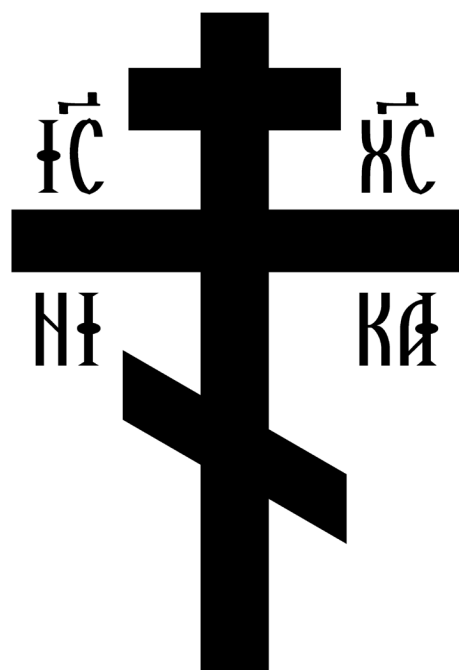




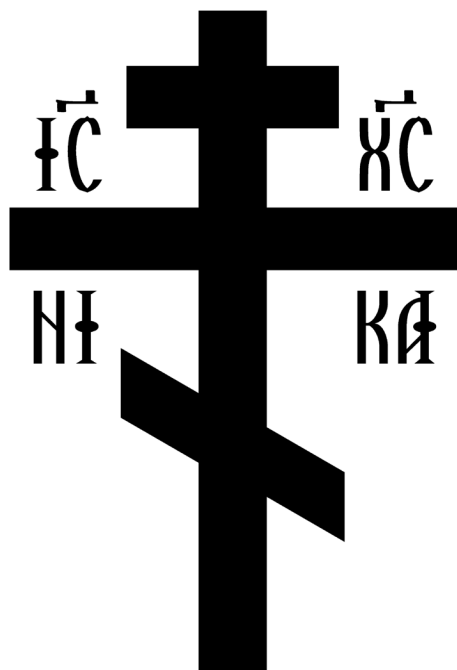
DECEMBER 21-23

Music for the Sunday of the Holy Fathers

Δόμνι εἰκόνι κένι μῦροφόροι
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

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MMXXIV



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The Sunday of the Holy Fathers
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A.D. 2024 Martyrs Sergius and Bacchus
2024 г. Мчч. Сергия и Вакха

Music for the Sunday of the Holy Fathers: December 21-23

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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 4 stichera of the Resurrection in the tone of the week from the Octoechos, 3 stichera for the Forefeast, and 3 of 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.

Stichera for the Forefeast, in Tone VI

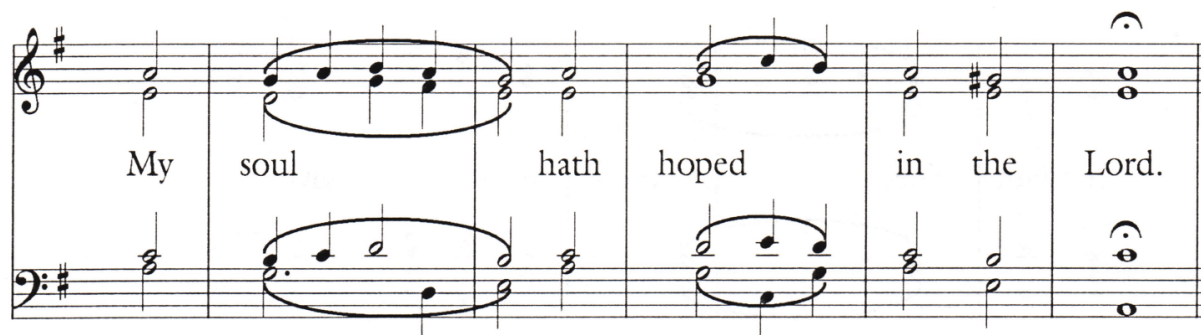
Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?



The composition of Anatolius

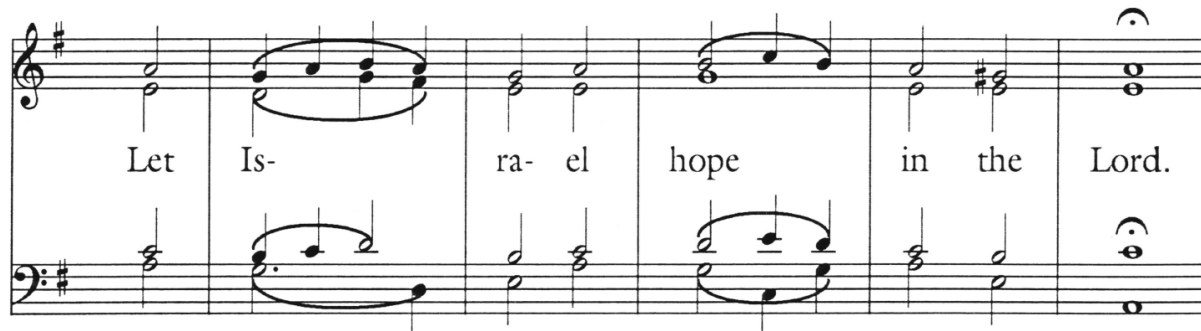
The never-setting Sun/ doth come to shine forth from the Virgin's womb/ and to enlighten all the world./ Let us make haste to meet Him with pure eyes and deeds;/ and let us now make ready in spirit to receive Him/ Who cometh into His own through a strange birth,/ as He hath been well pleased to may be born in Bethlehem,/ that, as He is compassionate,/ He might lead us up// who have estranged ourselves from the life of Eden.

