

Matins Propers

Sunday of the Forefathers

between December 11th through December 17th

in the 5th Tone with the 8th Resurrection Gospel on the 30th Sunday after Pentecost

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,
now and ev - er and for - ev - er. A - men.

The musical notation is written on two staves in G major (one sharp). The first staff contains the melody for "Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it," and the second staff contains the melody for "now and ev - er and for - ev - er. A - men." The melody is a simple, melodic line with a final cadence.

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 is written on five staves in G major. The melody is a simple, melodic line with a final cadence. The lyrics are written below the staves, with hyphens indicating syllables that span across 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 15

Preserve me, God, I take refuge in you. I say to you Lord: "You are my God. My happiness lies in you alone." To all the saints in his land, the Lord has shown all the wonders of his

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

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

People: Now and ever and forever. Amen.

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

Matins continues with the Small Litany on page 10.

Sessional Hymn (page 11)

the Theotokion of the 1st set of Sessional Hymns:

Re-joyce, O ho - ly moun-tain which the Lord as-cend - ed! Re-joyce,

O liv-ing bush, un - con-sumed by the fire! Re-joyce, on - ly bridge reach-ing

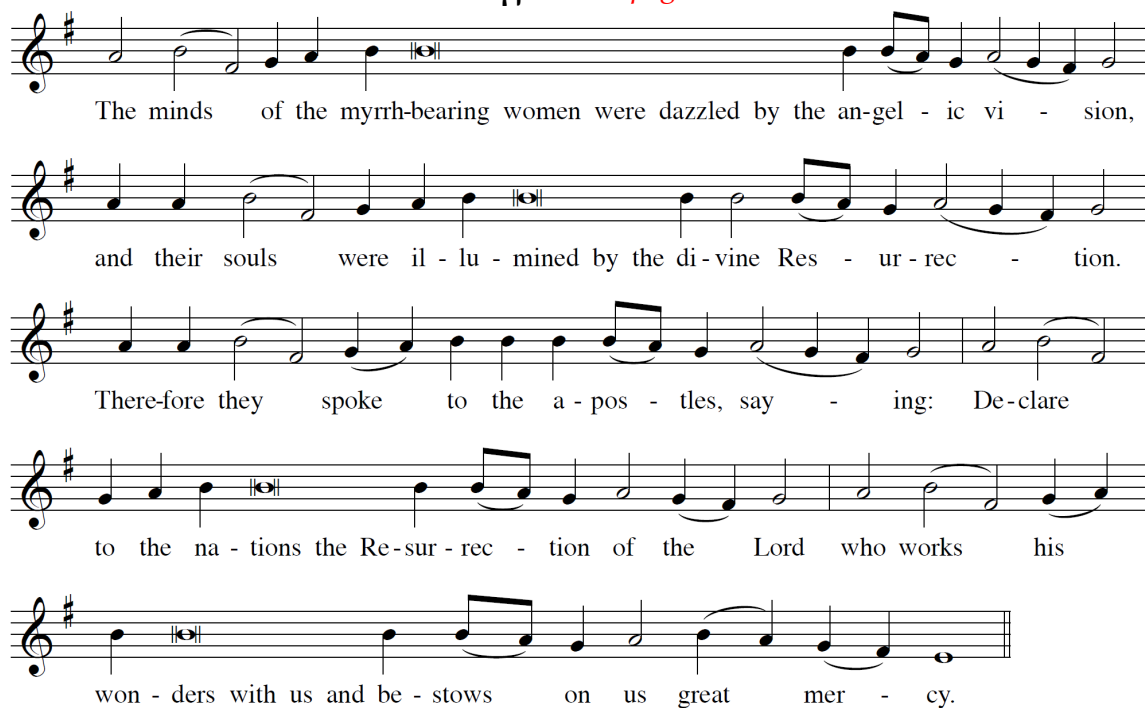
from the world to God and lead-ing the dead to e - ter - nal life!

