

Sunday Matins Propers

Sunday before Christmas ~ Sunday of the Ancestors

Christmas Eve ~ December 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*):

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

Troparion of the Ancestors – *Tone 2*

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

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

Christ our God, save our souls.

Cantor (*Tone 4*):

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

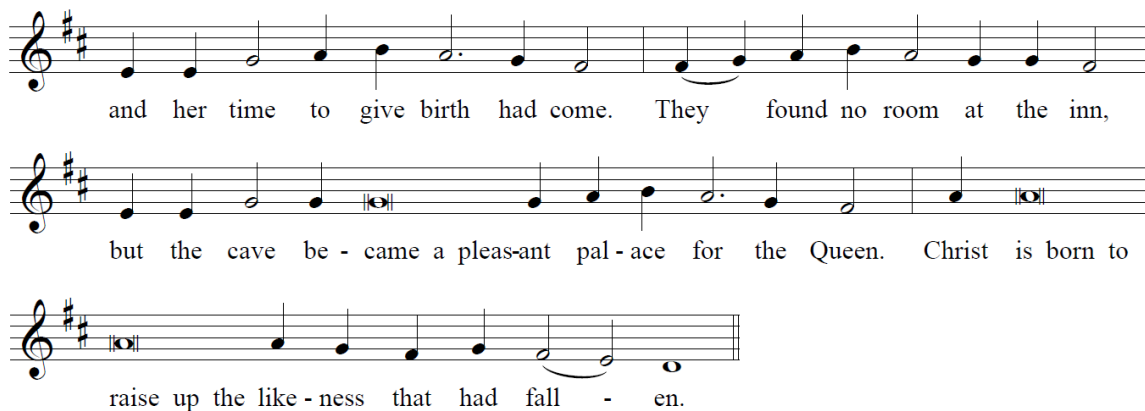
Only on

December 24th:

Troparion of the Vigil – *Tone 4*

At that time, Mar-y regis-tered in Beth-le-hem with the el-der Joseph, who was of

the house of Da - vid. She had con-ceived with-out seed and was with child,



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)

If this Sun. falls on Dec. 24, we chant this Sedalion after the 1st chanting of the Psalter, in Tone 4:

In the Ancestors, O God, * you mystically foretold the theophany of God * which would come to pass on earth, * the mystery of your pre-eternal Son from the Virgin * in Abraham, Isaac, and Jacob, * Judah and the rest, * in Jesse and David and all the prophets, * who prophesied in the Spirit the appearance of Christ in Bethlehem, ** calling out to all those on earth.

The repetition of this Sessional Hymn and the 2nd chanting of the Psalter are omitted & Matins continues with Ps. 118 on page 17, followed by Hosts of Angels on page 18.

Hypakoe (page 21)

Instead of the Hypakoe, the following Sessional Hymn in 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 unto those who celebrate your holy memory with love.

Cantor (Tone 8):

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

A - rise, then, Lord! My God, lift up your hand! The Lord is
King for - ev - er and ev - er, for - ev - er! The Lord is King
for - ev - - - er.

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

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

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 6

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

Odes 1-4 are omitted & the Canon 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!

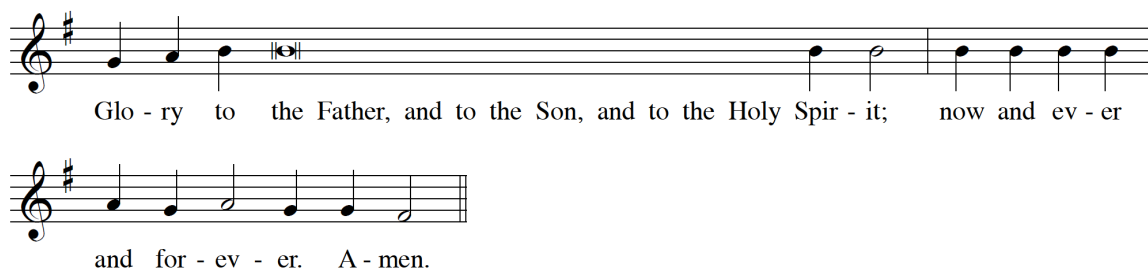
Let us honor today the divine Daniel, of the race of Abraham, the first-fruit of the fathers, as a leader of the Law and of grace; for, as a prophet of God, he foretold the advent of Christ from the Virgin, awaiting beforehand the divine nativity.