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



God the Word, Who is upborne upon the shoulders of the cherubim,/ having united Himself hypostatically to the flesh,/ hath made His abode within the womb of the all-immaculate one/ and become a man;/ and He hath come to earth to be born of the tribe of Judah./ The holy cave is beautifully adorned,/ like a most magnificent palace,/ for the King of all;/ and the manger, wherein the Virgin Mary layeth the Infinite One as a babe,/ is like a fiery throne,// and serveth for the renewal of creation.

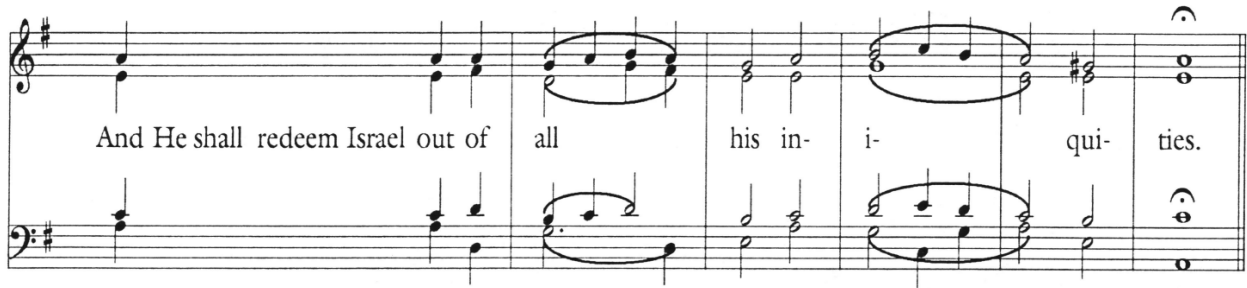
Stichos: From the morning watch until night, from the morning watch:



In a manger of dumb beasts doth the Virgin lay Thee,/ O unoriginate Word of God,/ Who, in manner which passeth understanding,/ hast received a beginning./ For Thou comest to put an end to that foolishness/ which I assumed through the malice of the serpent,/ and to be wrapped in swaddling clothes,/ that Thou mightest rend asunder the rags and chains of my transgressions,/ O Thou who alone art good and lovest mankind./ Wherefore, I glorify Thee/ and I hymn and most joyfully worship Thine advent in the flesh,// whereby I have been set free.

Stichera of the Fathers, in Tone VI

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



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:



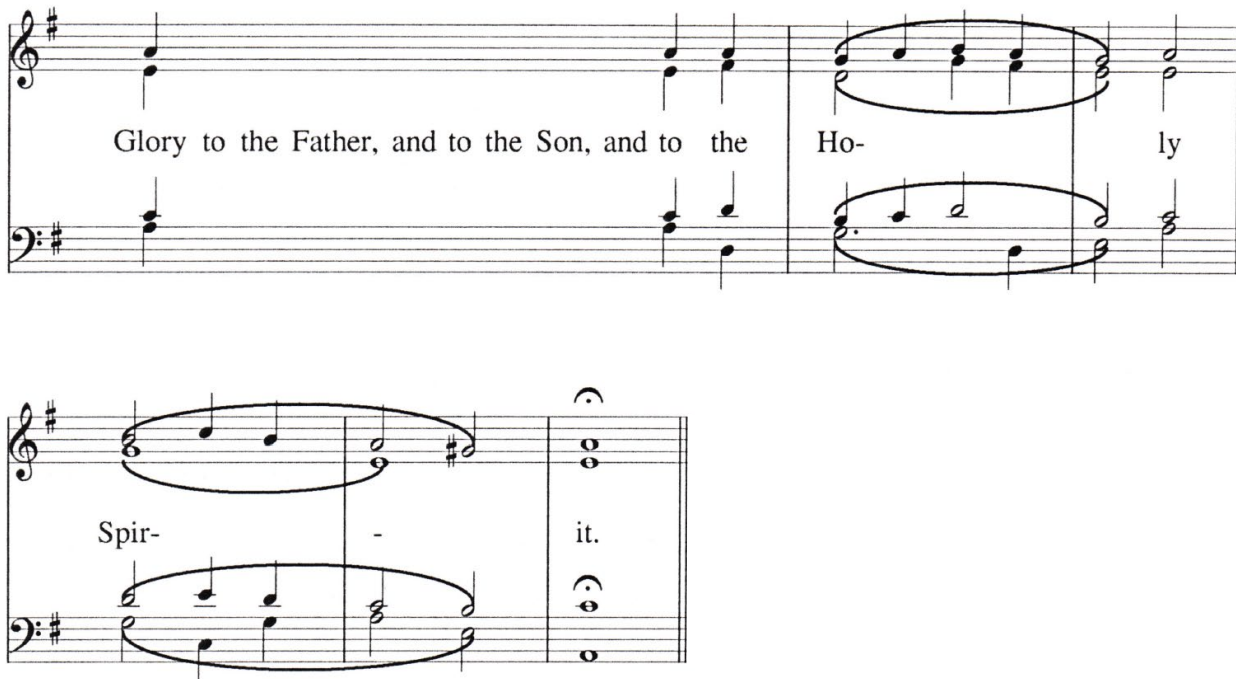
Rejoicing today,/ Adam is adorned with the glory/ of divine communion,/ as the foundation and confirmation of the wise forefathers;/ and with him Abel doth leap for joy/ and Enoch is glad,/ and Seth danceth together with Noah;/ the all-praised Abraham/ doth chant with the patriarchs,/ and from on high 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:



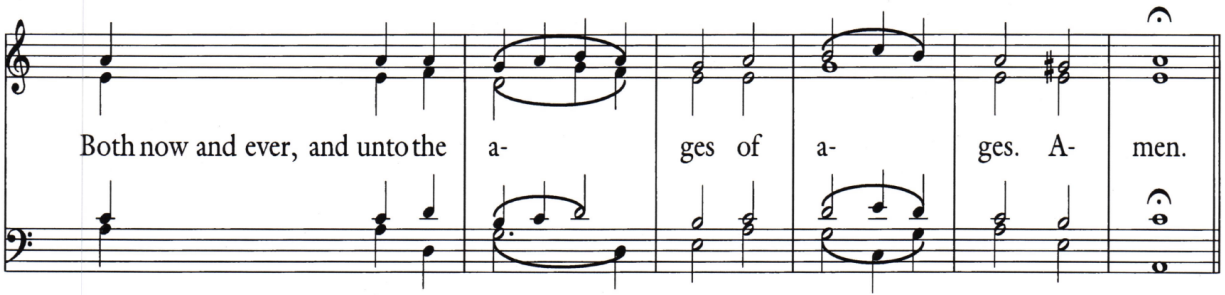
With gladness hath the assembly/ of the divinely wise children in the furnace shone forth,/ and it proclaimeth the nativity of Christ on earth;/ for the Lord, descending like a precious dew,/ doth preserve unconsumed her who gave Him birth,/ doth keep her undefiled/ and doth enrich her with divine gifts./ 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, of the Forefeast, in Tone VI



The composition of Byzantius

Splendidly adorn thyself, O cave,/ for the ewe-lamb cometh who doth bear Christ in her womb!/ O manger, receive thou Him/ Who by a word doth release us mortals/ from irrational activity!/ Ye piping shepherds,/ bear witness to the awesome wonder!/ Ye magi from Persia,/ bring forth gold, frankincense and myrrh,/ for the Lord hath appeared from the Virgin Mary./ And the Mother, regarding Him/ as befitteth a handmaid,/ worshipped Him and cried out in greeting unto Him Who was laid in her arms:/ How wast Thou sown within me?// How didst Thou spring forth in me, O my Deliverer and God?

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."

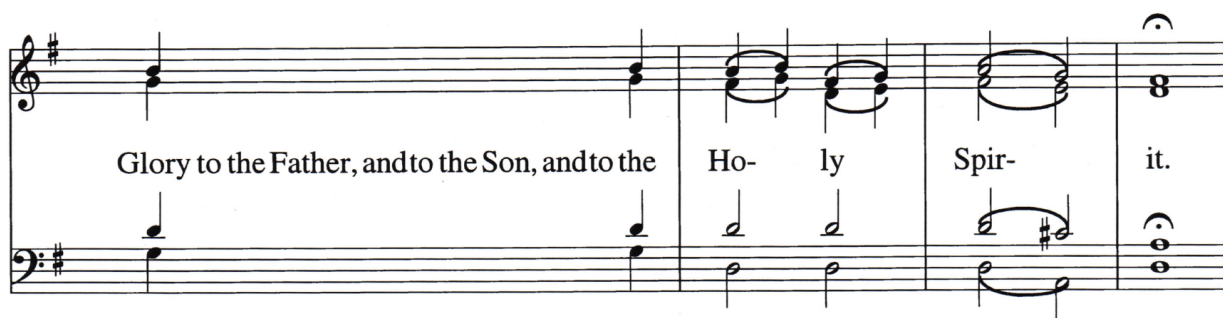
At Litya

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



Adorn thyself splendidly, O Bethlehem,/ for Eden hath been opened!/ Make ready, O Ephratha, for Adam is restored,/ and Eve with him; for the curse is annulled,/ the salvation of the world hath blossomed forth,/ and the souls of the righteous are adorned./ And bearing hymnody as a gift of offering instead of myrrh,/ they receive salvation of soul and incorruption./ For, lo! He Who lieth in the manger doth command before,/ that a spiritual hymn be chanted by those who cry out unceasingly:// O Lord, glory be to Thee!

