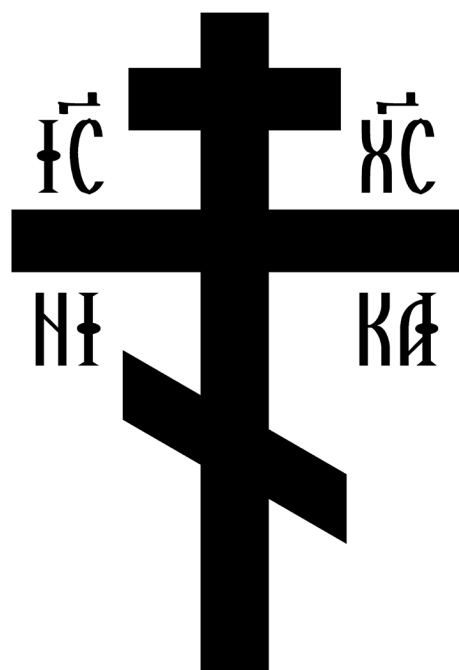




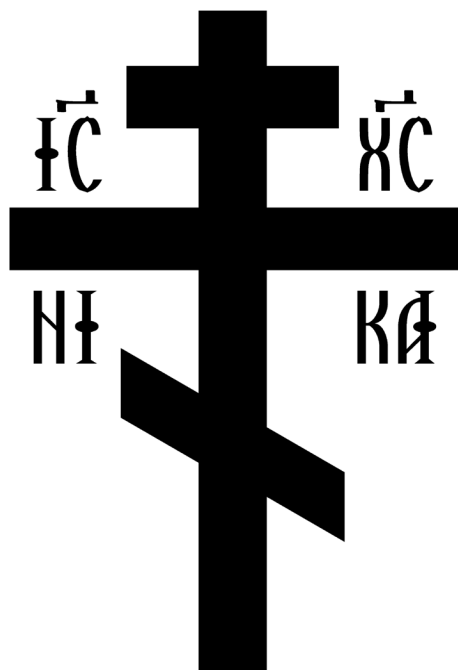
DECEMBER 18 OR 19

Music for the Sunday of the Holy Fathers

Δόμνι εἰγίχη κένιχ μῦροφόριχη
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

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MMXXIV



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MMXXIV

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The Sunday of the Holy Fathers
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Music for the Sunday of the Holy Fathers: December 18 or 19

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Great Vespers

After the Introductory Psalm, we chant Blessed is the man..., the entire kathisma.

Stichera at Lord, I Have Cried

We chant 6 stichera of the Resurrection in the tone of the week from the Octoechos, and 3 to the Fathers

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: From the morning watch until night, from the morning watch/ let Israel hope in the Lord.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption,/ and He shall redeem Israel out of all his iniquities.

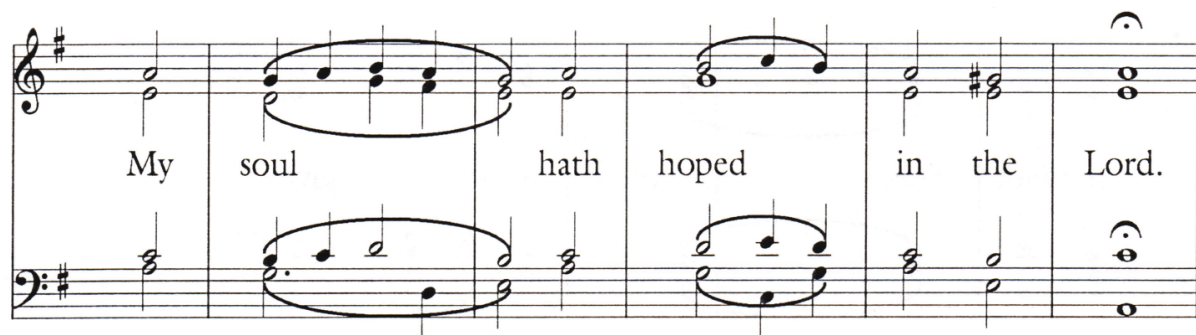
Tone VI

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?



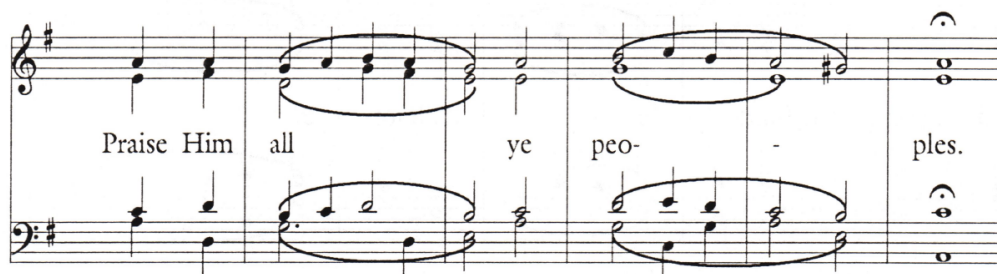
Unto the ends of the earth hath the memory of the forefathers/ been manifest as truly filled with light/ and shining with rays of grace;/ for Christ, the radiant Sun,/ shining from afar on high,/ doth lead forth an assembly of stars which shineth with Him,/ and in the midst of Bethlehem/ a nativity is shown to be that of God and man./ Therefore, piously clapping our hands,/ with faith let us all join chorus// to utter praise unto His nativity before the feast.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word:



Unto the ends of the earth hath the memory of the forefathers/ been manifest as truly filled with light/ and shining with rays of grace;/ for Christ, the radiant Sun,/ shining from afar on high,/ doth lead forth an assembly of stars which shineth with Him,/ and in the midst of Bethlehem/ a nativity is shown to be that of God and man./ Therefore, piously clapping our hands,/ with faith let us all join chorus// to utter praise unto His nativity before the feast.