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.

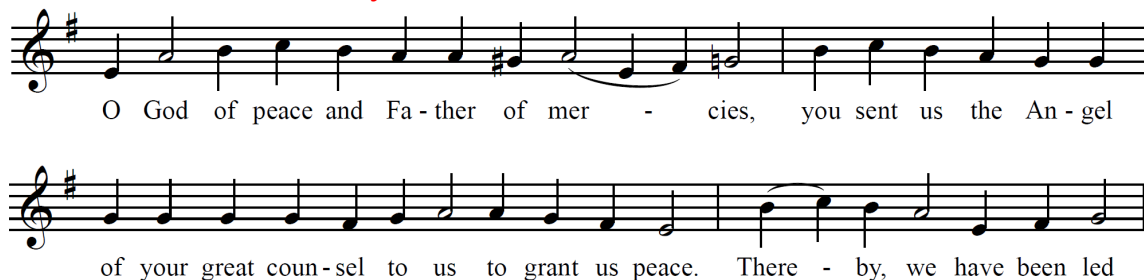
Refrain: Holy Ancestors, pray to God for us!

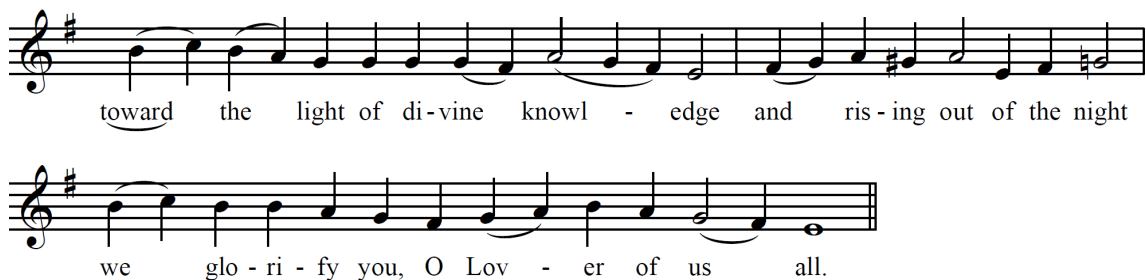
Through the Spirit, Daniel closed the mouths of the wild beasts in the pit; and, through grace, the children of Abraham quenched the strength of the fire. And, saved from corruption, they proclaim Christ Who is born of the Virgin, entreating Him as the Redeemer of our salvation.



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!

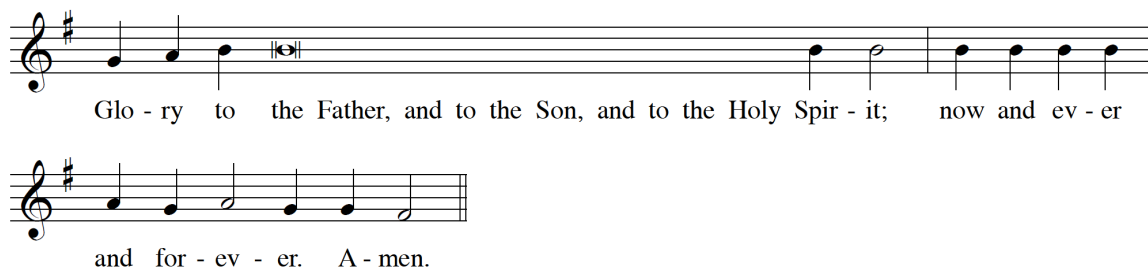
Hospitable was the nature and exalted was the faith of Abraham the forefather. Wherefore, receiving in image the divine mystery, he rejoiced, and, running before Christ, he now rejoices exceedingly.

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.

