isaiah, Jeremiah and Ezekiel, together with Daniel, Elijah and Elisha.

Refrain: Let us bless the Father, Son, and Holy Spirit, Lord.

Trinitarian: With threefold utterances let us hymn the all-holy Trinity: the unoriginate Father, the Son and the right holy Spirit, the Unity of three Hypostases, which every breath glorifies, crying out: Let all creation bless the Lord, and exalt Him supremely for all ages!

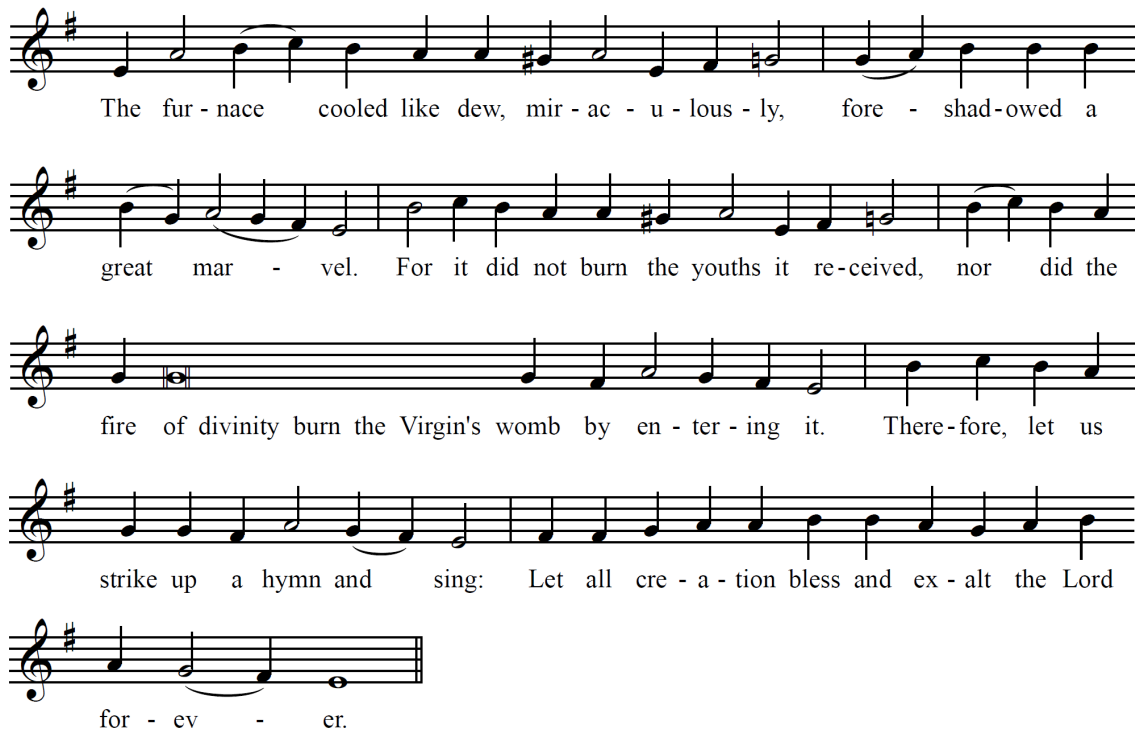
Refrain: Now and ever and forever. Amen.

Theotokion: O Christ, you have appeared incarnate of the Virgin's blood by your ineffable word, being born in a cave as a perfect Babe in the abundance of your lovingkindness, O Jesus. And the star heralds you from afar to the astrologers, who cry with faith: Hymn and exalt Christ supremely forever



Let us praise, bless, and wor-ship the Lord, sing-ing and high-ly
ex- alt - ing him a - bove all for - ev - er.

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 Canticle of the Theotokos on p. 34.

Ode 9

Irmos



Christ, the cor-ner-stone not hewn by hu-man hands, was hewn of you,



O Virgin and un-touched moun-tain; It is he who rejoins our separ-a-ted na-tures.



There-fore, filled with joy, we ex-tol you, O The-o-to-kos.

Refrain



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

You have taken on my entire being in a union without confusion, and to my entire being you have granted salvation by the passion which you suffered on the cross in your own body, O God of compassion. *Refrain*

Seeing the tomb open and the cloth which wrapped your divine body now abandoned in your Resurrection, your disciples cried out together with the angels: The Lord is truly risen!



Most ho-ly The-o-to-kos, save us!

O faithful, we adore the Unity of the divine essence and the Trinity of persons, without confusion, equal in power, and worthy of the same honor, our God whom we extol in faith.

Canon of the Forefathers

The Irmos is not sung.

Refrain: Holy forefathers, pray to God for us!

By your might, O Lord, you made powers of old: your daughters Hannah, Judith, Deborah, Huldah, Jael and Esther, Sarah, Miriam the sister of Moses, Rachel, Rebecca and Ruth the exceedingly wise.