Re-joyce, O pure one free of cor-rup - tion; you gave birth with-out the

aid of man to the Sav - ior of the world!

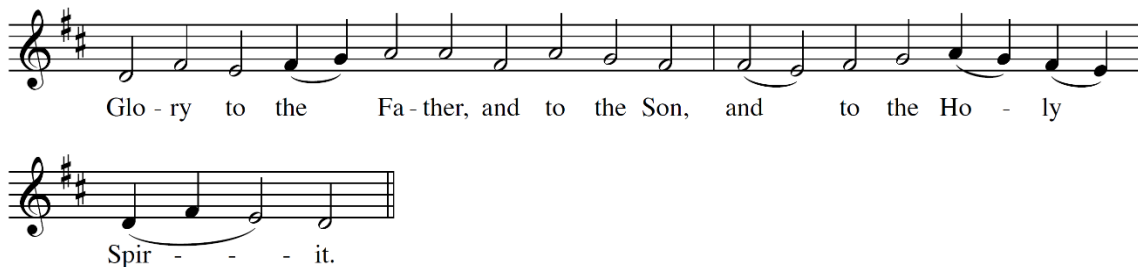
Matins continues with the Polyeleos on page 12.

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



The minds of the myrrh-bearing women were dazzled by the an-gel - ic vi - sion,
and their souls were il - lu - mined by the di - vine Res - ur - rec - tion.
There-fore they spoke to the a - pos - tles, say - ing: De - clare
to the na - tions the Re-sur - rec - tion of the Lord who works his
won - ders with us and be - stows on us great mer - cy.

Cantor (Tone 8):



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

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.

Cantor (Tone 8):



Theotokion

Like the widow who gave two mites as an offering, * I offer you the praise of thanksgiving,
 * which is your due, O Lady, for all your gifts; * for you are a shelter and an aid, * always
 rescuing me from perils and tribulations. * Therefore, delivered from those who afflict me,
 * as from the midst of a burning furnace, * I cry out to you with all my heart: * O Theotokos,
 help me. * Entreat Christ God to remit my transgressions, ** for I, your servant, have you
 as my hope.

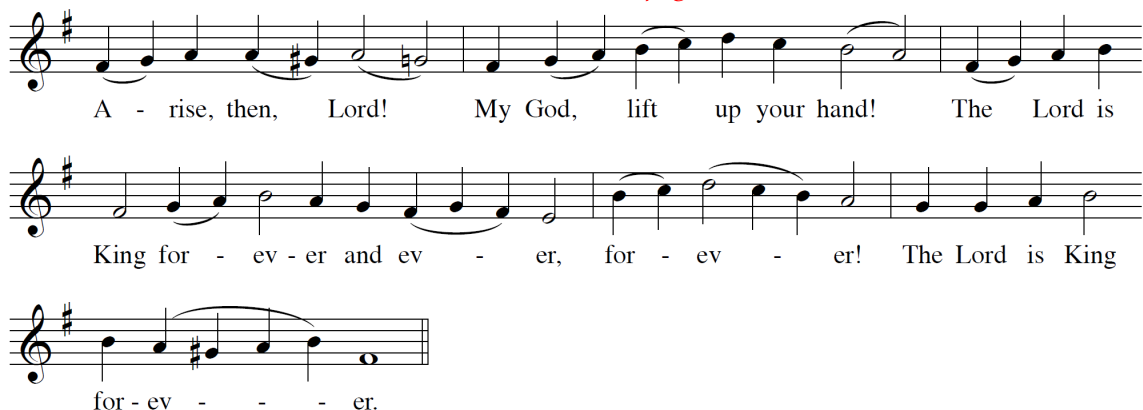
Stepenna (page 21)

The Stepenna (Gradual Hymns) are omitted.