Stichos: O praise the Lord, all ye nations:



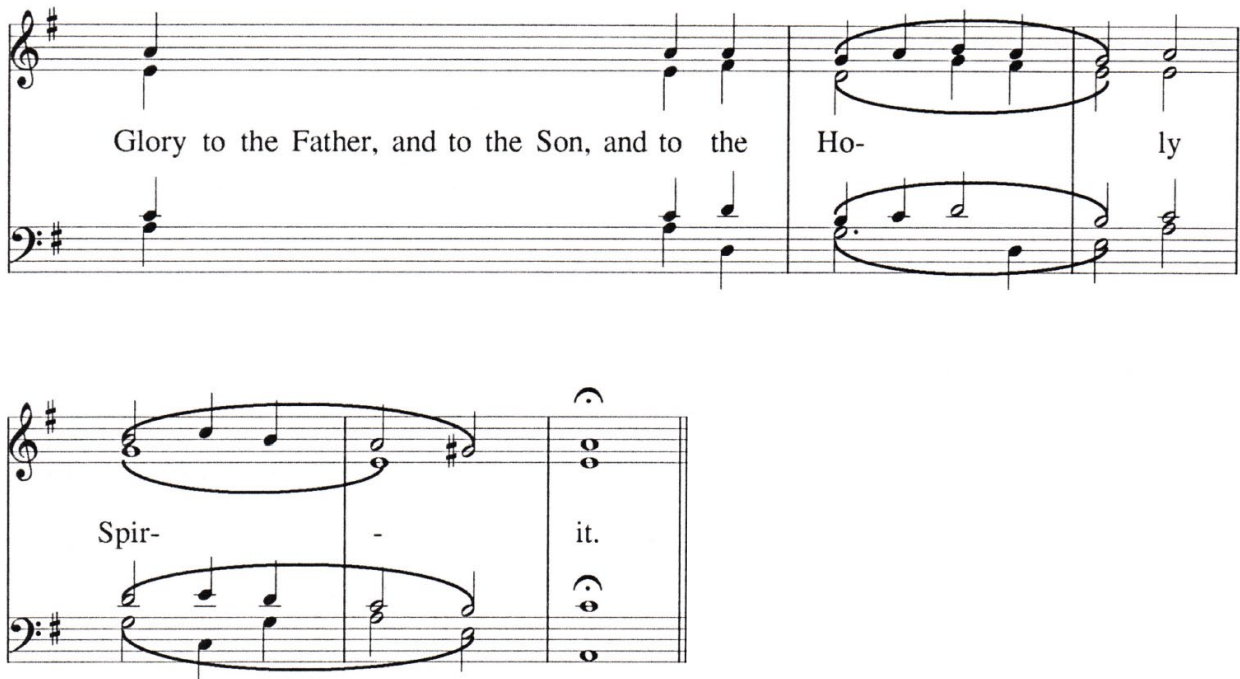
Rejoicing today,/ Adam is adorned with the glory/ of divine communion,/ as the foundation and confirmation of the wise forefathers;/ and with him Abel doth leap for joy/ and Enoch is glad,/ and Seth danceth together with Noah;/ the all-praised Abraham/ doth chant with the patriarchs,/ and from on high Melchizedek/ doth behold a birth wherein a father had no part./ Wherefore, celebrating the divine memory/ of the forefathers of Christ,// we beseech Him, that our souls be saved.

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



With gladness hath the assembly/ of the divinely wise children in the furnace shone forth,/ and it proclaimeth the nativity of Christ on earth;/ for the Lord, descending like a precious dew,/ doth preserve unconsumed her who gave Him birth,/ doth keep her undefiled/ and doth enrich her with divine gifts./ Wherefore, the God-pleasing Daniel/ rejoiceth in gladness,/ for he hath clearly foreseen the Stone uncut from the mountain,// and with boldness doth now pray in behalf of our souls.

Glory of the Fathers, in Tone VI



Daniel, the man of divine desires,/ seeing Thee, the Stone uncut by human hands, O Lord,/ prophetically called Thee a babe born without seed,/ the Word incarnate of the Virgin,// the immaculate God, the Savior of our souls.

Both now..., the Dogmatic Theotokion of the Tone of the week from the Octoechos.

Paroemias

A Reading from Genesis (14:14-20)

Abram, having heard that Lot his nephew had been taken captive, numbered his own home-born servants three hundred and eighteen, and pursued after them to Dan. And he came upon them by night, he and his servants, and he smote them and pursued them as far as Hoba, which is on the left of Damascus. And he recovered them all the cavalry of Sodom, and he recovered Lot his nephew, and all his possessions, and the women and the people. And the king of Sodom went out to meet him, after he returned from the slaughter of Chedorlaomer, and the kings with him, to the valley of Shaveh, this was the plain of the kings. And Melchizedek, king of Salem, brought forth loaves and wine, and he was the priest of the Most High God. And he blessed Abram, and said: "Blessed be Abram of the Most High God, Who made heaven and earth, and blessed be the Most High God Who delivered thine enemies into thy power.

A Reading from Deuteronomy (1:8-11, 15-17)

In those days, Moses said to the children of Israel: "Behold, God hath delivered the land before you, [saying:] 'Go in and inherit the land, which I sware to your fathers, Abraham, and Isaac, and Jacob, to give it to them and to their seed after them.' And I spake to you at that time, saying: I shall not be able by myself to bear you. The Lord your God hath multiplied you, and behold, ye are today as the stars of heaven for multitude. The Lord God of your fathers add to you a thousandfold more than you are, and bless you as He hath spoken to you. So I took of you wise and understanding and prudent men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers to your judges. And I charged your judges at that time, saying: Hear causes between your brethren, and judge rightly between a man and his brother, and the stranger that is with him. Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally, thou shalt not shrink from before the person of a man, for the judgment is God's.

