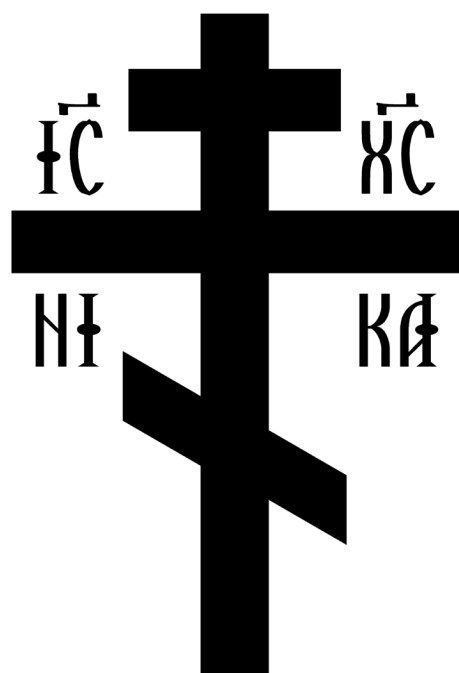




DECEMBER 11-17

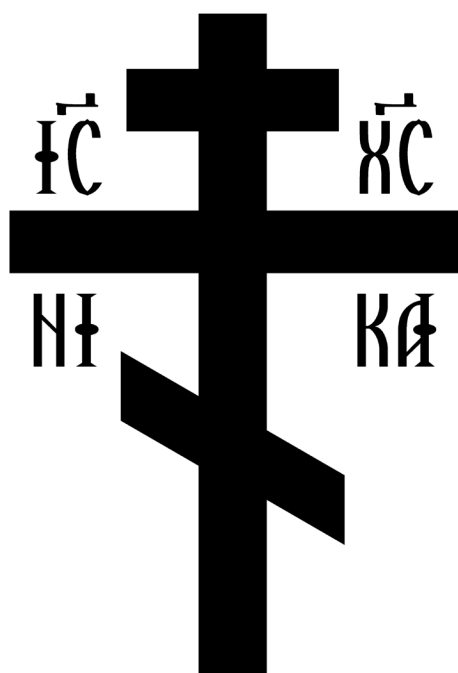
## Music for the Sunday of the Holy Forefathers

Δόμνι εἰγίχη γενίχ μῦρονόεινιχ  
**Holy Myrrh-bearers**  
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

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DECEMBER 11-17

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MMXXIV

*The Menaion of the Orthodox Church, Volume IV*  
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Choral arrangements from  
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*The Sunday of the Holy Forefathers*  
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2024 г. Память обновления храма Воскресения Христова в Иерусалиме



# Music for the Sunday of the Holy Forefathers

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## Great Vespers

### Stichera at Lord, I Have Cried

---

*3 stichera of the Resurrection, 3 stichera of the Resurrection composed by Anatolius*

*Stichos:* Bring my soul out of prison,/ that I may confess Thy name.

*Stichos:* The righteous shall wait patiently for me/ until Thou shalt reward me.

*Stichos:* Out of the depths have I cried unto Thee, O Lord;/ O Lord, hear my voice.

*Stichos:* Let Thine ears be attentive/ to the voice of my supplication.

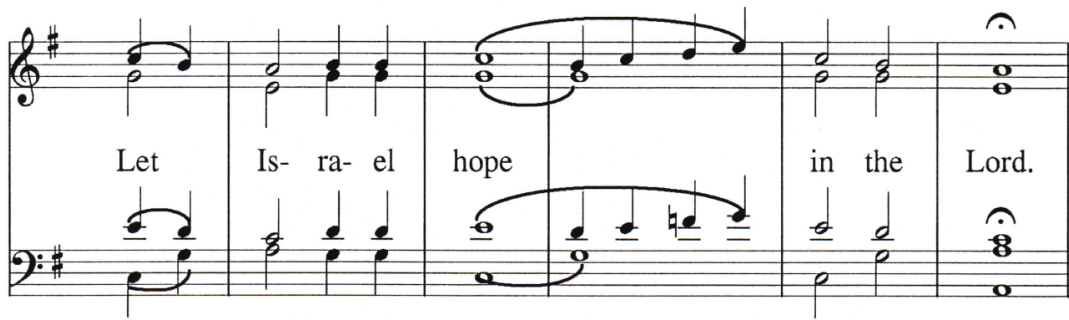
*Stichos:* If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?/ For with Thee there is forgiveness.

*Stichos:* For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word,/ my soul hath hoped in the Lord.

### Tone VIII

*4 stichera of the Forefathers*

*Stichos:* From the morning watch until night, from the morning watch:



Celebrating the memory of the forefathers today,/ O ye faithful,/ let us hymn as mighty and powerful Christ the Deliverer,/ Who exalted them among all nations,/ the Lord Who hath faithfully wrought most glorious miracles,/ and Who hath, through them, shown us a staff of power,/ the pure Mary, the divine Maiden,/ who alone knew not man,/ from whom Christ issued forth as a blossom,/ He Who for all hath put forth life,// the inexhaustible food and eternal salvation.

*Stichos:* For with the Lord there is mercy, and with Him is plenteous redemption:

And He shall redeem Israel out of all his in- i- - qui- ties.

The musical score is written for a two-part setting (Soprano and Bass) in G major. The melody is simple and homophonic, with the Soprano part generally an octave above the Bass part. The lyrics are: "And He shall redeem Israel out of all his in- i- - qui- ties." The music consists of 12 measures. The first four measures are for the words "And He shall redeem Israel out of", and the next eight measures are for "all his in- i- - qui- ties." The final measure ends with a fermata.

O Master, Who delivered the holy youths from the fire and Daniel from the lions' mouths,/ Who blessed Abraham, and Isaac Thy servant,/ and Jacob his son,/ Whose good will it was to become like unto us through their seed:/ our forefathers, that had fallen in the past,/ hast Thou saved by Thy Cross and Resurrection;/ and, having broken the bonds of death,/ with Thyself Thou hast raised all among them, dead of ages past,// who worshipped Thee, O Christ, King of the ages.