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 series of eighth and sixteenth notes, with a final cadence on a whole note 'it.' marked with a fermata and a final sign.

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 series of eighth and sixteenth notes, with a final cadence on a whole note 'A- men.' marked with a fermata and a final sign.

Behold, the hour of our salvation hath arrived!/ Make ready, O cave, for the Virgin approacheth to give birth!/ Rejoice and be glad, O Bethlehem, land of Judah,/ for from thee shall our Lord shine forth!/ Hearken, ye mountains and hills, and ye surrounding lands of Judæa,/ for Christ cometh to save man whom He created,// in that He loveth mankind!

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...

Troparion of the Forefeast, in Tone IV

Once Mary, bearing in her womb an Offspring conceived without seed,/ was registered in Bethlehem with the elder Joseph, as being of the seed of David./ And while they were there, the days were accomplished that she should be delivered./ There was no room for them in the inn./ But the cave showed itself to be a beauteous palace for the Queen,// and Christ is born to raise up the image that fell of old!

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

From the bosom of the Father didst Thou come down, and in Thine ineffable condescension didst Thou take upon Thyself poverty like unto ours, in manner surpassing nature, O Thou Who lovest mankind. It was Thy good pleasure to make Thine abode in a cave, O Lord, and like as a babe art Thou suckled at Thy Mother's breast, Who art Creator and Lord. Wherefore, the magi, guided by the star, bring gifts unto Thee and cry out: Glory in the highest to God, Who cometh to earth to be born as a man!

The Canon

The canon to the Resurrection from the Octoechos, with four Troparia, including its Irmos; the canon for the Forefeast, with four Troparia; and the canon to the Fathers, with six Troparia.

Ode I

Canon of the Forefeast, in Tone I

Refrain: Glory to Thee, O God, glory to Thee.

The Virgin now cometh to Bethlehem to give birth to Christ, Who becometh a babe in the flesh, to Christ, Who of His own will hath beggared Himself, to Christ, Who becometh visible. Let heaven and earth rejoice!

Leap up, ye mountains and hills! Join chorus, ye divinely eloquent prophets! Ye people and nations, clap your hands! Our salvation and Enlightenment, Who is born in the city of Bethlehem, hath nearly come.

Theotokion: Without change is God known as man through the Virgin who hath not known wedlock; He Who is rich becometh poor, enriching those who, through malice, have been reduced to poverty. Let us all hymn Him with praises, for He hath been glorified.

Canon of 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, a quarter note A4, and a half note G4. The bass staff provides a harmonic accompaniment with a half note G3, a half note F3, a quarter note E3, a quarter note D3, and a half note C3. The piece concludes with a final chord of G3 and Bb4 on a whole note.

Ode III

Canon of the Forefeast

Refrain: Glory to Thee, O God, glory to Thee.

He Who in manner past understanding was born of the Father before the ages, hath become incarnate of the Virgin in latter times, as He Himself knew, desiring to restore humanity, which had become corrupt through the counsel of the evil serpent.

The unoriginate Son of God, Who is enthroned with the Father and the Spirit in the highest, beholding human nature which had been humbled, doth accept a beginning and desireth to be born in the flesh as man.

Theotokion: She who is more holy than the angels and all creation doth now give birth without seed to the Angel of Great Counsel in the flesh, for the restoration of all who unceasingly chant unto Him: Holy art Thou, O Lord!

Canon of 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 of the Forefeast

Refrain: Glory to Thee, O God, glory to Thee.

Thou hast given rise unto a staff from the root of Jesse, O Virgin, putting forth the unfading Blossom of the Creator of all, Who, as God, doth with flowers adorn all the earth, which crieth aloud to Him: Glory to Thy power, O Lord!

O Word of God, Thou hast come to edify me, who have been despoiled through evil food and dragged down in mind and made like unto dumb beasts; and, becoming a babe, Thou didst lie down in a manger of dumb beasts. Glory to Thy power, O Lord!

Theotokion: O Jesus, Habbakuk foresaw Thee incarnate of the Virgin, the mountain overshadowed, breaking down the mountains and hills of evil, and giving over to utter destruction the arrogance of the evil one and the uprisings of the demons.