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

Prokeimenon (page 22)

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

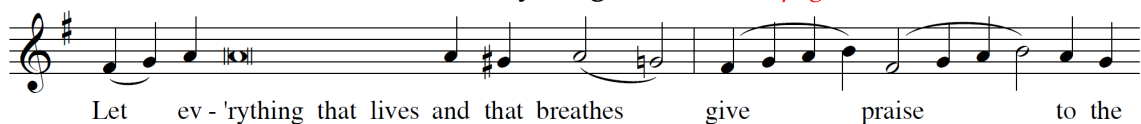


Deacon: I will praise you, Lord, with all my heart;
 I will recall all your wonders.

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

Let everything that lives... (page 22)

Tone 5





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

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

The Hymn of the Resurrection is sung (p. 24) and then Psalm 50 (p. 26).

The usual stichera at Psalm 50 (p. 28) are sung.

The Canon (page 32)

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

The Canon of the Resurrection and Odes 1-4 are omitted.

The Canons of the Three Holy Youths & of the Forefathers continue with Ode 5.

Ode 5

Canon of the Three Holy Youths (Tone 8)

Irmos: O Light never-waning, * why have you turned your face from me * and why has the alien darkness surrounded me, * wretched though I am? * But guide my steps, I implore you * and turn me back towards the light of your commandments.

Refrain: Three Holy Youths, pray to God for us!

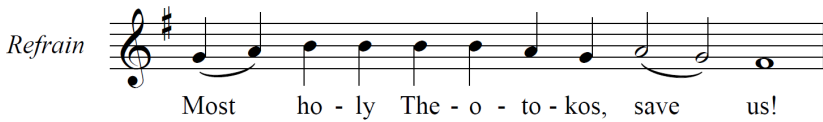
Your favored ones, the great Daniel and the three divinely wise youths, having learned your Law, O Savior, were not rejected; but, having received strength from You, their Benefactor, they virtuously vanquished the tyrants.

Refrain: Three Holy Youths, pray to God for us!

Daniel noetically learned Your mysteries, O Lover of mankind, for, with purity of mind, he beheld You as the King and Judge of all nations, coming as the Son of man upon a cloud.

Refrain: Three Holy Youths, pray to God for us!

Your unity is adorned with more than sapphires, O children, who burned like a golden ray with zeal for piety, and joyfully walked about in the furnace, forming a universal chorus.



Theotokion: The divine Daniel clearly described you as a mountain, O Virgin, and the three youths, beholding the dew-bearing flame, praised with hymns your divine Offspring as the Savior, Creator and Lord.

Canon to the Forefathers

The Irmos is not sung.

Refrain: Holy forefathers, pray to God for us!

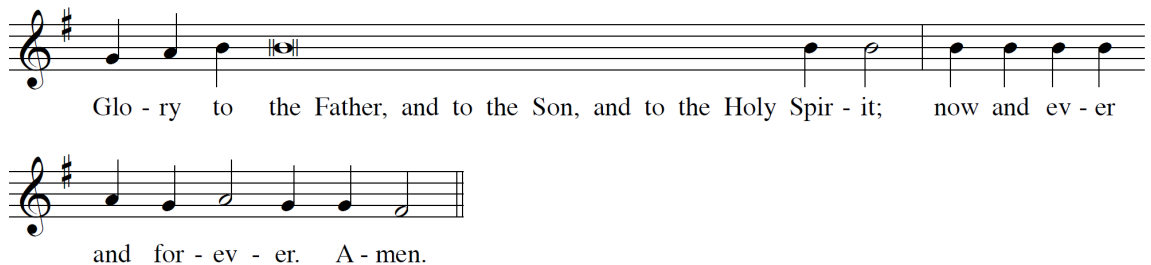
With divine praises let Shem, who received the blessing of his father, be honored; for, shown to be well pleasing before the Lord, he has joined the choir of the forefathers and joyously rests in the land of the living.

Refrain: Holy forefathers, pray to God for us!

As the friend of God, Abraham was deemed worthy to behold the day of his Creator and has been filled with spiritual joy; therefore, honoring his uprightness of mind, we all bless him as a divine forefather of Christ.