*Stichos:* O praise the Lord, all ye nations:

Praise Him all ye peo- - ples.

The musical score is written for a two-part setting (Soprano and Bass) in G major. The melody is simple and homophonic, with the Soprano part generally an octave above the Bass part. The lyrics are: "Praise Him all ye peo- - ples." The music consists of 12 measures. The first four measures are for the words "Praise Him all ye", and the next eight measures are for "peo- - ples." The final measure ends with a fermata.

Rejoicing in the dew of the Spirit,/ the godly youths walked in the midst of the flame as in a light rain,/ mystically imaging forth therein the Trinity and the incarnation of Christ,/ and, as they were wise, they quenched the power of the fire with faith;/ and the righteous Daniel was shown to be a restrainer of lions./ By their prayers be Thou entreated, O Savior Who lovest mankind;/ deliver us from the unquenchable fire of eternity,// and vouchsafe us Thy kingdom, O Lord.

*Stichos:* For He hath made His mercy to prevail over us:

And the truth of the Lord a- bi- deth for- ev- - er.

The musical score is written for a two-part setting (Soprano and Bass) in G major. The melody is simple and homophonic, with the Soprano part generally an octave above the Bass part. The lyrics are: "And the truth of the Lord a- bi- deth for- ev- - er." The music consists of 12 measures. The first four measures are for the words "And the truth of the Lord a-", and the next eight measures are for "bi- deth for- ev- - er." The final measure ends with a fermata.

Thy faithful and holy youths,/ who walked in the furnace of fiery flame as in dew,/ mystically prefigured Thy coming forth from the Virgin,/ which hath showed forth upon us without consuming us;/ and the righteous Daniel, wondrous among the prophets,/ manifestly revealing Thy divine Second Coming beforehand,/ saith: "I have beheld the thrones set up,/ and the Judge seated, and the river of fire flowing."// By their prayers may we be delivered therefrom, O Master Christ.

### Glory, in Tone VI

Glory to the Father, and to the Son, and to the Ho- ly

Spir- it.

### *The composition of Anatolius*

O ye faithful,/ let us praise today all the fathers before the old Law:/ Abraham, the beloved of God,/ and Isaac, who was born according to the promise,/ and Jacob and the twelve patriarchs,/ the most meek David,/ and Daniel, the prophet of desires,/ glorifying with them the three youths/ who transformed the furnace into dew;/ and let us ask remission of Christ God,// Who is glorified in His saints.

*Both now..., and the Dogmaticon in the current tone.*

---

## At Litya

---

*At the Litya, the sticheron of the temple*

### Glory, in Tone I

Musical score for 'Glory, in Tone I'. The score is written for a single melodic line on a five-line staff with a treble clef and a key signature of one sharp (F#). The melody is composed of eighth and quarter notes, with some measures containing rests. The lyrics are: 'Glory to the Father, and to the Son, and to the Ho- ly Spir- - it.' The word 'Spir-' is followed by two measures of rest, indicated by a long horizontal line. The final measure contains the word 'it.' with a fermata over the note. The score ends with a double bar line.

The prophets of great renown,/ resplendent with the rays of divine eloquence,/ are ever blessed,/ and, putting forth the sayings of the Spirit as fruit,/ they preached to all the ineffable nativity of Christ God;/ and having lived a most wondrous life,// they reached the end of their lives in accordance with the Law.

### Both Now, Theotokion, in Tone I

Musical score for 'Both Now, Theotokion, in Tone I'. The score is written for a single melodic line on a five-line staff with a treble clef and a key signature of one sharp (F#). The melody is composed of eighth and quarter notes, with some measures containing rests. The lyrics are: 'Both now and ever, and unto the a- ges of a- ges A- men.' The word 'a-' is followed by a measure of rest, indicated by a long horizontal line. The word 'A-' is followed by a measure of rest, indicated by a long horizontal line. The score ends with a double bar line.

Behold, the prophecy of Isaiah hath been fulfilled,/ for a Virgin hath given birth,/ and after giving birth hath remained a Virgin as before./ For God was born; therefore He began nature anew./ O Mother of God, disdain not the supplications of thy servants,/ which are offered unto thee in thy temple;/ but as thou bearest the Compassionate One in thine arms,/ have pity on thy servants,// and beseech Him that our souls be saved.

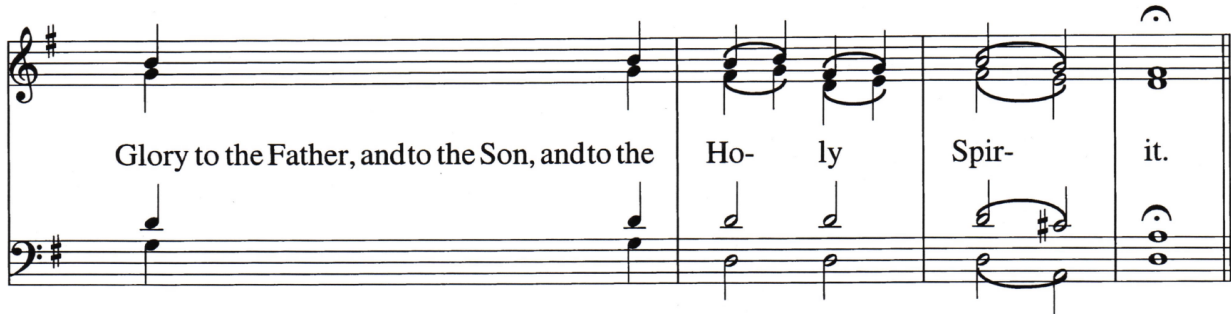
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## At Aposticha

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*The Aposticha stichera from the Octoechos*

### Glory, in Tone III



### *The composition of Germanus*

Come, ye who love the feasts of the Church,/ and with psalms let us praise the assembly of the forefathers:/ Adam, the forefather of us all,/ Enoch, Noah, Melchizedek, Abraham, Isaac and Jacob;/ and, after the Law, Moses and Aaron, Joshua, Samuel and David,/ and with them Isaiah, Jeremiah, Ezekiel, Daniel and the twelve prophets,/ together with Elijah, Elisha and all the rest,/ Zechariah and the Forerunner;// who all preached Christ, the Life and Resurrection of our race.