Canon of 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

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 system. It features a treble and bass staff. The treble staff has a key signature of one 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.

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

This musical system continues the melody from the second system. It features a treble and bass staff. The treble staff has a key signature of one 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 densely wooded, and art come forth,

This musical system continues the melody from the third system. It features a treble and bass staff. The treble staff has a key signature of one 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.

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 Forefeast

Refrain: Glory to Thee, O God, glory to Thee.

As the most perfect Son of God, the Master by nature, in Thy loving-kindness wast well pleased to be called the Son of man and reckoned among slaves, O most Compassionate One. Wherefore, willingly begging Thyself, Thou comest to be born in a cave, O All-good One.

O Christ our King, Who art uncontainable by nature, how can a little cave receive Thee? How can a manger hold Thee, Who comest in the flesh to Thine own for our sake, from a Mother who knew not wedlock, that Thou mightest save those who have been estranged from Thee, O Lord?

Theotokion: The Shepherd's ewe-lamb hath come to give birth. Make ready, O holy cave! Make haste, ye shepherds, to see the newborn Shepherd and Lamb! Ye magi, prepare yourselves with gifts to worship Him as King in the flesh.

Canon of 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,

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,

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 written in a simple, hymn-like style, with a final note held for a full measure. The bass staff begins with a bass clef and a key signature of one flat (B-flat). The accompaniment is written in a simple, hymn-like style, with a final note held for a full measure. The lyrics are written below the staves, aligned with the notes.

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

Ode VI
Canon of the Forefeast

Refrain: Glory to Thee, O God, glory to Thee.

O Mistress, as a new heaven thou dost come, that Christ, the Sun of glory, might shine forth in the flesh from thy womb, as through a cloud, in the cave; for, in His boundless loving-kindness, He desireth splendidly to illumine all who are of this earth with rays of His own light.

Thou didst perceive our infirmity and misery, O compassionate Christ, and didst not disdain us; but, without leaving the Father, Thou didst abase Thyself and make Thine abode in the womb of her who knew not wedlock, who now cometh forth to give birth unto Thee, without pain, in the cave.

Theotokion: Ye mountains and hills, fields and vales, people and generations, nations and every creature: exult, filled with divine gladness, for the deliverance of all, the Word of God, the Timeless One, Who in His loving-kindness hath come under time, doth come with haste.

Canon of 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 (B4) followed by a quarter note (A4), which is then beamed to a half note (G4). 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 (E4). 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 (E4). The bass staff provides a steady accompaniment of quarter notes.

For, as He did not suffer corruption,

This block contains the first line of musical notation. 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 musical notation. The treble staff continues with a G4 half note, an A4 quarter note, a B4 quarter note, and a G4 half note. The bass staff continues with a G3 half note, an A3 quarter note, a B3 quarter note, and a G3 half note. The lyrics "He preserved her who bore Him un-harmed." are written below the staves. The line concludes with a double bar line.

Kontakion of the Forefeast, in Tone I

Be glad, O Bethlehem! Make ready, O Ephratha! / For, lo! she who beareth the Lamb and great Shepherd in her womb doth make haste to give birth. / Beholding this, the God-bearing fathers are glad, with the shepherds // hymning the Virgin who giveth milk.

Ikos: Beholding the splendid radiance of thy birthgiving, O Virgin, the God-loving Abraham, the ever-memorable Isaac, Jacob and all the divinely assembled choir of saints rejoice, and, with joyous utterances, they lead creation forth to meet thee; for thou art shown to be the mediatress of joy for all, having conceived in thy womb Him Who once was seen in Babylon, Who preserved unconsumed the youths that had been cast unjustly into the furnace, and Who showed thee forth in manner past all comprehension. Wherefore, the young maidens chant unto Him Who is borne in thine arms, hymning thee as the Virgin who giveth milk.

Ode VII

Canon of the Forefeast

Refrain: Glory to Thee, O God, glory to Thee.

The divine vine whereon the incorrupt Cluster did ripen, draweth nigh, coming to give birth unto Him Who poureth forth the wine of gladness and watereth us who cry out to Him: O God of our fathers, blessed art Thou!

The divine phial which beareth within herself the fragrant Myrrh cometh to pour It out in the cave of Bethlehem, filling with mystic fragrance those who chant: O God of our fathers, blessed art Thou!

Theotokion: The tongs which Isaiah the prophet beheld of old cometh, holding in her womb Christ, the divine Ember, which burneth up all the fuel of sin and enlighteneth the souls of the faithful.

Canon of 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,

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 eighth 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 eighth 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 eighth 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 eighth 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 score ends with a double bar line.

Ode VIII

Canon of the Forefeast

Refrain: Glory to Thee, O God, glory to Thee.

In gladness let us cry out with the angels: Glory to God in the highest! The Savior is born! The Master cometh, to Whom the star doth point! The magi hasten to behold Him, a Babe in a manger! Let all creation bless the Lord and exalt Him supremely for all ages!