Refrain: Holy forefathers, pray to God for us!

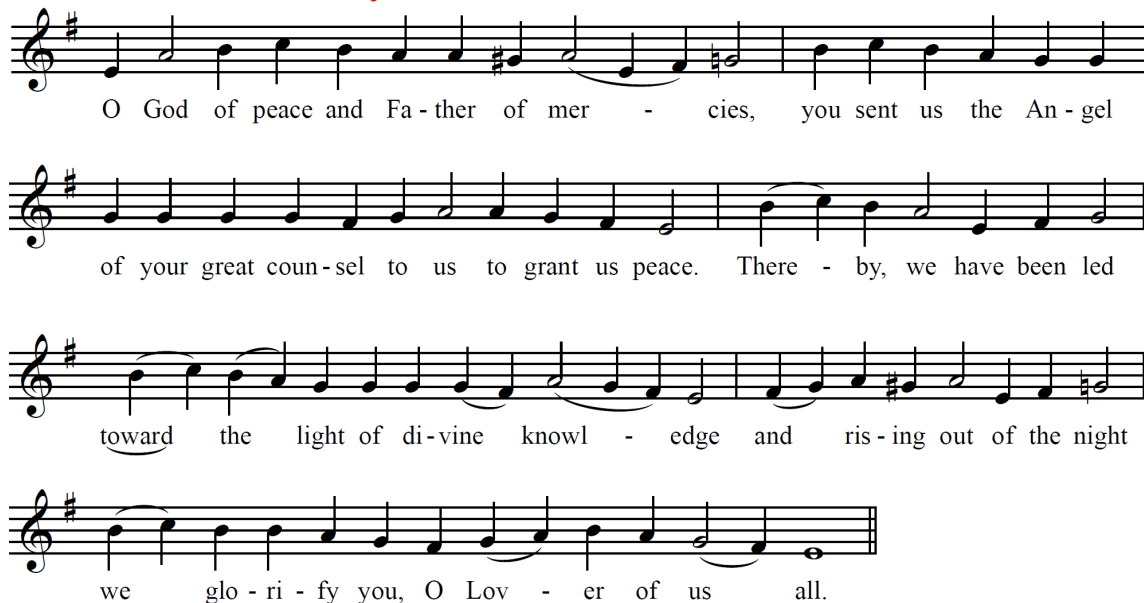
You beheld the Trinity, insofar as that is possible for man and, as a true servant, you offered hospitality, O all-blessed Abraham. For this strange hospitality you received a reward: to be, through faith, the father of countless nations.



Theotokion: He that is full has emptied Himself into the flesh for our sake; the Beginningless One received a beginning; He that is rich beggared Himself; He that

is the Word of God lay like a babe in a manger of dumb beasts, accomplishing the restoration of all who have existed throughout the ages.

Katavasia 5 of the Nativity of the Lord



Ode 6

Canon of the Three Holy Youths

Irmos: The abyss of my sins and the storm of my transgressions * disquiet me and thrust me down into the depths of despondency; * but You stretch forth Your mighty arm unto me as You did to Peter, * and save me, O my Guide.

Refrain: Three Holy Youths, pray to God for us!

Having mastered the passions of the soul by the power of the Word, you became governors in the lands of the Chaldean peoples, for virtue knows to give honor to those who have acquired her, O wise descendants of David.

Refrain: Three Holy Youths, pray to God for us!

Daniel of old, vested in life-bearing mortality, slew with food the most wicked serpent, which the Chaldeans impiously held to be a god; and wisely did he also slay the impious priests.

Refrain

Theotokion: O Theotokos, Virgin and Mother, implore the Judge, your Son, the Redeemer from evils, that by your supplications He be merciful to me on the Day of Judgment; for on you alone do I place all my trust.