A Reading from Deuteronomy (10:14-21)

In those days, Moses said to the children of Israel: "Behold, the heaven and the heaven of heavens belong to the Lord thy God, the earth and all things that are in it. Only the Lord chose your fathers to love them, and He chose out their seed after them, even you, beyond all nations, as at this day. Therefore ye shall circumcise the hardness of your heart, and ye shall not harden your neck. For the Lord your God, He is God of gods, and terrible God, Who doth not accept persons, nor will He by any means accept a bribe: executing judgment for the stranger and orphan and widow, and He loveth the stranger to give him food and raiment. And ye shall love the stranger, for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God, and serve Him, and shalt cleave to Him, and shalt swear by His name. He is thy boast, and He is thy God, Who hath wrought in the midst of thee these great and glorious things, which thine eyes have seen."

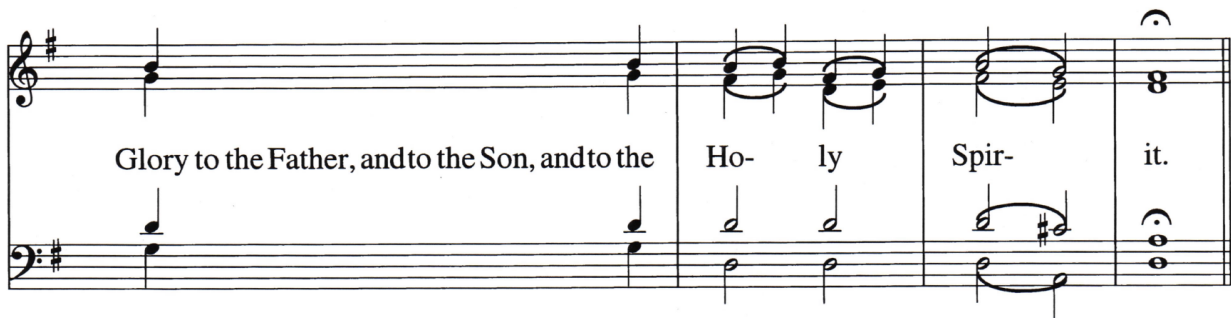
At Litya

At the Litya, the sticheron of the temple, and this sticheron of the Fathers

Tone I

The prophets of great renown,/ splendid in 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 most wondrously,// they ended their lives in accordance with the law.

Glory, in Tone III



The composition of Germanus

Come, ye lovers of 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



Without seed, through the divine Spirit/ and by the will of the Father/ didst thou conceive the Son of God,/ Who is begotten of the Father without mother before the ages;/ to Him Who, for our sake, was born of thee without father/ didst thou give birth in the flesh,/ and thou didst nourish Him as a babe with thy milk.// Wherefore, cease thou never to pray that our souls be delivered from misfortunes.

At Aposticha

At the Aposticha, the stichera of the Resurrection in the tone of the week from the Octoechos

Glory, in Tone II

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

The musical notation is for a two-part setting in G major (one sharp). The melody is written on a treble clef staff, and the bass line on a bass clef staff. The text is written below the notes. The melody features a long, flowing line with a fermata over the final note, which is a half note G. The bass line consists of a simple harmonic accompaniment of half notes.

The composition of Cyprian

Rejoice, ye honorable prophets/ who dedicated yourselves well to the law of the Lord,/ and by faith revealed yourselves as unshaken and unbreakable pillars of Christ;/ and, having passed on to heaven,// beseech Him to grant peace to the world and to save our souls.

Both now, Theotokion, in Tone II

Both now and ever, and unto the a- ges of a- ges. A-men.

The musical notation is for a two-part setting in G major (one sharp). The melody is written on a treble clef staff, and the bass line on a bass clef staff. The text is written below the notes. The melody features a long, flowing line with a fermata over the final note, which is a half note G. The bass line consists of a simple harmonic accompaniment of half notes.

O new wonder greater than all the wonders of the past!/ For who hath ever known a mother to give birth without having known a man,/ and to bear on her arm Him Who sustaineth all creation?/ Yet it was the will of God to be born./ O all-pure one, who bore Him in thine arms as an infant/ and hast maternal boldness before Him:/ cease not to pray in behalf of those who honor thee,// that He have compassion and save our souls.

At the Blessing of the Loaves

O Theotokos Virgin, rejoice..., twice, and the Troparion of the Fathers, once

Troparion of the Fathers, in Tone II

Great are the accomplishments of faith! / In the fountain of flame, as in refreshing water,
the three holy children rejoiced; / and the prophet Daniel was shown to be a shepherd of
lions, as of sheep. // By their prayers, O Christ God, save Thou our souls!

Matins
At God is the Lord

The Troparion of the Resurrection in the tone of the week from the Octoechos, twice.

Glory...

Troparion of the Fathers, in Tone II

Great are the accomplishments of faith!/ In the fountain of flame, as in refreshing water, the three holy children rejoiced;/ and the prophet Daniel was shown to be a shepherd of lions, as of sheep.// By their prayers, O Christ God, save Thou our souls!

Both now...

Resurrectional Theotokion, in Tone II

All of thy most glorious mysteries are beyond comprehension,/ O Theotokos;/ for, thy purity sealed and thy virginity intact,/ thou art known to be a true Mother,/ having given birth unto God.// Him do thou entreat, that our souls be saved.

At the Kathismata

The usual kathismata and the Sessional hymns of the Resurrection in the tone of the week from the Octoechos, with their Theotokia

Sessional Hymns of the Fathers

Tone VIII, Special Melody: Of the 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.

Glory..., Both now..., another Sessional hymn, in the same tone and melody

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 temptations 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 by entreating Christ God to grant me remission of transgressions, for I, thy servant, have thee as my hope.

The Canon

The canon to the Resurrection from the Octoechos, with four Troparia, including its Irmos; the canon to the Cross and the Resurrection, with two Troparia; the canon to the Theotokos, with two Troparia; and the canon to the fathers, with six Troparia.

Ode I

Canon to the Resurrection and the Fathers, in Tone VI

Refrain: Glory to Thy Holy Resurrection, O Lord.

Through fear are the gates of death thrown open unto Thee, and the everlasting portals are cast down, for through Thine honorable descent have the dead of old arisen, hymning Thy Resurrection with gladness, O Christ.

God, before Whom those of heaven and earth tremble, willeth to stand before the tribunal of Pilate, as One condemned by the judge of an iniquitous trial, and is struck in the face by the hands of the unrighteous.