### Both Now, Theotokion, in Tone III



Through the divine Spirit,/ by the will of the Father,/ without seed thou didst conceive the Son of God/ Who hath existed without mother from before the ages,/ and for our sake thou gavest birth in the flesh unto Him/ Who came forth from thee without father;/ and thou didst nurture Him on milk as a babe.// Wherefore, cease not to pray, that our souls be delivered from tribulations.

*Troparion of the Resurrection; Glory..., Both now..., and that of the Forefathers*

### **Troparion of the Forefathers, in Tone II**

---

By faith didst Thou justify the forefathers,/ O Thou who, through them,/ didst betroth Thyself aforetime to the Church/ which was from among the nations./ The saints boast in glory,/ for from their seed hath come a right glorious fruit,/ even she who gave Thee birth./ O Christ God, by their prayers have mercy upon us!



**Matins**  
**At God is the Lord**

---

*The Troparion of the Resurrection, twice; Glory..., Both now..., that of the Forefathers.*

**Troparion of the Feast, in Tone II**

---

By faith didst Thou justify the forefathers,/ O Thou who, through them,/ didst betroth Thyself aforetime to the Church/ which was from among the nations./ The saints boast in glory,/ for from their seed hath come a right glorious fruit,/ even she who gave Thee birth.// O Christ God, by their prayers have mercy upon us!

**After the Polyeleos**

---

*The Hypacoï of the tone, and these Sessional hymns of the Forefathers*

**Sessional Hymns of the Forefathers**

*Tone VIII, Special Melody: Of Wisdom...*

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

*Glory..., Both now..., Theotokion*

Like the widow who gave two mites as an offering, I offer thee the praise of thanksgiving which is thy due, O Mistress, for all thy gifts; for thou art shown to be a shelter and aid, ever rescuing me from perils and tribulations. Wherefore, delivered from those who afflict me, as from the midst of a burning furnace, I cry out to thee with all my heart: O Theotokos, help me, entreating Christ God to grant me remission of transgressions, for I, thy servant, have thee as my hope.

---

## The Canon

---

### Ode I

*Canon of the Three Holy Youths and Daniel the Prophet, the acrostic whereof is: "I hymn the three youths and the great Daniel," the composition of Theophanes, in Tone VIII*

*Refrain:* O Holy Forefathers, pray to God for us.

Let us glorify the Word Who is without beginning, Who as befitteth God was begotten of the Father before all ages and was visible as a figure to the youths in the furnace.

The right noble youths, resolutely reviling the words of the ungodly tyrant, did not wish to defile themselves with the food of the iniquitous like the Chaldeans.

Nourished in soul by the word of God and in body with foods which grew of themselves, they showed themselves to the king as more comely of countenance than those who were fed with coarse foods.

*Theotokion:* The venom of the serpent, which was bitterly poured into the ears of Eve, dost thou heal, O Maiden, who didst spring forth from David and gavest birth unto the Deliverer.

*Canon to the Holy Forefathers, the acrostic whereof is: "I now offer up fitting praise to the fathers," the composition of Joseph, in Tone I*

*Refrain:* O Holy Forefathers, pray to God for us.

Let us offer up a hymn unto the fathers who shone forth before the Law and under the Law, that, by their upright will, were pleasing unto the Lord and Master Who shone forth from the Virgin, and who now delight in unwaning enlightenment.

Let us honor the first Adam who was honored by the hand of the Creator, and who is the forefather of us all and resteth with all the elect in the tabernacles of heaven.

The Lord and God of all accepted Abel, who offered gifts with a most noble soul; and when he was slain by his brother's murderous hand, He received him into light as a divine martyr.

*Theotokion:* Let us hearken to the divine sayings of those who declare the appearance of Christ; for, lo! of a Maiden who knew not man is He born in a cave, Whose awesome nativity the star which appeared to the astrologers doth proclaim.

## Katavasia — Ode I

Christ is born, give ye glo- ry, Christ com- eth from the hea- - vens,

meet ye Him! Christ is on earth be ye ex- al- ted!

Hymn the Lord, all the earth,

and chant to Him with glad- ness, ye peo- ple,

A musical score for a vocal or instrumental piece. The score is written on two staves, a treble staff (top) and a bass staff (bottom). The key signature is one flat (B-flat). The lyrics are "for He is glor- i- fied!". The melody in the treble staff starts with a half note G4, followed by a half note A4, then a quarter note Bb4, a quarter note A4, and a half note G4. The bass staff provides a harmonic accompaniment with half notes: F3, G3, A3, Bb3, and C4. The piece concludes with a double bar line.

for He is glor- i- fied!

### Ode III

#### *Canon of the Three Holy Youths*

*Refrain:* O Holy Forefathers, pray to God for us.

Having acquired divinely imparted understanding, the children of David kept the laws of their fathers in divinely wise fashion, O Master.

The fire did not consume the most pure bodies of the pious ones, for they were watered with a spiritually nourishing fast.

Wondrously bedewed in the midst of the furnace, the three children chanted the universal and oft chant hymn of praise.

*Theotokion:* That Thou mightest show us a birthgiving from a virgin's body, O Master, Thou savest the youths' virginal bodies in the furnace.

#### *Canon to the Holy Forefathers*

*Refrain:* O Holy Forefathers, pray to God for us.

The zeal of Seth for his Creator is hymned throughout the world, for in his blameless life and spiritual love he was truly pleasing unto Him, and now doth cry out in the land of the living: Holy art Thou, O Lord!

The wondrous Enos trusted in the Spirit and with divine wisdom began to call upon the God and Master of all with mouth, tongue and heart; and having lived on earth in a God-pleasing manner, he received glory.

Let us bless Enoch with sacred utterances, for, having been well pleasing unto the Lord, he was translated in glory, being shown to be greater than death, as it hath been written, since he had been a most earnest servant of God.