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 favorite of the God of all. Wherefore, he wrestled with an angel, beholding the mind of God was called a god, and, sleeping, saw the divine ladder, whereon God, Who put on our flesh in His goodness, established Himself.

Refrain: Holy forefathers, pray to God for us!

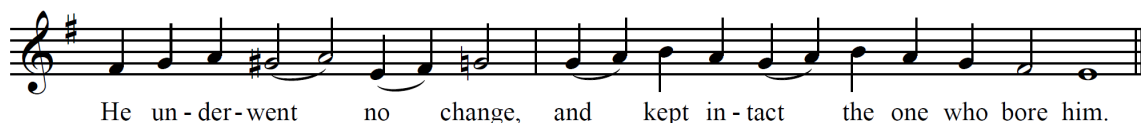
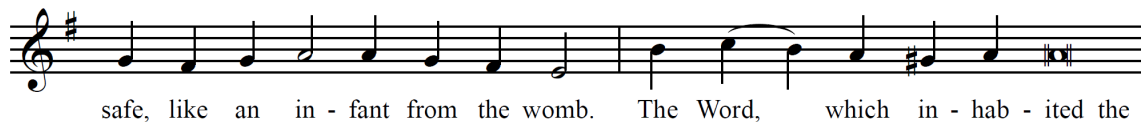
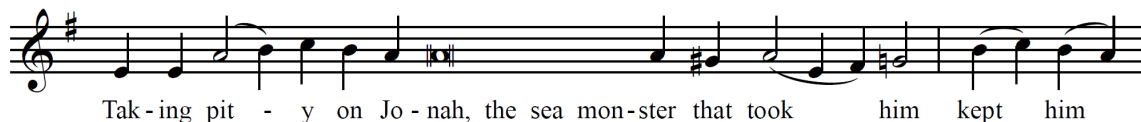
Loving obedience to his father, and cast into a pit, Joseph was sold, thus becoming an image of Christ, who was slain and placed in a tomb. And he became dispenser of the grain of Egypt, being chaste and righteous, and a most true governor of the passions.

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: He who 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.

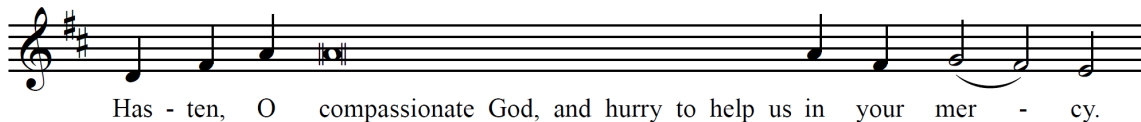
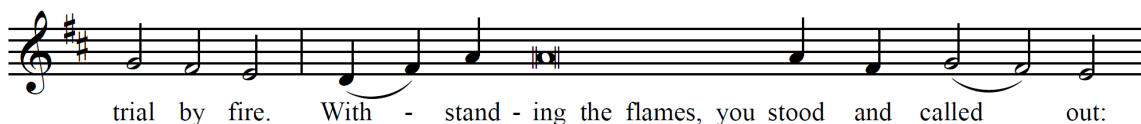
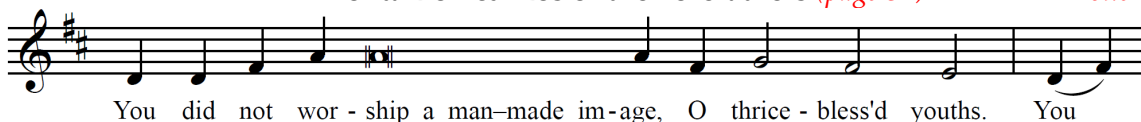
Katavasia 6 of the Nativity of the Lord



Matins continues with the Small Litany on page 33.

Kontakion & Ikos of the Forefathers (page 34)

Tone 6



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 is omitted, and the Canon continues with Ode 7.

Ode 7

Canon to the Three Youths

Irmos: In Babylon, the pious youths did not worship the golden image, * but, bedewed in the midst of the fiery furnace, they chanted a hymn, saying: * O supremely exalted God of our fathers, blessed are you!