Troparia to the Fathers:

Refrain: O Holy Fathers, pray to God for us.

Today the assembly of the divine fathers doth radiantly celebrate the forefeast of the nativity of Christ, and most glorious grace doth prefigure it, for Abraham and the children of the Law are an image thereof.

Of old the sacred Abraham received One of the three Persons of the Godhead, and now the Word of the Father, Who is equally enthroned with Him, doth, through the divine Spirit, come to the children, He Who is gloriously praised.

The children who cast down ungodliness in the furnace are in number and faith images of the divine Trinity, and they have revealed to the world the hidden mysteries of God.

Abraham was delivered from the hands of the unrighteous, and the divine youths and Daniel the prophet were once saved from the flame of the furnace and from the den of wild beasts. Wherefore, we now celebrate the forefeast of the nativity of Christ.

Theotokion: O joyous and unwedded Mother, incorrupt Virgin, we bless thee, for thou didst blossom forth from the generation of Abraham and the tribe of David, and gavest birth unto Christ, Who of old was foretold by the prophets.

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,

for He is glor- i- fied!

This musical score is written for two staves, treble and bass, in a key with one flat (B-flat). The lyrics are 'for He is glor- i- fied!'. The melody in the treble staff begins with a half note G4, followed by a half note A4, then a quarter note Bb4, and a quarter note A4. The bass staff provides a harmonic accompaniment with half notes G3, F3, and E3, followed by a half note D3. The phrase 'glor- i- fied!' is set to a final chord of G3-Bb4-D5, with a fermata over the final note.

Ode III

Canon to the Resurrection and the Fathers

Refrain: Glory to Thy Holy Resurrection, O Lord.

Having spent three days in the tomb, by Thy life-creating Resurrection Thou didst raise up the dead of past ages, and, loosed from condemnation, they rejoiced with gladness, crying out: Behold, Thou hast come as our Deliverance, O Lord!

Glory to Thine arising, O our Savior, for, as Almighty, Thou hast delivered us from hell, corruption and death, and, crying out, we say: None is holy save Thee, O Lord Who lovest mankind!

Troparia to the Fathers

Refrain: O Holy Fathers, pray to God for us.

Faithfully preserving the glory of the image and likeness of God, with the fire of the Spirit the children, as champions, extinguished the fire of the golden image, chanting: We know but one Lord!

The captive children, clothed with the wisdom and power of the Spirit, put to shame the wise men of Babylon and boldly cried out: None is holy save Thee, O Lord Who lovest mankind!

The law doth rejoice and joineth chorus with the children and the prophets and doth exult today before the divine advent of the Lord. And Abraham doth rejoice, for from his seed hath the incarnate Lord appeared.

Theotokion: A conception without pain, an acceptance of thy birthgiving hath transpired in manner beyond recounting, O Theotokos, for the Word of God, Who is God and was proclaimed by the prophets, hath shown Himself to be a mystery beyond nature.

Katavasia — Ode III

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

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

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

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



Hypacoï of the Fathers, in Tone VIII

An Angel bedewed the children in the furnace, and hath now put an end to the lamentation of the myrrh-bearing women, saying: Why bring ye myrrh? Whom seek ye in the tomb? Christ God is risen, for He is the life and salvation of the human race!

Ode IV

Canon to the Resurrection and the Fathers

Refrain: Glory to Thy Holy Resurrection, O Lord.

Thy divine descent into hell, O Christ God, was shown to be life for the dead; for Thou didst restrict the dominion of the enemy below, O Good One, and didst open a path for men to heaven.

The all-pure body of the Deliverer, which lay in the tomb, did not decay, but, as mighty, Thou didst break down the gates of hades and didst rise again in glory on the third day, O Christ!

Troparia to the Fathers:

Refrain: O Holy Fathers, pray to God for us.

Let us honor Abraham, Isaac and Jacob as the firstfruits of the fathers, for from their seed hath Christ shone forth incarnate of the Virgin, in that He is almighty.

Indicating the coming events of the descent of Christ unto all, Daniel clearly showed forth lions as sheep, for, as a prophet of God, he foresaw the future.

Not attracted by the poison of sin, O children, ye were delivered from the flame; for, being of wisdom more pure than gold, ye were not melted in the furnace of deception.

Theotokion: O honored and all-pure one, thine Offspring, Who transcendeth nature, is proclaimed aloud to be the expectation of the nations and the salvation of the world. And today the multitude of the fathers doth hymn Him.

Katavasia — Ode IV

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

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

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

and densely wooded, and art come forth,

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 to the Resurrection and the Fathers

Refrain: Glory to Thy Holy Resurrection, O Lord.

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.

O Good One, Who in Thy loving-kindness assumed a form like ours, of Thine own will Thou wast nailed to the Cross for the sake of me who, of old in paradise rejected Thy holy commandment for the sake of food; and Thou hast died as a man, granting me life.

Troparia to the Fathers:

Refrain: O Holy Fathers, pray to God for us.

Let us honor today the divine Daniel, of the race of Abraham, the firstfruit 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 and goeth forth to meet His divine nativity.

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 dewy by their faith, they consumed the splendor of the golden image therein.

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 Deliverer 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 — Ode V

As God of the world and Father of compassions,

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. The melody is written in a simple, homophonic style with quarter and eighth notes. The bass staff provides a harmonic accompaniment with chords and single notes. The lyrics are written below the staves.

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

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics are written below the staves.

Wherefore, guided to the light of knowledge divine,

The third system of musical notation. It continues the melody and accompaniment. The lyrics are written below the staves.

and rising at dawn out of the night,

The fourth system of musical notation. It concludes the Katavasia with a final cadence. The lyrics are written below the staves.

A musical score for a hymn, featuring 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 eighth and quarter notes, with a final half note. The bass staff begins with a bass clef and a key signature of one flat (B-flat). The accompaniment consists of quarter and half notes, ending with a final half note. The lyrics are written below the staves: "we glor-i-fy Thee, Who Lov-est man-kind!". The music concludes with a double bar line.