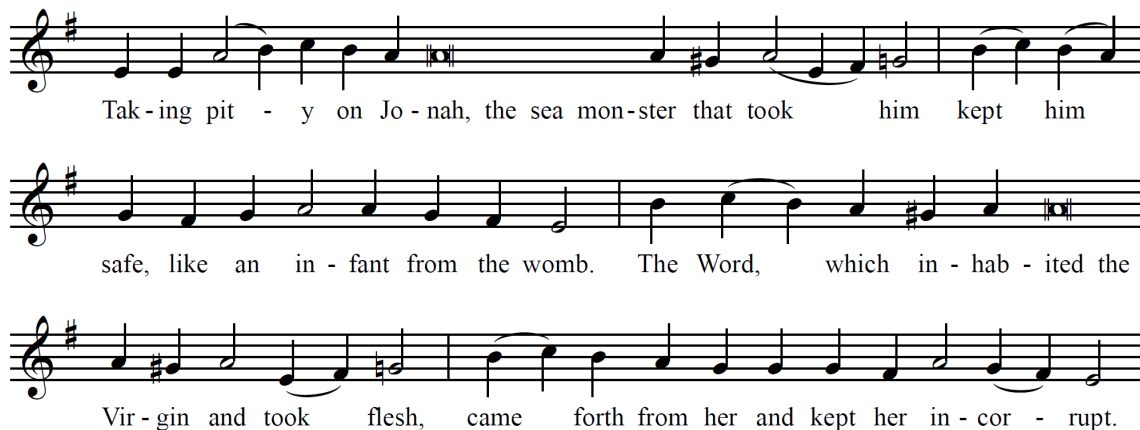
Refrain: Holy Ancestors, pray to God for us!

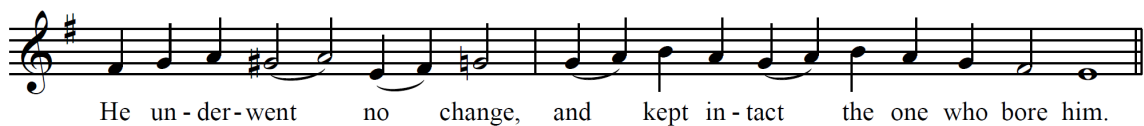
Daniel the prophet, once closing the mouths of the lions in the pit, showed in a godly manner that through the coming of Christ the savagery of the world would be in harmony with divine peace.



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

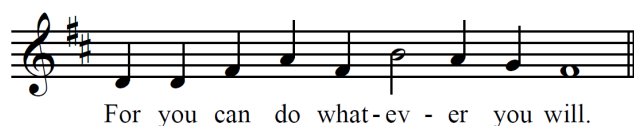
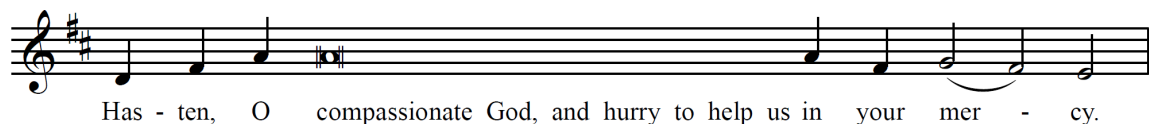
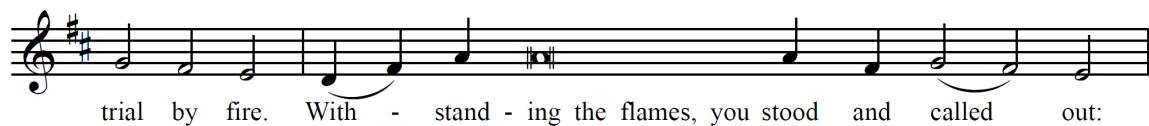
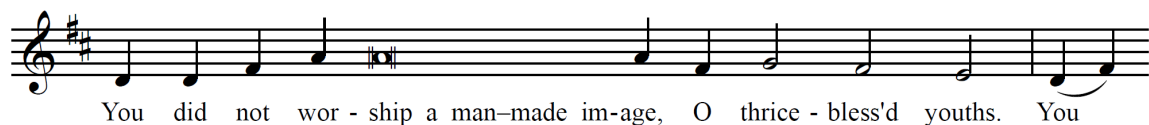




Matins continues with the Small Litany on page 33.

Kontakion & Ikos (page 34)

Kontakion of the Ancestors - Tone 6



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.

Ode 7

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!