Refrain: Three Holy Youths, pray to God for us!

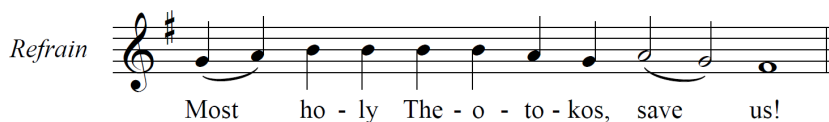
A pious voice sounded forth unto the Almighty from the midst of the fire, for the divine Azariah, forming a choir, chanted a hymn, saying: Blessed is the God of our fathers!

Refrain: Three Holy Youths, pray to God for us!

The harp of the youths theologized concerning the Almighty, the God of all, and unto Him that appeared to them openly in the furnace they chanted a hymn, saying: Blessed is the God of our fathers!

Refrain: Three Holy Youths, pray to God for us!

The king, seeing the three children who had been cast into the furnace, beheld, as it were, the form of a Fourth, and he called Him the Son of God and cried out to all: Blessed is the God of our fathers!



Theotokion: Possessed of a mind illumined with divine radiance, O divinely blessed Daniel, you clearly foresaw the Offspring of the Virgin formed by divine images; and you cried aloud: O God of our fathers, Blessed are You!

Canon to the Forefathers

The Irmos is not sung.

Refrain: Holy forefathers, pray to God for us!

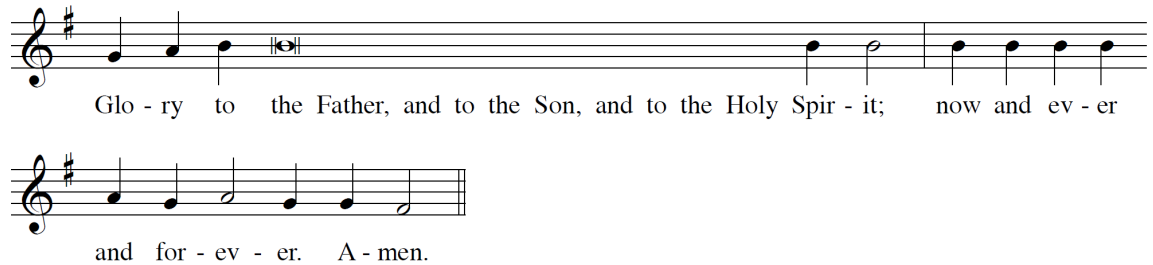
Let Abednego, Shadrach, and Meshach, who quenched the fiery furnace, be praised together with Daniel, who stopped the mouths of the lions, for together they chanted unto Christ: O God of our fathers, blessed are You!

Refrain: Holy forefathers, pray to God for us!

Having lawfully suffered amid temptations and utter tribulations, Job was called the favorite of God, most faithful, meek, guileless, righteous, perfect, blameless, crying aloud: O God of our fathers, blessed are You!