*Theotokion:* Now doth the Expectation of the nations come forth from the Virgin, and Bethlehem doth radiantly open the shut gates of Eden, receiving the incarnate Word, Who, in the flesh, was laid in a manger.

### Katavasia — Ode III

To Christ God, the Son Who, be- fore time be- gan,

The first system of musical notation for the Katavasia. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature (C). The melody is written in a simple, homophonic style with eighth and quarter notes, some beamed together. The bass staff provides a harmonic accompaniment with similar note values. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

was begotten in- cor- rup- ti- bly from the Fath- er

The second system of musical notation. It continues the melody from the first system. The treble staff features a prominent half-note chord at the end of the phrase. The bass staff continues with a steady accompaniment. The lyrics are aligned with the notes.

and in latter days with- out seed became incarnate of the Vir- gin,

The third system of musical notation. The melody in the treble staff continues with a series of eighth notes. The bass staff provides a consistent harmonic support. The lyrics are written below the notes.

let us cry a- loud: O Lord, Who hath lift- ed up our horn,

The fourth system of musical notation, which is divided into two measures. The first measure contains the lyrics "let us cry a- loud:" and the second measure contains "O Lord, Who hath lift- ed up our horn,". The melody in the treble staff for the second measure includes a key change to two flats (B-flat and E-flat). The bass staff continues with a similar accompaniment. The lyrics are written below the notes.



### **Hypacoï in Tone II**

The fire was transformed into dew for the children, and the lamentation of the myrrh-bearing women was changed into joy; for an angel ministered in both wonders, transforming the furnace into a place of rest for the former, and announcing the resurrection on the third day to the latter. O Lord, Author of our life, glory be to Thee!

## Ode IV

### *Canon of the Three Holy Youths*

*Refrain:* O Holy Forefathers, pray to God for us.

The most wise Daniel, divinely enlightened in mind, interpreted the dreams of the rulers by divine grace.

The suffering of the youths in the furnace shineth forth with wonders, for they compelled the tyrant to acknowledge Thee, O Almighty One.

The harmonious organs and melodious hymns of music did not distract the valorous ones, and they did not worship the golden image.

*Theotokion:* O all-hymned one, with hymns do the children in Babylon honor thine all-divine Son, Whom they recognized in the furnace.

### *Canon to the Holy Forefathers*

*Refrain:* O Holy Forefathers, pray to God for us.

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

Beholding thy nobility and simplicity of character, God clearly showed thee 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 sensate species, even as He Himself commanded.

With hymns let us piously bless Noah, who preserved the Law of God intact; who among 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 accomplisheth all things.

O blessed Noah, thy memory doth pour forth upon us who honor thee the wine of compunction, which ever gladenneth the hearts and souls of those who, in a pure manner, bless thine honorable character and divine life.

*Theotokion:* Now our Deliverance lieth in the manger and is wrapped in swaddling clothes as a babe. And the magi, kings from the East, come to behold Him, Who hath been born of the pure one, as God and King, and with faith to worship Him with gifts.



## Katavasia — Ode IV

O Christ, Thou Rod of the root of Jes- se

This musical system consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of half notes and quarter notes, with a final half note tied to the next system. The bass staff provides a simple harmonic accompaniment with half notes.

and Flow- er there- of, Thou hast sprung forth from the Vir- gin,

This musical system continues the melody from the first line. It features a treble and bass staff. The treble staff has a key signature of one flat. The melody includes half notes, quarter notes, and a final half note tied to the next system. The bass staff provides a simple harmonic accompaniment with half notes.

from the moun- tain ov- er- shad- owed

This musical system continues the melody from the second line. It features a treble and bass staff. The treble staff has a key signature of one flat. The melody includes half notes, quarter notes, and a final half note tied to the next system. The bass staff provides a simple harmonic accompaniment with half notes.

and densely wooded, and art come forth,

This musical system continues the melody from the third line. It features a treble and bass staff. The treble staff has a key signature of one flat. The melody includes half notes, quarter notes, and a final half note tied to the next system. The bass staff provides a simple harmonic accompaniment with half notes.

in- car- nate of her who knew- eth not man.

O im- ma- ter- i- al Lord and God, Glo- ry to Thy pow- er!

## Ode V

### *Canon of the Three Holy Youths*

*Refrain:* O Holy Forefathers, pray to God for us.

Thy favored ones, the great Daniel and the three divinely wise youths, having learned Thy Law, O Savior, were not rejected; but, having received strength of Thee, their Benefactor, they manfully vanquished the tyrants.

Daniel noetically learned Thy mysteries, O Thou Who lovest mankind, for, with purity of mind, he beheld Thee as the King and Judge of all nations, coming as the Son of man upon a cloud.

Your company is adorned more than with sapphire, O ye 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 thee beforehand as a mountain, O Virgin, and the three youths, beholding the bedewing flame, praised with hymns thy divine Offspring as Savior, Creator and Lord.

### *Canon to the Holy Forefathers*

*Refrain:* O 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 God, he hath joined the choir of the forefathers and doth joyously rest in the land of the living.

As the friend of God, Abraham was vouchsafed to behold the day of his Creator and hath become full of spiritual joy; wherefore, honoring his uprightness of mind, let us all bless him as a divine forefather of Christ.

Thou didst behold the Trinity, insofar as it is possible for man to do; and as a true servant thou didst offer Him hospitality, O all-blessed Abraham. Wherefore, for thy strange hospitality thou didst receive a reward: to be, through faith, the father of countless nations.

*Theotokion:* He Who is full doth empty Himself into the flesh for our sake; the Unoriginate One receiveth a beginning; He Who is rich doth beggar Himself; He Who is the God the Word lieth like a babe in a manger of dumb beasts, accomplishing the restoration of all who have existed throughout the ages.

## Katavasia — Ode V

As God of the world and Father of compassions,

Thou hast sent to us Thine Angel of great Counsel, Who granteth us peace.

Wherefore, guided to the light of knowledge divine,

and rising at dawn out of the night,

we glor- i- fy Thee, Who Lov- est man- kind!