Among slaves wast Thou enrolled of Thine own will, O Master, subjecting Thyself to the law of Cæsar, that Thou mightest free mankind from slavery to the evil one, O most merciful God. Wherefore, rejoicing, we chant: Let all creation bless the Lord and exalt Him supremely for all ages!

Theotokion: O Word Who art without beginning, I bear Thee as a newborn Babe, although I have in no wise known man", said the Virgin, marvelling. "Whom on earth can I call Thy father? I know not. Wherefore, with all I chant to Thee: Let all creation bless the Lord and exalt Him supremely for all ages!"

Canon of 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 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 whole note, while the bass line has a whole 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

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 eighth and quarter notes, with a final phrase marked by a slur. The bass staff provides a harmonic accompaniment using chords of eighth and quarter notes.

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

This musical system continues the melody from the first line. It features a treble and bass staff in the same key and time. The treble staff has a long note on 'sup-' and a slur over 'er- nat- ur- al'. The bass staff continues the accompaniment.

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

This musical system continues the melody. The treble staff has a slur over 'burned not the'. The bass staff continues the accompaniment.

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

This musical system concludes the phrase. The treble staff has a slur over 'con- sume the'. The bass staff continues the 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 Forefeast

Refrain: Glory to Thee, O God, glory to Thee.

O mysteries strange, awesome and most glorious: the Lord of glory hath come to earth and, having beggared Himself, He hath entered a cave in the flesh, seeking to restore Adam and to deliver Eve from her pangs.

By Thy swaddling clothes Thou dost loose the bonds of our sinful falls; by Thy great poverty Thou dost enrich us all, O Compassionate One; and having been laid in a manger of dumb beasts Thou dost release men from irrational malice, O all-unoriginate Word of God.

Theotokion: The preaching of the prophets hath reached the ends of the earth, for they foretold Him Who was to come in the fullness of time; and He came and appeared incarnate of the pure Virgin. Let us receive Him with a pure mind!

Canon of 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.

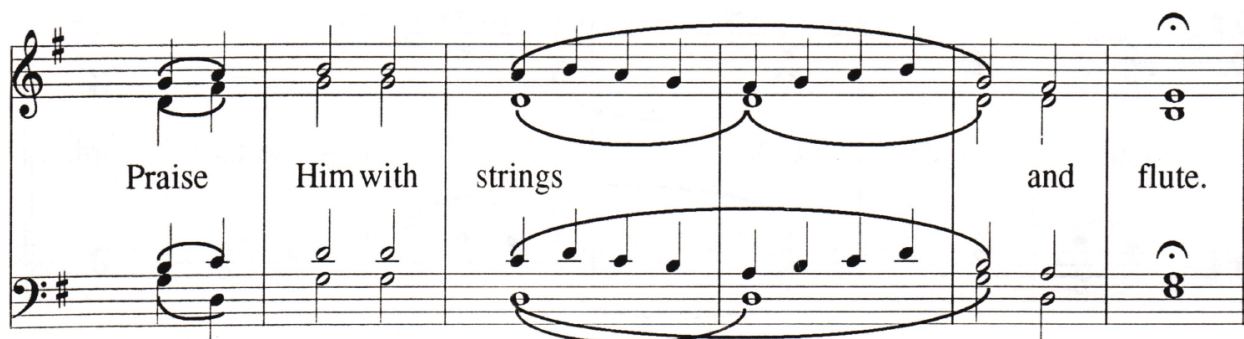
Stichos: Praise ye God in His saints,/ praise Him in the firmament of His power.

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.

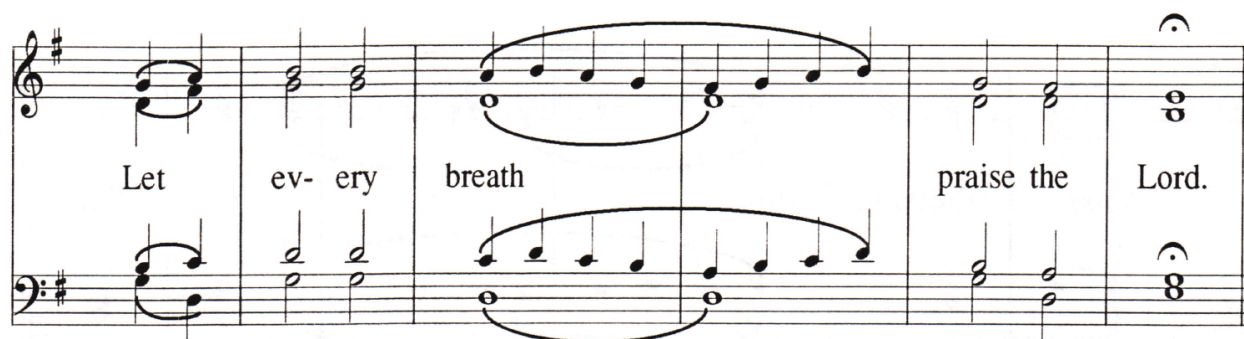
Tone V

Stichos: Praise Him with timbrel and dance:



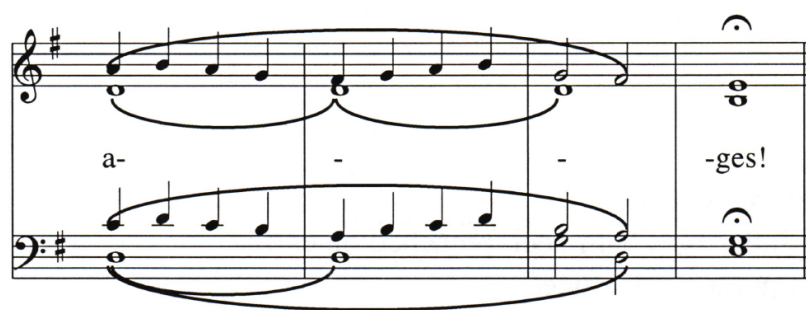
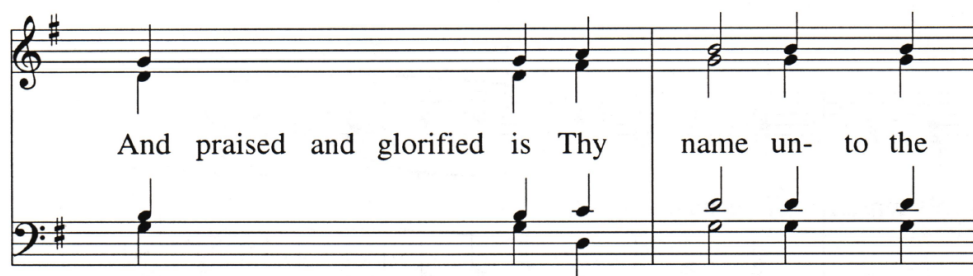
Lift up thy voice, O Sion,/ Thou truly divine city,/ and proclaim the divine memory of the fathers,/ honoring Abraham, Isaac and the ever-memorable Jacob;/ for, lo! we all magnify Judah and Levi,/ the great Moses and the wondrous Aaron,/ and we honor David, Joshua and Samuel./ And weaving divine hymns 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

12 Troparia: 4 from the Octoechos, 4 from Ode III of the canon to the Fathers and 4 from Ode VI of the canon of the Forefeast

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.

O Mistress, as a new heaven thou dost come, that Christ, the Sun of glory, might shine forth in the flesh from thy womb, as through a cloud, in the cave; for, in His boundless loving-kindness, He desireth splendidly to illumine all who are of this earth with rays of His own light. *Twice*

Thou didst perceive our infirmity and misery, O compassionate Christ, and didst not disdain us; but, without leaving the Father, Thou didst abase Thyself and make Thine abode in the womb of her who knew not wedlock, who now cometh forth to give birth unto Thee, without pain, in the cave.

Theotokion: Ye mountains and hills, fields and vales, people and generations, nations and every creature: exult, filled with divine gladness, for the deliverance of all, the Word of God, the Timeless One, Who in His loving-kindness hath come under time, doth come with haste.

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!

Troparion of the Forefeast, in Tone IV

Once Mary, bearing in her womb an Offspring conceived without seed,/ was registered in Bethlehem with the elder Joseph, as being of the seed of David./ And while they were there, the days were accomplished that she should be delivered./ There was no room for them in the inn./ But the cave showed itself to be a beauteous palace for the Queen,// and Christ is born to raise up the image that fell of old!

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 wilt, Thou canst do!

Kontakion of the Forefeast, in Tone I

Be glad, O Bethlehem! Make ready, O Ephratha!/ For, lo! she who beareth the Lamb and great Shepherd in her womb doth make haste to give birth./ Beholding this, the God-bearing fathers are glad, with the shepherds// hymning the Virgin who giveth milk.

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 notation is presented in two systems, each with a treble and bass staff joined by a brace. The key signature is one sharp (F#). The first system contains the lyrics "Blessed art Thou, O Lord, God of our fathers," with notes placed above and below the text. The second system contains the lyrics "and praised and glorified is Thy name unto the ages!" and includes various musical ornaments such as slurs, ties, and a fermata over the final notes.

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 Forefeast

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

The musical notation for the first line of the Stichos is written on a grand staff (treble and bass clefs) in the key of D major (one sharp). The melody is in a simple, homophonic style. The lyrics are: "The nev- er set- ting Sun". The word "nev-" is split across the two staves, with "nev-" on the treble staff and "er" on the bass staff. The word "set-" is also split, with "set-" on the treble staff and "ting" on the bass staff. The word "Sun" is on the treble staff. The melody features a long, sustained note on the word "set-", which is circled in red. The bass line consists of simple, steady quarter notes.