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

Ode VI

Canon to the Resurrection and the Fathers

Refrain: Glory to Thy Holy Resurrection, O Lord.

By Thy three-day burial, O Good One, Thou didst bring about the mortification of death and the destruction of hell; and, having risen, O good Jesus, in godly manner Thou hast poured forth life upon those who are in the world. *Twice*

Troparia to the Fathers:

Refrain: O Holy Fathers, 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 maketh merry.

The faith of the youths now holdeth 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.

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

Theotokion: O Mary, Mother who knewest not man, from a virgin womb didst thou give birth unto Christ, Whom the prophets beheld in the Spirit; and the fathers who begot Him now join chorus before His 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, mirroring the rhythmic structure of the melody.

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 fermata. The bass staff provides a steady accompaniment of quarter notes.

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 series of quarter notes (F4, G4, A4, B4, C5, B4, A4, G4, F4) followed by a half note (F4) with a fermata. The bass staff provides a steady accompaniment of quarter notes.

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 series of quarter notes (F4, G4, A4, B4, C5, B4, A4, G4, F4) followed by a half note (F4) with a fermata. The bass staff provides a steady accompaniment of quarter notes.

For, as He did not suffer corruption,

This block contains the first line of a musical score. It features a treble and bass staff 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.

He preserved her who bore Him un-harmed.

This block contains the second line of the musical score. The treble staff has a melody of G4 (half), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (half), and D4 (half with a fermata). The bass staff has a harmonic accompaniment of G3 (half), A3 (half), B3 (half), C4 (half), D4 (half), E4 (half), and D4 (half with a fermata). The lyrics "He preserved her who bore Him un-harmed." are written below the staves.

Kontakion of the Fathers, in Tone VI

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:/ Make speed and haste Thou to help us, 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, swallow us up; 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: Make speed and haste Thou to help us, O Compassionate One, in that Thou art merciful; for what Thou willest, Thou canst do!

Ode VII

Canon to the Resurrection and the Fathers

Refrain: Glory to Thy Holy Resurrection, O Lord.

O strange wonder! The Lord, Who sitteth upon a throne in the highest, in assuming flesh hath endured death; but He hath arisen through the might of the Godhead, raising with Himself the dead of past ages.

Thou didst shake the might of death and didst rise again, granting resurrection unto those who truly glorify Thee, the Lord, and that chant unto Thee with Orthodox faith: O God, our Deliverer, blessed art Thou!

Troparia to the Fathers:

Refrain: O Holy Fathers, pray to God for us.

O father Abraham, progenitor of thy race, having begotten Christ in the flesh, thou art clearly revealed by the Spirit as the father of nations, unto the salvation of us who chant: O God, our Deliverer, blessed art Thou!

Thy hymn of the inspired ones hath 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 Deliverer, blessed art Thou!

Of old, the prophet Daniel, gazing with spiritual vision, revealed the second coming of Christ, and he foretelleth the dreadful things which shall come to pass therein, crying out: O God, our Deliverer, blessed art Thou!

Theotokion: O strange wonder, known among the prophets and revealed of old to the fathers: a pure Virgin is come, desiring to give birth unto the salvation of us who chant: O God, our Deliverer, blessed art Thou!

Katavasia — Ode VII

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

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

feared not the threat of the fire,

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

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 score ends with a double bar line.

Ode VIII

Canon to the Resurrection and the Fathers

Refrain: Glory to Thy Holy Resurrection, O Lord.

O, Thine ineffable condescension toward us sinners, O Christ! For, lo! having tasted death, though Thou art immortal God, Thou wast laid in the tomb as a man. But Thou didst rise again, O Word, raising with Thyself those who were below and who exalt Thee supremely for all ages.

Every ear is struck with awe at how the Most High willingly came to earth to destroy the power of hell with His Cross and burial, and how with Himself He hath raised up all to cry: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Troparia to the Fathers:

Refrain: O Holy Fathers, pray to God for us.

Prefiguring Thy sacrifice, O Christ, Abraham, obedient to Thee, O Master, went forth with faith, desiring to sacrifice on the mountain the son whom he had begotten; but he returned with him, rejoicing and glorifying and exalting above all Thee, the Deliverer of the world.

When Thou didst clothe Thyself in ever-blazing flame as in a divine robe, O Christ, Thou didst utterly extinguish the fire for the three holy children, and by Thy descent the dew cried out unto those who chant: Ye priests, hymn and exalt Him supremely forever!

The prophet Daniel is given to the lions as food by an unjust tribunal, but, through the precept of abstinence, in his piety he had the wild beasts as fellow fasters in the depths of the pit. Through his prayers and those of Abraham and the children, save those who hymn Thee in the world, O Christ!

Theotokion: The voices of the prophets faithfully proclaimed Him as Jesus Emmanuel, Who cometh in human form, God and man; and the Virgin Mary, without having known man, giveth birth in the city of Bethlehem unto a Son, the Word Who is equally without beginning, through the Holy Spirit.

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 beamed eighth notes and others with half notes. There are ties in the bass staff across the bar line.

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 continues with a half note.

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

Katavasia — Ode VIII

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

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

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

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



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 to the Resurrection and the Fathers

Refrain: Glory to Thy Holy Resurrection, O Lord.

Why dost thou lament, O creation, beholding the Bestower of life as a mortal upon the Cross and in the tomb? For He shall rise again, renewing thee with light; with His resurrection on the third day hath He cast down Hades and raised up with Himself the dead who praise Him.

Even though Thou didst go down into the grave as one dead, O Christ, Bestower of life, yet didst Thou destroy the might of Hades. And raising up with Thyself the dead which it had swallowed up in the past, as God Thou didst give resurrection unto those who magnify Thee with faith and love.

Troparia to the Fathers:

Refrain: O Holy Fathers, pray to God for us.

Celebrating the feast of the fathers that were before the law, let us honor Christ, Who, in godly manner, is begotten of them in the flesh; for Abraham, Isaac and Jacob, who, through faith, are proclaimers of the Spirit and grace, are shown to be the foundation of the prophets and the law.