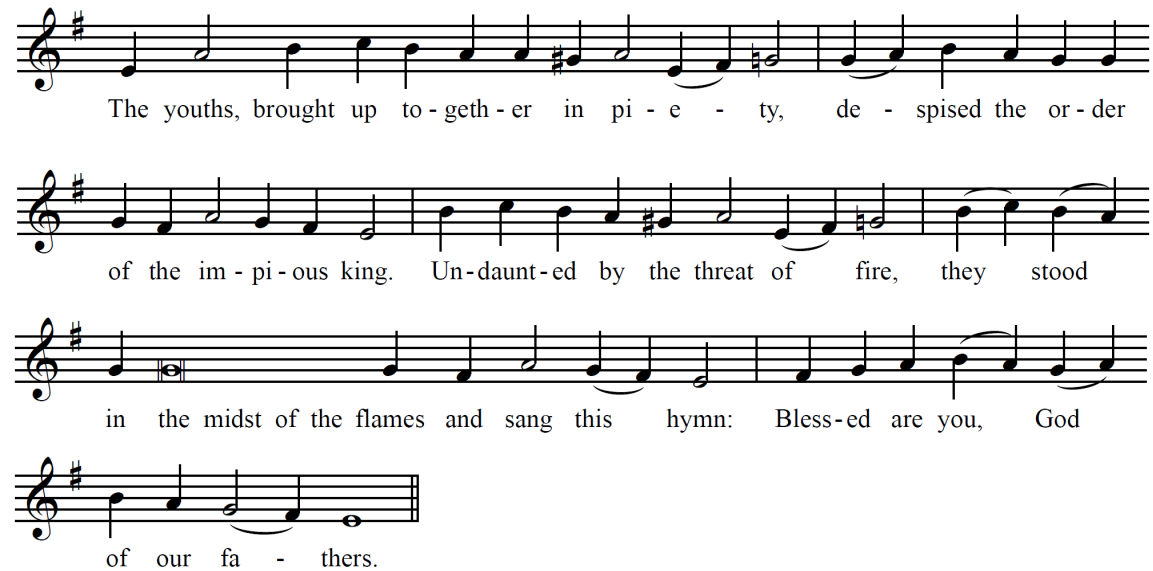
Refrain: Holy forefathers, pray to God for us!

With faith let us honor Moses, Aaron and Hur, praising Joshua and the most sacred Levi, Gideon and Samson, and let us cry aloud: O God of our fathers, blessed are you!



Theotokion: Behold! as the prophet has foretold, she who knows not wedlock has conceived in her womb and manifestly comes to Bethlehem to give birth unto God. To Him let us all chant: O God of our fathers, 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

Canon to the Three Youths

Irmos: Saved by you, O pure Virgin, * we confess you to be truly the Theotokos, * and together with the choirs of the bodiless hosts * we magnify you.

Refrain: Three Holy Youths, pray to God for us!

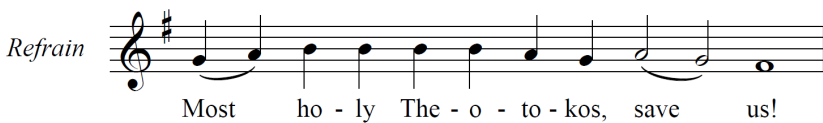
You have attained your desired end, O all-blessed youths, and you stand in the mansions of heaven before Him Who is the greatest of all desires.

Refrain: Three Holy Youths, pray to God for us!

Rejoicing, you have received a sheaf of the tears of your good husbandry, having brought forth the grain of incorruption.

Refrain: Three Holy Youths, pray to God for us!

Radiance has now shone upon you as is proper, and gladness of heart has blossomed forth, for you have made your abode there, from whence grief has fled away.



Theotokion: O Virgin, you halted the spread of death, having given birth unto the Lord, the Bestower of life, Who imparts life unto those who magnify you with faith.

Canon of the Forefathers

The Irmos is not sung.

Refrain: Holy forefathers, pray to God for us!

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

Refrain: Holy forefathers, pray to God for us

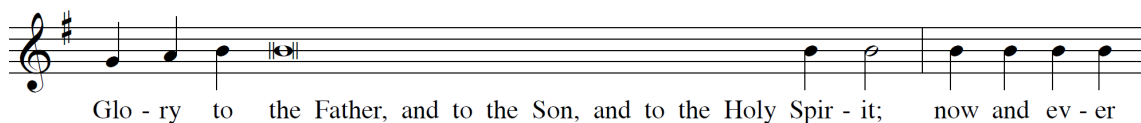
In a sacred manner let us honor the holy children that quenched the furnace, and with them, Daniel the prophet and all that were clearly righteous, who shone forth well before the Law, and under the Law were pleasing to the Lord.

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.