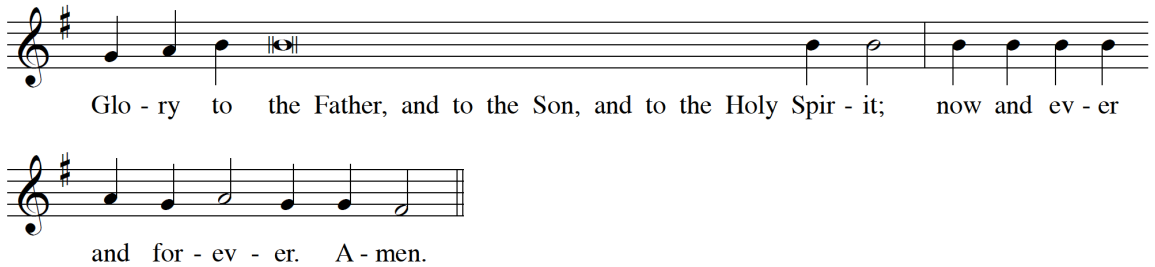
O father Abraham, founder of your race, having begotten Christ in the flesh, you are clearly revealed by the Spirit to be the father of the nations, unto the salvation of us who chant: O God, our Redeemer, blessed are you!

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!

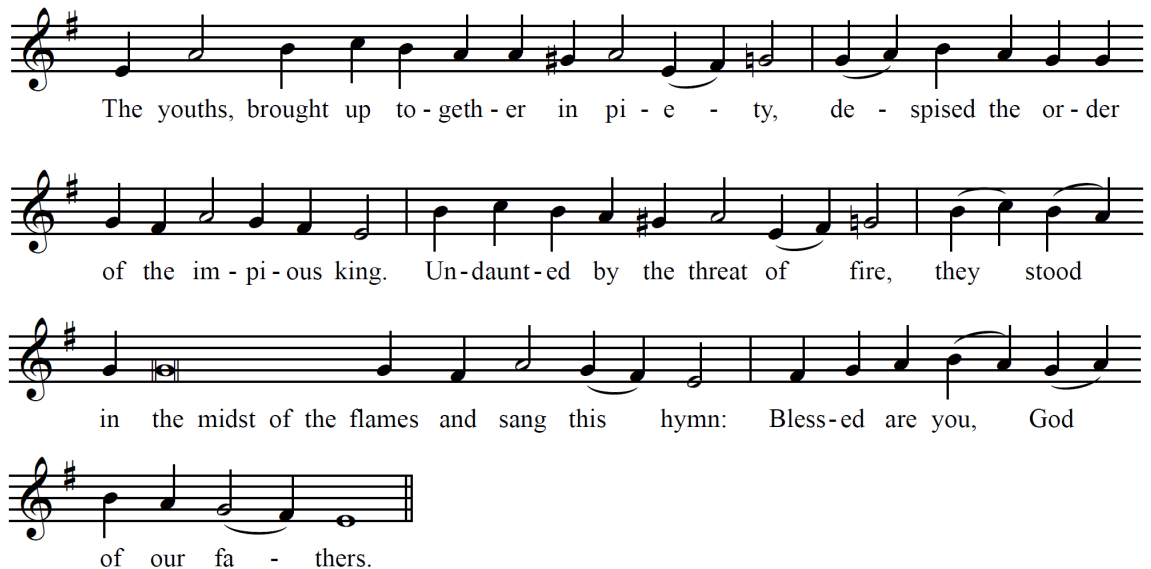
Refrain: Holy Ancestors, pray to God for us!

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.

Troparia of the Ancestors:

Refrain: Holy Ancestors, pray to God for us!

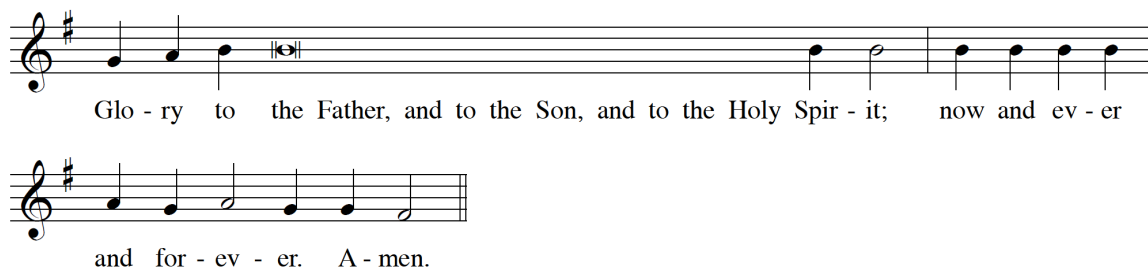
Celebrating the feast of the fathers who lived before the Law, let us honor Christ, Who, in a godly manner, is begotten from them in the flesh; for Abraham, Isaac and Jacob, who, through faith, proclaimers of the Spirit and grace, have been revealed to be the foundation of the prophets and the Law.