God, Who by the fire in the bush showed to Moses the godly mystery in manner past understanding, having descended into the fire for the children, showed the flame of the furnace to be dew through the fire of the Essence of His divinity.

The all-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.

Theotokion: All creation doth rejoice in thy birthgiving, O Virgin, for Bethlehem hath opened Eden unto us. And, lo! delighting in the Tree of Life, we all earnestly cry out in faith: Thou hast fulfilled our prayers, O Mistress!

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 Resurrectional Gospel

Glory..., of the Fathers,

Abraham, Isaac and Jacob, the elect of the patriarchs, the fathers before the law, have shone forth like beacons, for all the prophets and the righteous shone forth from them like radiant lamps. With rays of honorable prophecy have they illumined all creation; and they earnestly pray to God in behalf of the world.

Both now..., Theotokion

Wondrous hath this been! The unblemished ewe-lamb, the granddaughter of Adam and David, giveth birth unto the Lamb, the all-unoriginate Word, in the latter days, as is meet. The forefeast of her ineffable birthgiving doth the multitude of the fathers celebrate fittingly.

Stichera at the Psalms of Praise

At the Praises, four stichera to the Resurrection in the tone of the week from the Octoechos, and four to the Fathers

Stichos: To do among them the judgment that is written./ This glory shall be to all His saints.

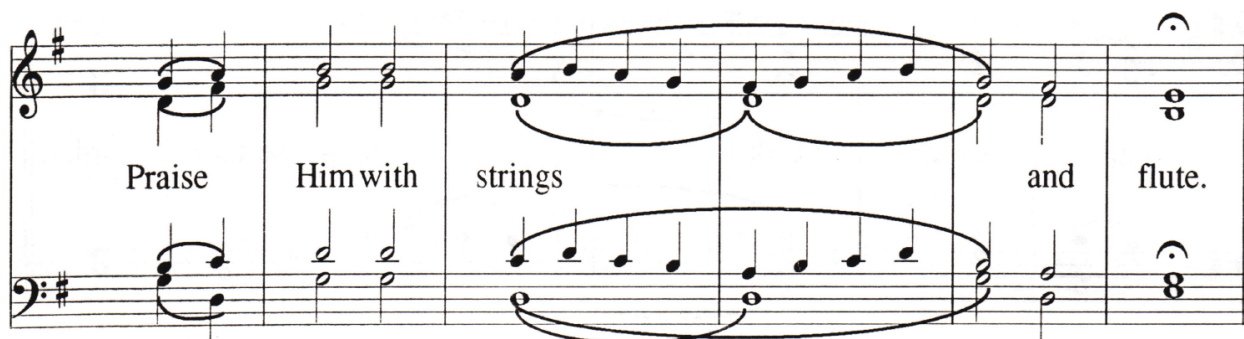
Stichos: Praise ye God in His saints,/ praise Him in the firmament of His power.

Stichos: Praise Him for His mighty acts,/ praise Him according to the multitude of His greatness.

Stichos: Praise Him with the sound of trumpet,/ praise Him with psaltery and harp.

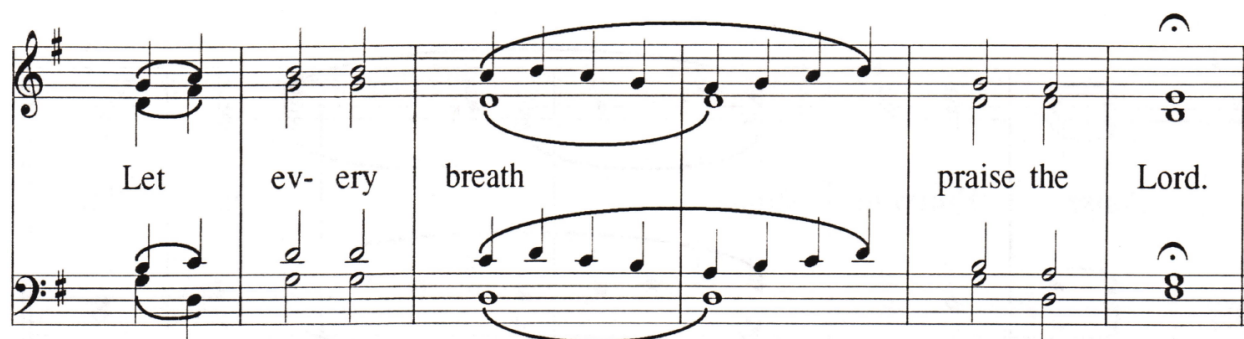
Tone V

Stichos: Praise Him with timbrel and dance:



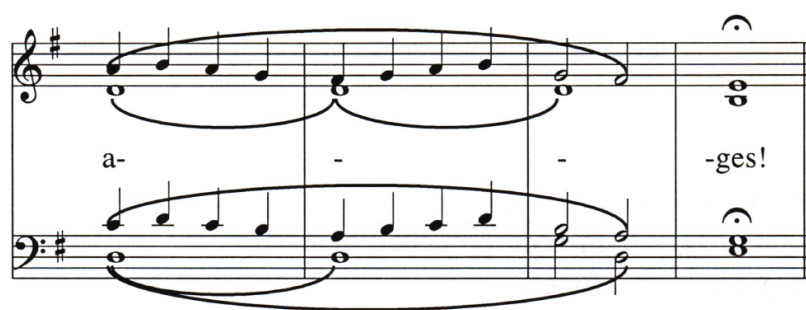
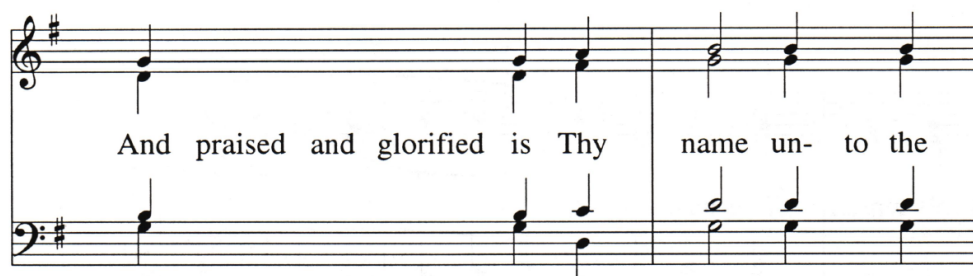
Lift up thy voice, O Sion,/ Thou truly divine city,/ and proclaim the divine memory of the fathers,/ honoring Abraham, Isaac and the ever-memorable Jacob;/ for, lo! we all magnify Judah and Levi,/ the great Moses and the wondrous Aaron,/ and we honor David, Joshua and Samuel./ And weaving divine hymns into godly praise/ on the forefeast of Christ's nativity,/ we ask that we receive grace from Him, // and that He grant the world great mercy.