The image shows a musical score for two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one flat (B-flat). The top staff contains a melody with a slur over the last four notes. The bottom staff contains a bass line with a final double bar line. The lyrics are written between the staves: "we glor- i- fy Thee, Who Lov- est man- kind!".

## Ode VI

### *Canon of the Three Holy Youths*

*Refrain:* O Holy Forefathers, pray to God for us.

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

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.

*Theotokion:* O Theotokos, Virgin and Mother, implore the Judge, thy Son, the Deliverer from evils, that by thy supplications He be merciful unto me on the day of judgment; for on thee alone do I place all my trust.

### *Canon to the Holy Forefathers*

*Refrain:* O Holy Forefathers, pray to God for us.

Led up by thy father's obedience to be sacrificed, thou wast plainly an image of the Passion of Christ, O most blessed Isaac. Wherefore, thou wast blessed and didst truly show thyself to be a close servant of God, rejoicing now with all the righteous.

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 in His goodness put on our flesh, established Himself.

Loving goodly submission 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 Who is ever with the Father and the Spirit is known on earth as a little Child. He Who doth enshroud the earth in darkness is wrapped in swaddling clothes and laid in a manger of dumb beasts. Wherefore, rejoicing, we now celebrate the forefeast of His seedless nativity.

## Katavasia — Ode VI

The sea mon- ster spewed forth Jonah, like a babe from the womb,

This musical system consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of quarter and eighth notes, with a phrase of four eighth notes (F4, G4, A4, B4) beamed together. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of quarter and eighth notes, with a phrase of four eighth notes (F3, G3, A3, B3) beamed together.

as it had re- ceived him;

This musical system continues the melody and accompaniment. The treble staff features a half note (F4) followed by a quarter note (G4), then a half note (A4) with a slur over it. The bass staff features a half note (F3) followed by a quarter note (G3), then a half note (A3) with a slur over it.

and the Word, Who made His a- bode with- in the Vir- gin

This musical system continues the melody and accompaniment. The treble staff features a half note (F4) followed by a quarter note (G4), then a half note (A4) with a slur over it. The bass staff features a half note (F3) followed by a quarter note (G3), then a half note (A3) with a slur over it.

and took on flesh passed through her, pre- ser- ving her in- tact.

This musical system continues the melody and accompaniment. The treble staff features a half note (F4) followed by a quarter note (G4), then a half note (A4) with a slur over it. The bass staff features a half note (F3) followed by a quarter note (G3), then a half note (A3) with a slur over it.

For, as He did not suffer corruption,

This block contains the first line of musical notation. It consists of a treble and a bass staff, both in G major (one sharp). The treble staff begins with a G4 half note, and the bass staff begins with a G3 half note. The lyrics "For, as He did not suffer corruption," are written below the staves, with each word aligned under a specific note.

He preserved her who bore Him un-harmed.

This block contains the second line of musical notation. The treble staff features a melody of eighth and quarter notes: G4, A4, B4, A4, G4, F#4, E4, and a final G4 half note. The bass staff provides a harmonic accompaniment with half notes: G3, A3, B3, A3, G3, F#3, E3, and a final G3 half note. The lyrics "He preserved her who bore Him un-harmed." are written below the staves, aligned with the notes.



## Kontakion, in Tone VI

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O thrice-blessed ones,/ who did not honor an image wrought by hands,/ but were defended by the indescribable Essence,/ ye were glorified in your ordeal by fire;/ and standing in the midst of unbearable flame,/ ye called upon God, saying:/ Speed Thou and make haste to our aid, O Compassionate One,// in that Thou art merciful; for what Thou willest, Thou canst do!

*Ikos:* Stretch forth Thy hand whereby of old the warring Egyptians and the embattled Hebrews were tested. Forsake us not, lest death, which thirsteth after us, and Satan, who hateth us, swallow us up; but draw nigh unto us and spare our souls, as Thou once didst spare Thy three children in Babylon, who glorified Thee unceasingly and were cast for Thy sake into a furnace, from whence they cried out to Thee: Speed Thou and make haste to our aid, O Compassionate One, in that Thou art merciful; for what Thou willest, Thou canst do!

## Ode VII

### *Canon of the Three Holy Youths*

*Refrain:* O Holy Forefathers, pray to God for us.

A voice beloved of God sang unto the Almighty from the midst of the fire, for the divine Shadrach, forming a choir, chanted a hymn, saying: Blessed is the God of our fathers!

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

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, thou didst clearly foresee the Offspring of the Virgin represented in divine images; and thou didst cry out: Blessed art Thou, O God of our fathers!

### *Canon to the Holy Forefathers*

*Refrain:* O Holy Forefathers, pray to God for us.

Let Abednego, Shadrach and Meshach, who quenched the fiery furnace, be hymned, together with Daniel, who restrained the onslaughts of the lions, for together they chanted unto Christ: O God of our fathers, blessed art Thou!

Having lawfully suffered amid perils and unmitigated tribulations, Job was called the favorite of God, most faithful, meek, guileless, righteous, perfect and blameless, crying aloud: O God of our fathers, blessed art Thou!

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

*Theotokion:* Behold! as the prophet hath foretold, she who knew not wedlock hath conceived God in her womb and doth manifestly come to give birth in the cave of Bethlehem. To Him let us all chant: O God of our fathers, blessed art Thou!

## Katavasia — Ode VII

The youths raised to- geth- er in pi- e- ty,

This musical system consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

rejecting the com- mand of the im- p'ious one,

This musical system continues the melody from the first line. It features a treble and bass staff with a key signature of one flat. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

feared not the threat of the fire,

This musical system continues the melody from the second line. It features a treble and bass staff with a key signature of one flat. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

but, standing in the midst of the flame, chan- ted:

This musical system continues the melody from the third line. It features a treble and bass staff with a key signature of one flat. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

O God of our fathers,      bles-sed art Thou!

This musical score is written for two staves, treble and bass clef, in a key with one flat (B-flat). The melody is primarily in the treble staff, with some accompaniment in the bass staff. The lyrics are: "O God of our fathers, bles-sed art Thou!". The music concludes with a double bar line and repeat dots.

## Ode VIII

### *Canon of the Three Holy Youths*

*Refrain:* O Holy Forefathers, pray to God for us.