Refrain: Holy forefathers, pray to God for us

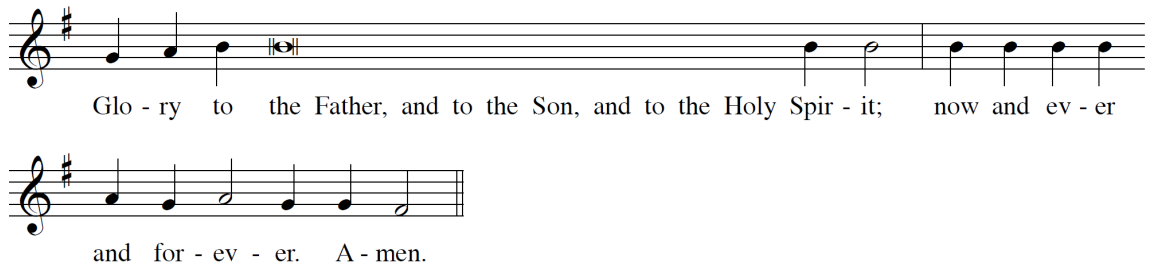
In a sacred manner let us honor the holy children that quenched the furnace, and with them, Daniel the prophet and all that were clearly righteous, who shone forth well before the Law, and under the Law were pleasing to the Lord.

Refrain: Holy forefathers, pray to God for us!

The most wise and divine prophets, being descendants of Abraham, proclaimed through the Spirit the Word of God, born of Abraham and Judah. By their prayers, O Jesus, have compassion on us all.

Refrain: Holy forefathers, pray to God for us!

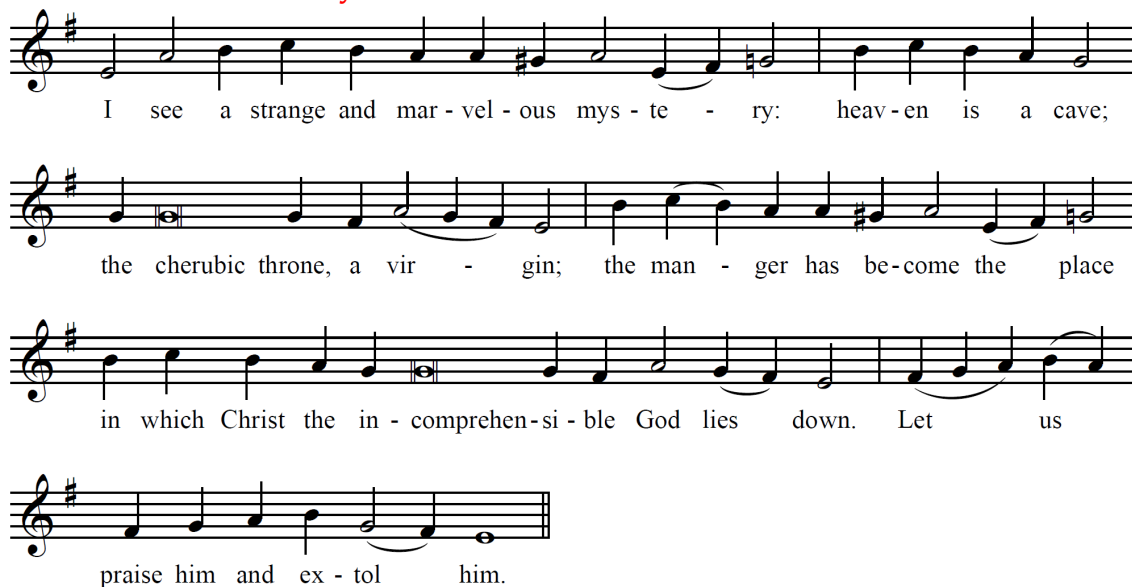
All creation is sanctified by your memory and, keeping festival, calls out, crying aloud as befits a servant: Always entreat the Lord, O blessed ones, that those who praise you may receive eternal blessings!



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 Word of the Father, who has robed himself in me, comes forth from the Virgin and is born in the cave in unconfused manner. Dance, O creation, magnifying, with thankful voices His all-holy condescension which He has shown forth in His lovingkindness.