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



Lift up thy voice, O Sion,/ Thou truly divine city,/ and proclaim the divine memory of the fathers,/ honoring Abraham, Isaac and the ever-memorable Jacob;/ for, lo! we all magnify Judah and Levi,/ the great Moses and the wondrous Aaron,/ and we honor David, Joshua and Samuel./ And weaving divine hymns into godly praise/ on the forefeast of Christ's nativity,/ we ask that we receive grace from Him,// and that He grant the world great mercy.

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



O Elijah, who once rode upon a divine chariot of fire,/ come thou forth, and thou, O divinely wise Elisha;/ and together with Ezekiel and Hosea, rejoice!/ O ye honored and divinely inspired twelve prophets, join chorus,/ and all ye righteous, chant in hymns unto the nativity of Christ;/ ye most blessed youths who quenched the flame of the furnace with the dew of the Spirit,// entreat Christ in our behalf, that He send down upon our souls great mercy.

Stichos: For righteous art Thou:



The Virgin Theotokos,/ she who through the ages hath been preached on earth/ by the prophets in their utterances,/ she whom the wise patriarchs and the assemblies of the righteous proclaim,/ with whom the comeliness of women joineth chorus:/ Sarah, Rebecca, Rachel and Hannah,/ together with the glorious Miriam, the sister of Moses:/ With them all the ends of the world rejoice/ and all creation rendereth honor,/ for the Creator and God of all// cometh to be born in the flesh and to grant us great mercy.

Glory of the Fathers, in Tone VIII



The compilation of the teachings of the law/ doth reveal 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 be to Thee!

Both now..., Theotokion in Tone II

Divine Liturgy

On the Beatitudes

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

Faithfully preserving the glory of the image and likeness of God, with the fire of the Spirit the children, as champions, extinguished the fire of the golden image, chanting: We know but one Lord!

The captive children, clothed with the wisdom and power of the Spirit, put to shame the wise men of Babylon and boldly cried out: None is holy save Thee, O Lord Who lovest mankind!

The law doth rejoice and joineth chorus with the children and the prophets and doth exult today before the divine advent of the Lord. And Abraham doth rejoice, for from his seed hath the incarnate Lord appeared.

Theotokion: A conception without pain, an acceptance of thy birthgiving hath transpired in manner beyond recounting, O Theotokos, for the Word of God, Who is God and was proclaimed by the prophets, hath shown Himself to be a mystery beyond nature.

Troparion of the Fathers, in Tone II

Great are the accomplishments of faith!/ In the fountain of flame, as in refreshing water, the three holy children rejoiced;/ and the prophet Daniel was shown to be a shepherd of lions, as of sheep.// By their prayers, O Christ God, save Thou our souls!

Kontakion of the Fathers, in Tone VI

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:/ Make speed and haste Thou to help us, O Compassionate One,// in that Thou art merciful; for what Thou willest, Thou canst do!

Prokeimenon, in Tone IV

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

The musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The melody is primarily homophonic, with the two staves moving in parallel motion. The lyrics are written below the notes. The first system covers the text "Bles- sed art Thou, O Lord, God of our fathers,". The second system covers "and praised and glorified is Thy name un- to the a- ges!". The melody features some melisma, with long horizontal lines indicating sustained notes. The piece concludes with a double bar line.

Bles- sed art Thou, O Lord, God of our fathers,

and praised and glorified is Thy name un- to the a- ges!

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

Epistle

Hebrews § 328 (11:9-11, 17-23, 32-40)

Brethren: By faith Abraham came to the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. And what more shall I say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Alleluia, in Tone IV



O God, with our ears have we heard, for our fathers have told us.

Stichos: For Thou hast saved us from those who afflict us, and those who hate us hast Thou put to shame.

Holy Gospel
Matthew §1 (1:1-25)

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; and Judah begat Pharez and Zerah of Tamar; and Pharez begat Hezron; and Hezron begat Ram; and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; and Salmon begat Boaz of Rachab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king. And David the king begat Solomon of her that had been the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; and Asa begat Jehoshaphat; and Jehoshaphat begat Jehoram; and Jehoram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; and Josiah begat Jeconiah and his brethren, about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconiah begat Shealtiel; and Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Zadok; and Zadok begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name Jesus.

Communion Verse

Praise the Lord from the heavens; praise Him in the highest.
Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Appendix

At Lord, I Have Cried

Stichera for the Fathers

Tone VI, Special Melody: Having set all aside...