Striving to preserve the nobility of Abraham, ye acquired the foundation of faith and hope which was his very own, O venerable ones, and his patience and endurance of temptations, crying out: Bless ye the Master, O priests! Ye people, exalt Him supremely forever!

Having shone forth as luminaries and made the earth heavenly, and having been illumined with the radiance of piety and having formed a universal chorus, they chant unto the Master Who saved them from perils: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The descendants of David, having youthfully extinguished the fiery furnace and shut the jaws of the lions, rejoicing, now hymn Thee, the Benefactor and King of all, saying: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

*Theotokion:* O all-pure one, the most wise Daniel doth give instruction in the mysteries, and the three divinely wise youths prefigure thy birthgiving, beholding through symbols Him Who hath come forth ineffably from thy womb. Him do the children bless, the priests hymn and the people exalt supremely for all ages!

### *Canon to the Holy Forefathers*

*Refrain:* O Holy Forefathers, pray to God for us.

We celebrate today the divine memory of the honored fathers of 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!

Let us praise the divinely beauteous regiment 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!

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

We bless the Father, the Son, and the Holy Spirit: the Lord.

*Trinitarian:* With threefold utterances let us hymn the most holy Trinity: the unoriginate Father, the Son and the holy and upright Spirit, the Unity of three Hypostases, which every breath doth glorify, and let us cry out: Let all creation bless the Lord, and exalt Him supremely for all ages!

Both now and ever, and unto the ages of ages. Amen.

*Theotokion:* O Christ, Thou hast appeared incarnate of the Virgin's blood at the ineffable words of the archangel, being born in a cave as a perfect Babe in the superabundance of Thy loving-kindness, O Jesus. And the star doth herald Thee from afar to the astrologers, who cry with faith: Hymn and exalt Christ supremely forever!

## We Praise, We Bless

First system of the musical score. It consists of two staves, treble and bass, in G major (one sharp). The melody is in the treble staff, and the bass line is in the bass staff. The lyrics are: "We praise, we bless, we wor- - ship the Lord,". The music features a mix of eighth and quarter notes, with some measures containing chords.

We praise, we bless, we wor- - ship the Lord,

Second system of the musical score. It continues the melody and bass line from the first system. The lyrics are: "praising and supremely exalting Him un- to all a- - ges.". The system ends with a double bar line. The melody concludes with a half note and a fermata, while the bass line ends with a whole note chord.

praising and supremely exalting Him un- to all a- - ges.

## Katavasia — Ode VIII

The dew bear- ing fur- nace showed forth an im- age

This musical system consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of half notes and quarter notes, with a final phrase marked by a slur. The bass staff provides a harmonic accompaniment using chords of half notes and quarter notes.

of a sup- er- nat- ur- al won- der,

This musical system continues the melody and accompaniment. The treble staff features a slur over the final two notes. The bass staff continues with its harmonic accompaniment.

for it burned not the youths whom it had re- ceived;

This musical system continues the melody and accompaniment. The treble staff features a slur over the final two notes. The bass staff continues with its harmonic accompaniment.

nei- ther did the fire of the God- head con- sume the Vir- gin

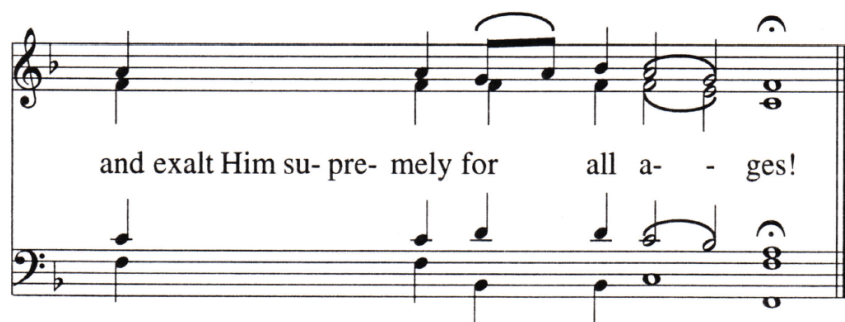
This musical system continues the melody and accompaniment. The treble staff features a slur over the final two notes. The bass staff continues with its harmonic accompaniment.



when it de- scen- ded in- to her womb.



Where- fore chan- ting, we sing: Let all cre- a- tion bless the Lord,



and exalt Him su- pre- mely for all a- - ges!



## Ode IX

### *Canon of the Three Holy Youths*

*Refrain:* O Holy Forefathers, pray to God for us.

Ye have attained your desired end, O most blessed youths, and ye stand in the mansions of heaven before Him Who is the ultimate of all desires.

Rejoicing, ye have received a sheaf of the tears of your good husbandry, having produced the grain of incorruption.

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

*Theotokion:* O Virgin, thou didst halt the spread of death, having given birth unto the Lord, the Bestower of life, Who imparteth life unto those who magnify thee with faith.

### *Canon to the Holy Forefathers*

*Refrain:* O Holy Forefathers, pray to God for us.

By Thy might, O Lord, Thou didst of old make Thy daughters powers: Hannah and Judith, Deborah and Huldah, Jael and Esther, Sarah and Miriam the sister of Moses, Rachel and Rebecca, and Ruth the exceeding wise.

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

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

All creation hath been sanctified by your memory and, keeping festival, doth call out, crying aloud as befitteth a servant: Ever offer entreaty unto the Lord, O blessed ones, that those who praise you well may receive everlasting good things!

*Theotokion:* The Word of the Father, Who hath robed Himself in me, cometh forth from the Virgin and is born in the cave without confusing His divinity and His humanity. Dance thou, O creation, magnifying with thankful voices His most holy condescension which He hath shown forth in His loving-kindness.

## Katavasia — Ode IX

A strange and all glor- i- ous mys- ter- y do I be- hold:

the cave is hea- ven; the Vir- gin, the throne of the cher- u- bim;

the man- ger, the place where- in Christ God,

the In- fin- ite One, lay, Whom chant- ing, we mag- ni- fy!