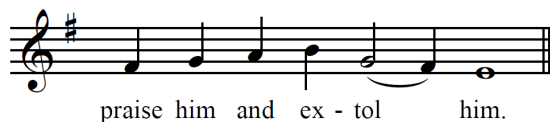
Refrain: Holy forefathers, pray to God for us!

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!



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.

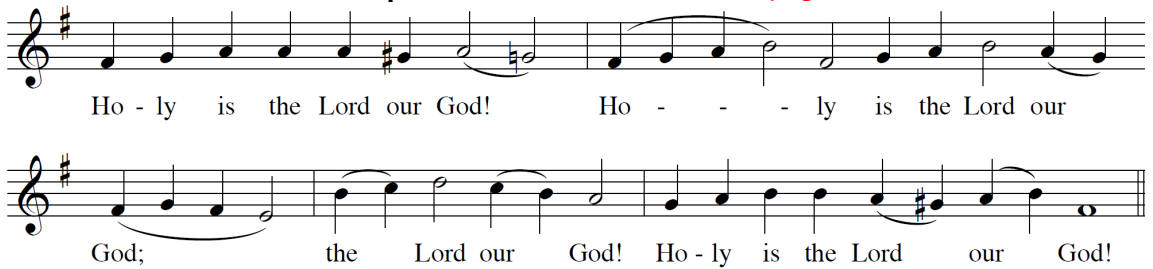
Katavasia 9 of the Nativity of the Lord



Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 5



Hymns of Light (page 37)

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

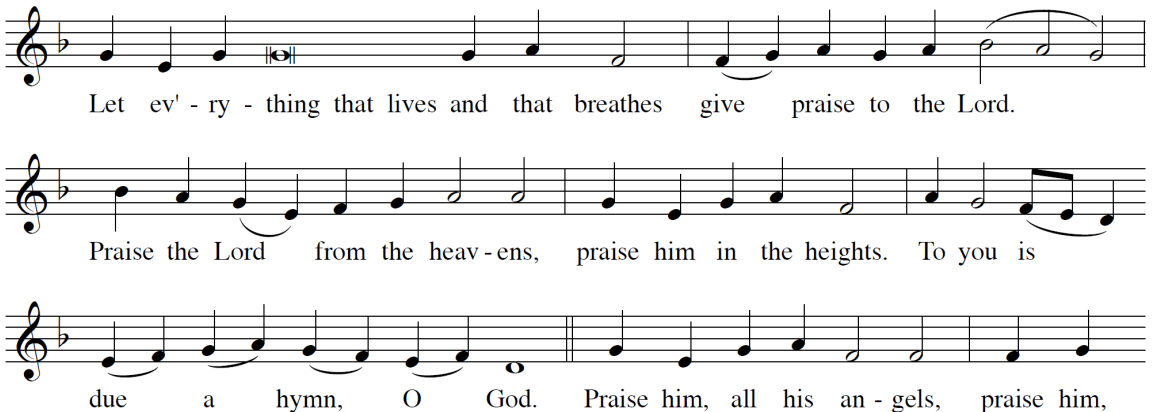
Glory... now and ever ...

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 5





The Psalms of Praise continue with "Praise him, sun and moon..." on page 38.

Stichera (page 40)

The 2nd & 3rd 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.

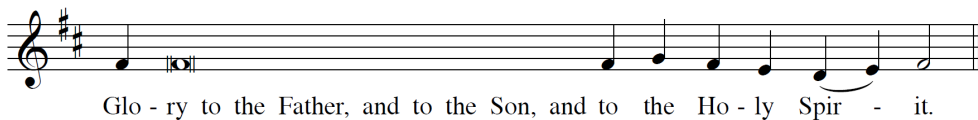
The young men extinguished the power of the fire. * They danced inside
the furnace, ** and they extolled God, the all-powerful One.

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

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

Daniel the prophet was locked in the den * while the lions prowled about,
* but he did not become a victim of their raging appetite.

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.