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.

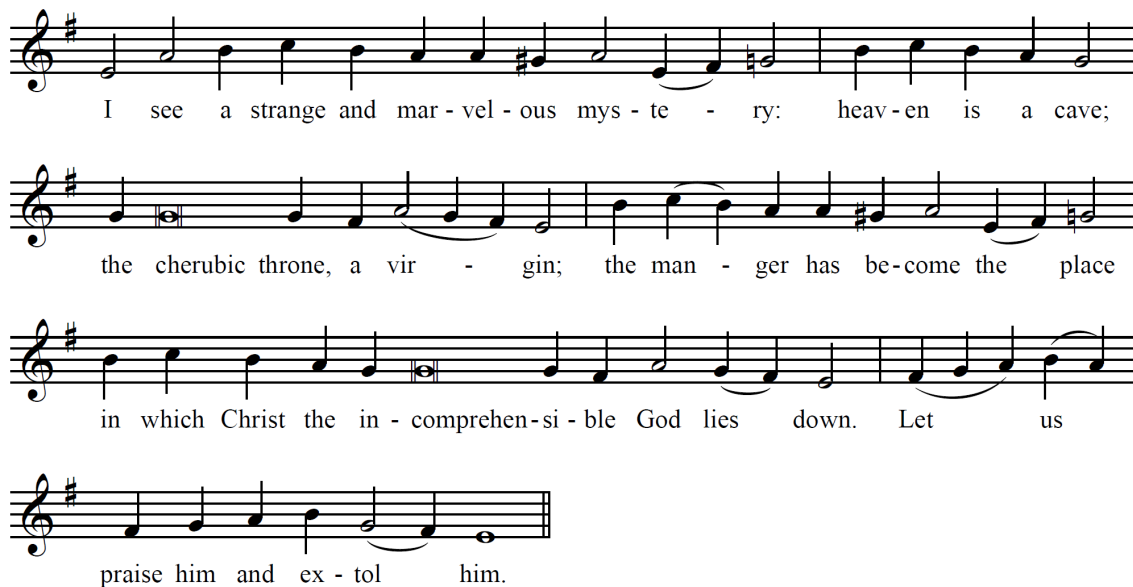
Refrain: Holy Ancestors, pray to God for us!

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!

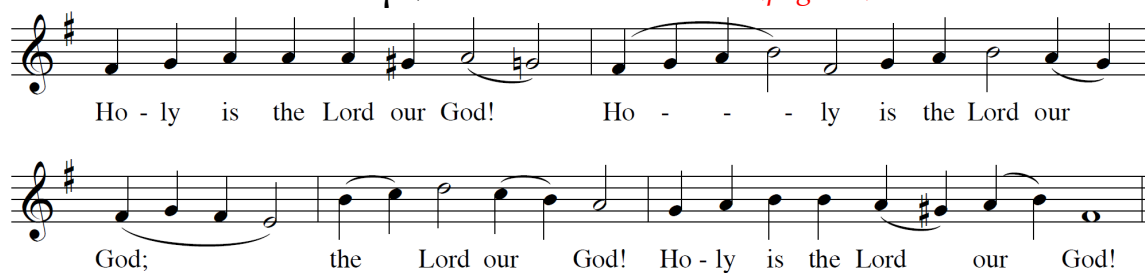
Katavasia 9 of the Nativity of the Lord



Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 5



Hymn of Light† (page 37)

If this Sunday falls on the 24th day of December, the Exapostilarion of the Resurrection is not chanted, but is replaced by this one to the Fathers:

From the seed of Abraham and the divine forefather David is the Word without beginning is brought forth. Of old he wondrously saved the youths equal in number to the Trinity by the descent of the Angel into the fire, and he transformed the lament of the myrrh-bearers into joy.