## Exapostilarion

### *Exapostilarion of the Resurrection*

*Glory..., of the Forefathers*  
*Special Melody: Hearken, ye women...*

Let us praise Ad- - am, A- bel, Seth, and E- nos,

The first system of musical notation is in G major (one sharp) and 4/4 time. The treble clef staff contains a melody with eighth and quarter notes, including some beamed eighth notes. The bass clef staff provides a simple harmonic accompaniment with half and quarter notes.

Enoch, and Noah, Abraham, Is- - sac and Ja- - cob,

The second system continues the melody. The treble clef staff features a mix of eighth and quarter notes. The bass clef staff continues the accompaniment with half and quarter notes.

Mo- - ses, Job and A- - - aron,

The third system continues the melody. The treble clef staff includes a long eighth-note run. The bass clef staff features a half note followed by a long, sweeping slur that spans across the end of the system.

El- e- a- zor and Josh- - - u- a,

The fourth system concludes the melody. The treble clef staff has a long eighth-note run. The bass clef staff features a half note followed by a long, sweeping slur that spans across the end of the system.

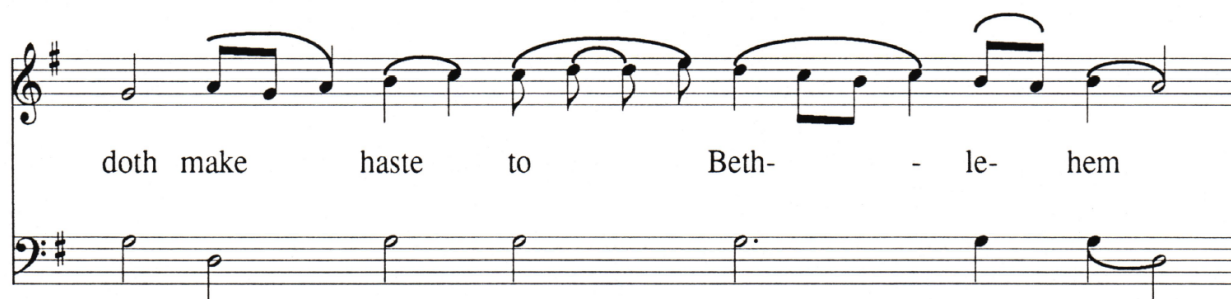
Bar- ak, Samp- son and Jeph- - - thah,

Dav- id and Sol- - - o- mon.

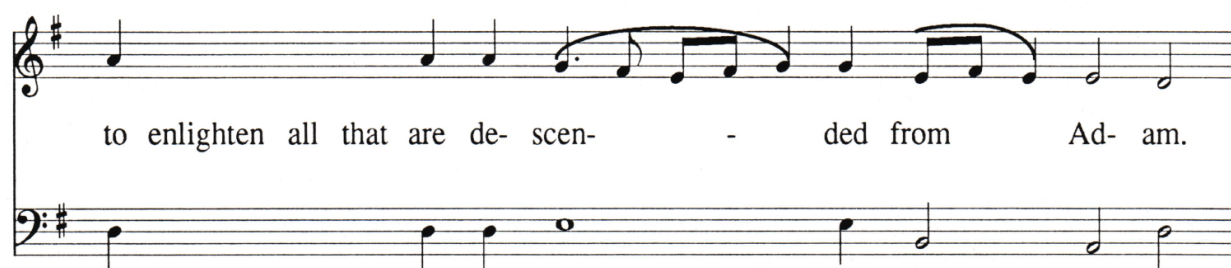
*Both now..., Theotokion*

The great Sun, the Cre- - a- - - tor,

Who shall come forth from the Virgin who knew- - - eth not man,



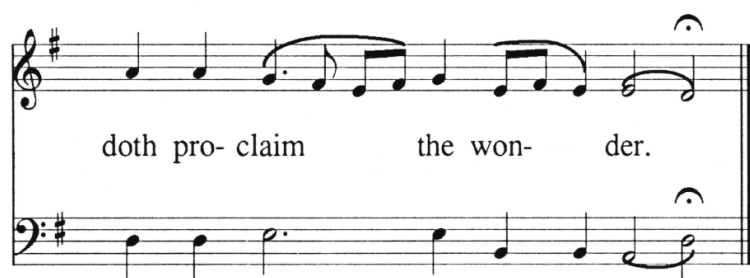
doth make haste to Beth- - le- hem



to enlighten all that are de- scen- - ded from Ad- am.



Where- fore the most ra- 'diant mem- o- ry of the fore- fath- ers



doth pro- claim the won- der.

## Stichera at the Psalms of Praise, in Tone II

*At the Praises, 4 stichera to the Resurrection, and 4 to the Forefathers*

*Stichos:* Praise Him with timbrel and dance:

Praise Him with strings and flute.

Let us all now celebrate/ the memory of the honored forefathers,/ hymning their life which was pleasing unto God,// for Whose sake they have been magnified.

*Stichos:* Praise Him with tuneful cymbals, praise Him with cymbals of jubilation:

Let ev- ery breath praise the Lord.

Let us all now celebrate/ the memory of the honored forefathers,/ hymning their life which was pleasing unto God,// for Whose sake they have been magnified.

*Stichos:* Blessed art Thou, O Lord, the God of our fathers:

And praised and glorified is Thy name unto the a - ges.



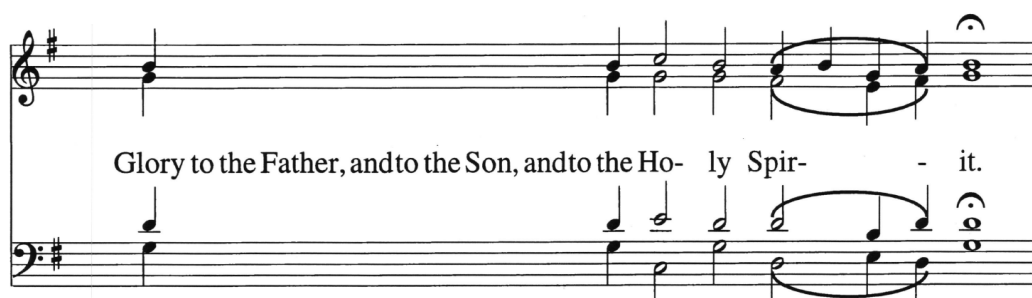
The children extinguished the power of the fire,/ dancing in the midst of the furnace,// and hymning God the Almighty./

*Stichos:* For righteous art Thou:



Daniel the prophet,/ who, imprisoned in a pit,/ dwelt with wild beasts,/ was shown forth as one// unaffected by their ferocity.