Katavasia 9 of the Nativity of the Lord

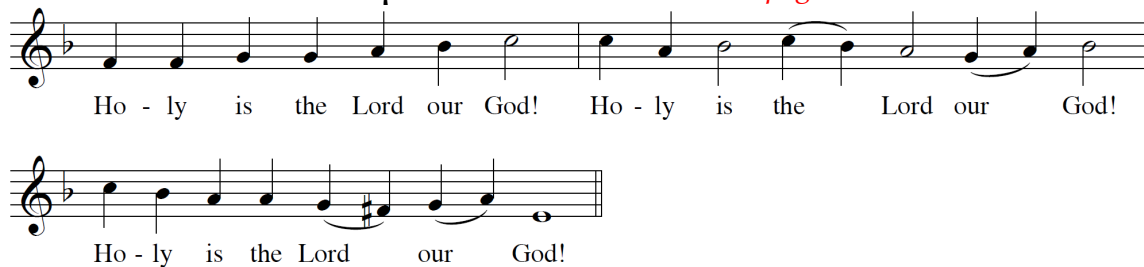


I see a strange and mar - vel - ous mys - te - ry: heav - en is a cave;
the cherubic throne, a vir - gin; the man - ger has be - come the place
in which Christ the in - com - pre - hen - si - ble God lies down. Let us
praise him and ex - tol him.

Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 4



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

Hymns 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.

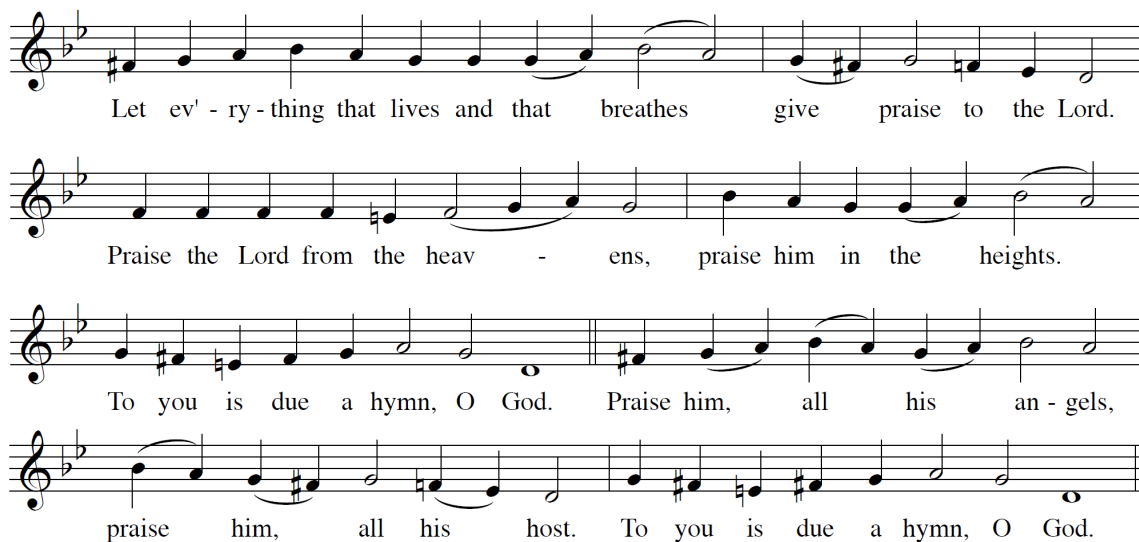
Glory... now and ever ...

Let us praise Adam, Abel, Seth and Enos, Enoch and Noah, Abraham, Isaac and Jacob, Moses, Job and Aaron, Eleazar and Joshua, Barak, Sampson and Jephthah, David and Solomon.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 3



Let ev - ry - thing 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 38.

Stichera (page 40)

The 1st & 2nd of the 3 stichera for the Forefathers (all the rest are omitted):

In place of "Arise, O Lord...":

Cantor (*Tone 2*): Blessed are you and praiseworthy, O Lord,
the God of our fathers, and glorious forever is your name.

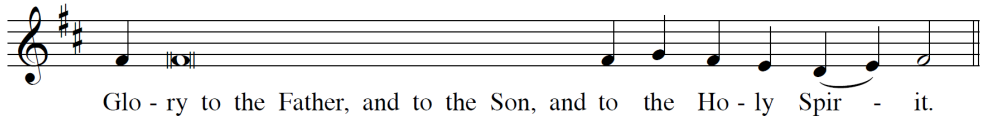
Let us all celebrate * the memory of the venerable Forefathers; * and let us praise their holy and God-pleasing lives, ** for which they are exalted.

In place of "I will praise you...":

Cantor (*Tone 2*): For you are just in all that you have done for us.

The young men extinguished the power of the fire. * They danced inside the furnace, ** and they extolled God, the all-powerful One.

Cantor (*Tone 7*):



Come, let us faithfully celebrate * the annual memory of the Fathers who preceded the Law: * Abraham and all those with him. * Let us worthily venerate the tribe of Judah. * With Daniel let us exalt, as a symbol of the Trinity, * the youths who extinguished the flame in the furnace. * Let us carefully heed the sayings of the prophets. * With Isaiah, let us cry out in a loud voice: * Behold, the Virgin shall be with child and give birth to a Son, * and they shall call him Emmanuel, * a name which means: God is with us.

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