Glory... now & ever...

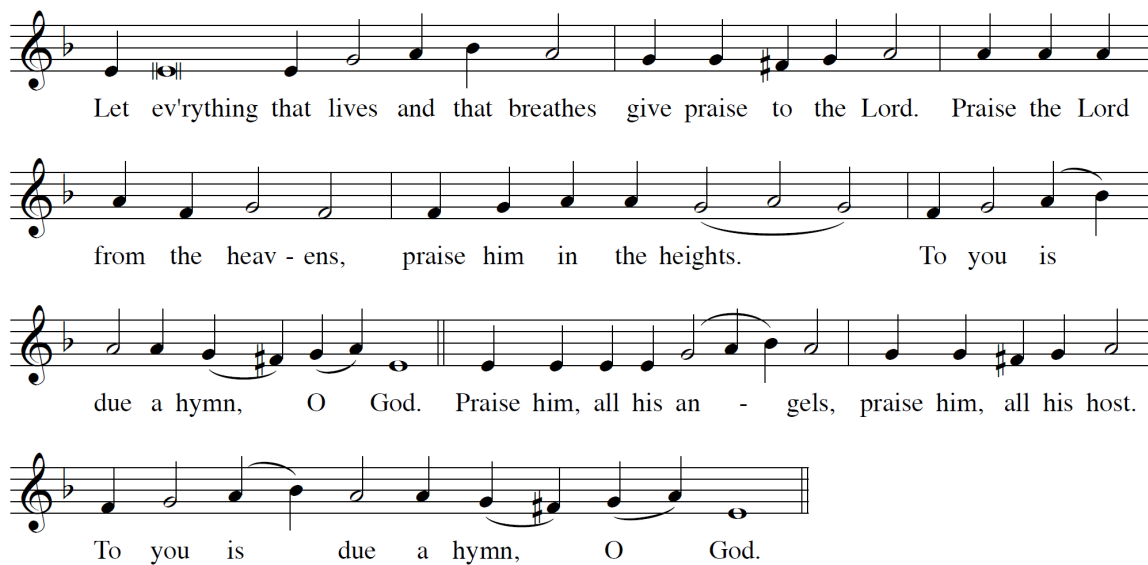
After December 19th, the following:

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

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 4



Let ev'rything that lives and that breathes give praise to the Lord. Praise the Lord
from the heav - ens, praise him in the heights. To you is
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 following versicles are used instead of the usual last two resurrectional versicles.

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

Cantor *(Tone 4) in place of "Arise, O Lord..."*:

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

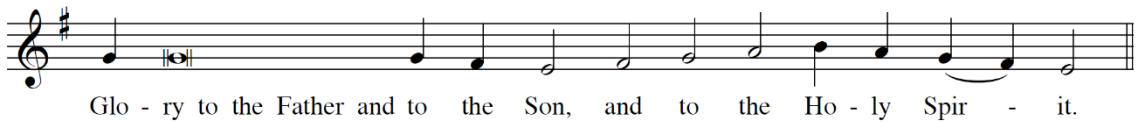
The proclamation of Isaiah is fulfilled! For, lo! the Virgin bears in her womb the Incomprehensible and Indescribable One in the flesh, and she comes most gloriously to receive God. Make ready, O Bethlehem! For it is the King's pleasure that you became his abode. O manger, receive Christ wrapped as a babe, Who in His goodness wishes to loose the bonds of man's offenses.

Cantor (*Tone 4*) in place of “I will praise you, Lord...”:

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

Enrolled with slaves, the Master wished to thoroughly erase the handwriting of our transgressions and to enter in the Book of the Living all who had been slain by the thievery of the serpent. And the Virgin bears you, who bears all things, who are wrapped in mortal flesh and have been well-pleased to dwell in a little cave. Marveling at your might, the heavenly choirs of angels and the godly shepherds praised you who are born.

Cantor (*Tone 8*):



The compilation of the teachings of the Law reveals the divine birth of Christ in the flesh as being from those who, before the Law, proclaimed the glad tidings of grace to those who lived beyond the Law. Wherefore, in that this birth is the means of deliverance from corruption, for the sake of the resurrection they declared to the souls held fast in Hades: O Lord, glory to you!

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