### Glory, in Tone VII



### *The composition of Germanus*

Come ye all, let us faithfully celebrate the annual commemoration of Abraham/ and those who are with him,/ the fathers that lived before the Law./ Let us honor the tribe of Judah as is meet;/ let us praise the youths in Babylon,/ who, as an image of the Trinity,/ quenched the flame of the furnace,/ together with Daniel;/ and holding fast to the prophecies of the prophets,/ let us cry aloud with Isaiah:/ Behold, a Virgin shall conceive in her womb,// and shall bear a Son, Immanuel, God with us!

Both now..., *Theotokion in Tone II*, All blessed art thou...

## **Divine Liturgy**

### **On the Beatitudes**

*10 Troparia: 6 from the Octoechos, and 4 from Ode III of the canon to the Forefathers.*

The zeal of Seth for his Creator is hymned throughout the world, for in his blameless life and spiritual love he was truly pleasing unto Him, and now doth cry out in the land of the living: Holy art Thou, O Lord!

The wondrous Enos trusted in the Spirit and with divine wisdom began to call upon the God and Master of all with mouth, tongue and heart; and having lived on earth in a God-pleasing manner, he received glory.

Let us bless Enoch with sacred utterances, for, having been well pleasing unto the Lord, he was translated in glory, being shown to be greater than death, as it hath been written, since he had been a most earnest servant of God.

*Theotokion:* Now doth the Expectation of the nations come forth from the Virgin, and Bethlehem doth radiantly open the shut gates of Eden, receiving the incarnate Word, Who, in the flesh, was laid in a manger.

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### **Troparion of the Forefathers, in Tone II**

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By faith didst Thou justify the forefathers,/ O Thou who, through them,/ didst betroth Thyself aforetime to the Church/ which was from among the nations./ The saints boast in glory,/ for from their seed hath come a right glorious fruit,/ even she who gave Thee birth./ O Christ God, by their prayers have mercy upon us!

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### **Kontakion, in Tone VI**

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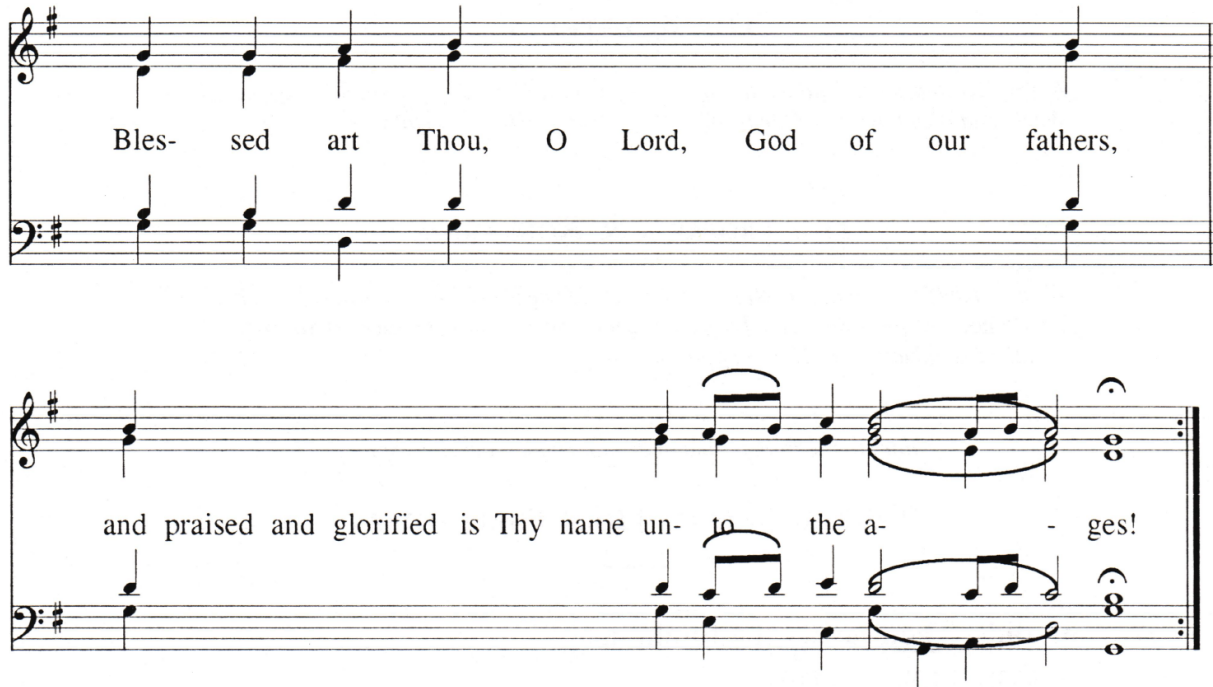
O thrice-blessed ones,/ who did not honor an image wrought by hands,/ but were defended by the indescribable Essence,/ ye were glorified in your ordeal by fire;/ and standing in the midst of unbearable flame,/ ye called upon God, saying:/ Speed Thou and make haste to our aid, O Compassionate One, in that Thou art merciful; for what Thou willest, Thou canst do!



## Prokeimenon, in Tone IV

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Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages.



*Stichos:* For righteous art Thou in all which Thou hast done for us.

### Epistle

*Colossians §257 (3:4-11)*

Brethren: When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him who created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.



КОНЕЦЪ, ѿ БГ҃Ъ НАШЕМОУ СЛА́ВА.  
The end, and to our God be the glory!





Δόμῃ ἐγγίχῃ ἡείνῃ μῦροφόεινῃ

# **Holy Myrrh-bearers**

Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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