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

The composition of Anatolius

Un- to the ends of the earth hath the memory of the fore- fath- ers

The first line of musical notation is in G major (one sharp) and 4/4 time. It consists of a treble and bass staff. The melody is primarily in the treble staff, with some notes in the bass staff. The lyrics are: "Un- to the ends of the earth hath the memory of the fore- fath- ers".

been manifest as tru- ly filled with light and shin- ing with rays of grace;

The second line of musical notation continues the melody. It includes a key signature change to F major (two sharps) for the second half. The lyrics are: "been manifest as tru- ly filled with light and shin- ing with rays of grace;".

for Christ, the ra- di- ant Sun, shin- ing from a- far on high,

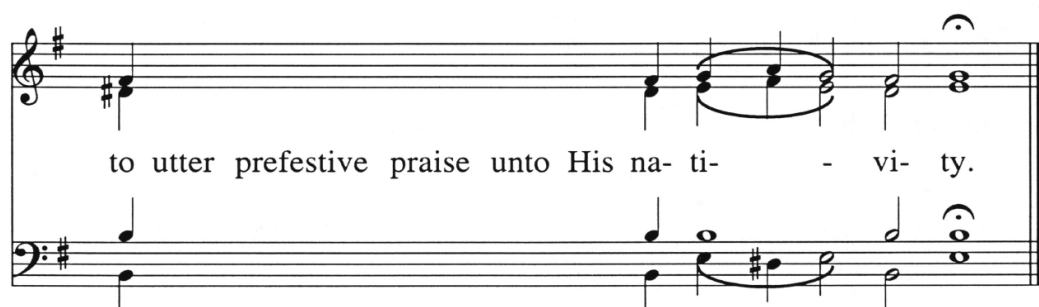
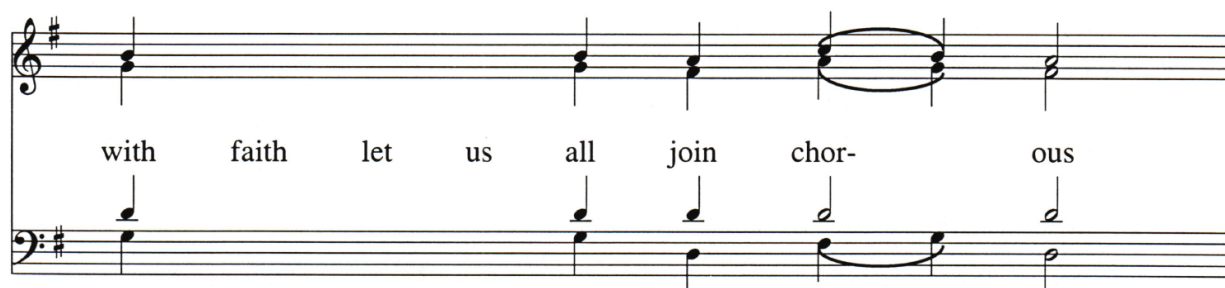
The third line of musical notation continues the melody. It includes a key signature change to D major (two sharps) for the second half. The lyrics are: "for Christ, the ra- di- ant Sun, shin- ing from a- far on high,".

doth lead forth an assembly of stars which shin- eth with Him,

and in the midst of Beth- - le- hem a na- tiv- i- ty is shown to be

that of God and man.

There- fore pi- ous- ly clap- ping our hands,



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.

Unto the ends of the earth hath the memory of the forefathers/ been manifest as truly filled with light/ and shining with rays of grace;/ for Christ, the radiant Sun,/ shining from afar on high,/ doth lead forth an assembly of stars which shineth with Him,/ and in the midst of Bethlehem/ a nativity is shown to be that of God and man./ Therefore, piously clapping our hands,/ with faith let us all join chorus// to utter praise unto His nativity.

Stichos: O praise the Lord, all ye nations;/ praise Him all ye peoples.

Re- joi- cing today, Adam is adorned with the glory

The first line of musical notation is in G major (one sharp) and 4/4 time. The treble staff contains a melody of quarter notes: G4, A4, B4, A4, G4. The bass staff contains a bass line of quarter notes: G3, A3, B3, A3, G3. The lyrics are written below the notes.

of divine com- mun- - ion,

The second line of musical notation continues the melody. The treble staff has a half note G4, followed by a half note chord of A4-B4, then a half note G4. The bass staff has a half note G3, followed by a half note chord of A3-B3, then a half note G3. The lyrics are written below the notes.

as the foundation and confirmation of the wise fore- fath- ers;

The third line of musical notation continues the melody. The treble staff has a half note G4, followed by a half note chord of A4-B4, then a half note G4. The bass staff has a half note G3, followed by a half note chord of A3-B3, then a half note G3. The lyrics are written below the notes.

and with him Abel doth leap for joy and E- noch is glad,

The fourth line of musical notation continues the melody. The treble staff has a half note G4, followed by a half note chord of A4-B4, then a half note G4. The bass staff has a half note G3, followed by a half note chord of A3-B3, then a half note G3. The lyrics are written below the notes.

and Seth danceth together with No- ah; the all- praised Ab- - ra- ham

doth chant with the pat- ri- archs, and from on high Mel- chiz- e- dek

doth be- hold a birth wherein a father had no part.

Wherefore, celebrating the di- vine mem- - o- ry

of the forefathers of Christ,

we beseech Him, that our souls be saved.

Stichos: For He hath made His mercy to prevail over us:/ and the truth of the Lord abideth forever.

With glad- ness hath the as- sem- - bly

The first system of musical notation for the Stichos. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "With glad- ness hath the as- sem- - bly". The word "as-" is followed by a long dash, indicating a continuation of the word "assembly".

of the divinely wise children in the fur- nace shown forth,

The second system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "of the divinely wise children in the fur- nace shown forth,". The word "fur-" is followed by a long dash, indicating a continuation of the word "furnace".

and it pro- claim- eth the nativity of Christ on earth;

The third system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "and it pro- claim- eth the nativity of Christ on earth;". The word "pro-" is followed by a long dash, indicating a continuation of the word "proclaim".

for the Lord, descending like a pre- cious dew,

The fourth system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "for the Lord, descending like a pre- cious dew,". The word "pre-" is followed by a long dash, indicating a continuation of the word "precious".

doth preserve unconsumed her that gav- eth Him birth,

doth keep her un- de- filed

and doth enrich her with di- vine gifts.

Wherefore, the God- plea- sing Dan- iel re- joic- eth in glad- - ness,

for he hath clear- ly fore- seen the Stone uncut from the moun- tain,

and with boldness doth he now pray in be- half of our souls.

Κοίνεια, ἡ ἐξ ἡμῶν ἐλάβα.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μὲροπόεινῃ

Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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✠ΒΚΔ.
MMXXIV