The musical notation for the second line of the Stichos is written on a grand staff (treble and bass clefs) in the key of D major (one sharp). The melody is in a simple, homophonic style. The lyrics are: "doth come to shine forth from the Vir- gin's womb". The word "doth" is on the treble staff, "come" is on the bass staff, "to shine" is on the treble staff, "forth" is on the bass staff, "from the" is on the treble staff, "Vir-" is on the bass staff, "gin's" is on the treble staff, and "womb" is on the bass staff. The melody features a long, sustained note on the word "Vir-", which is circled in red. The bass line consists of simple, steady quarter notes.

The musical notation for the third line of the Stichos is written on a grand staff (treble and bass clefs) in the key of D major (one sharp). The melody is in a simple, homophonic style. The lyrics are: "and to en- light- en all the world." The word "and" is on the treble staff, "to en-" is on the bass staff, "light-" is on the treble staff, "en all" is on the bass staff, "the world." is on the treble staff. The melody features a long, sustained note on the word "en", which is circled in red. The bass line consists of simple, steady quarter notes.

Let us make haste to meet Him with pure eyes and deeds;

and let us now make ready in spirit to receive Him

that cometh into His own through a strange birth,

as He hath been well pleased to do, that, as He is com- pas- sion- ate,

He might lead us up that have es- tranged our- selves

from the life of Ed- en, and might be born in Beth- - le- hem.

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.

God the Word, Who is upborne upon the shoulders of the cher- - u- bim,

having united Himself hy- po- stat- i- 'cly to the flesh,

hath made His a- bode

within the womb of the all im- mac- u- late one and be- come a man;

and He hath come to earth to be born of the tribe of Ju- dah.

The holy cave is beau- ti- 'fly a- dorned,

like a most mag- nif- i- cent pal- ace, for the King of all;

and the manger, wherein the Virgin Mary layeth

the In- fin- ite One like a babe, is like a fie- ry throne,

This musical system consists of two staves. The treble staff begins with a treble clef and a key signature of one sharp (F#). It contains two measures of music. The first measure has a half note G4, a half note A4, and a half note B4, all beamed together. The second measure has a half note C5, a half note D5, and a half note E5, all beamed together. The bass staff begins with a bass clef and a key signature of one sharp (F#). It contains two measures of music. The first measure has a half note G3, a half note A3, and a half note B3, all beamed together. The second measure has a half note C4, a half note D4, and a half note E4, all beamed together. The lyrics are written below the staves, aligned with the notes.

and serveth for the renewal of cre- a- - tion.

This musical system consists of two staves. The treble staff begins with a treble clef and a key signature of one sharp (F#). It contains two measures of music. The first measure has a half note G4, a half note A4, and a half note B4, all beamed together. The second measure has a half note C5, a half note D5, and a half note E5, all beamed together. The bass staff begins with a bass clef and a key signature of one sharp (F#). It contains two measures of music. The first measure has a half note G3, a half note A3, and a half note B3, all beamed together. The second measure has a half note C4, a half note D4, and a half note E4, all beamed together. The lyrics are written below the staves, aligned with the notes.

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

In a man- ger of dumb beasts doth the Virgin lay Thee,

This musical system consists of a treble and bass staff in G major. The treble staff features a melody with a half note 'In', a quarter note 'a', a half note 'man-', a quarter note 'ger', a half note 'of', a quarter note 'dumb', a half note 'beasts', a quarter note 'doth', a half note 'the', a quarter note 'Virgin', a half note 'lay', and a final half note 'Thee,'. The bass staff provides a harmonic accompaniment with a half note 'In', a quarter note 'a', a half note 'man-', a quarter note 'ger', a half note 'of', a quarter note 'dumb', a half note 'beasts', a quarter note 'doth', a half note 'the', a quarter note 'Virgin', a half note 'lay', and a final half note 'Thee,'. A slur connects the notes for 'lay' and 'Thee,' in both staves.

O un- or- i- gin- ate Word of God,

This musical system continues the melody and accompaniment. The treble staff has a half note 'O', a quarter note 'un-', a half note 'or-', a quarter note 'i-', a half note 'gin-', a quarter note 'ate', a half note 'Word', a quarter note 'of', a half note 'God,', and a final half note. The bass staff has a half note 'O', a quarter note 'un-', a half note 'or-', a quarter note 'i-', a half note 'gin-', a quarter note 'ate', a half note 'Word', a quarter note 'of', a half note 'God,', and a final half note. A slur connects the notes for 'ate' and 'Word' in both staves.

Who, in manner which passeth un- der- stan- - ding,

This musical system continues the melody and accompaniment. The treble staff has a half note 'Who,', a quarter note 'in', a half note 'manner', a quarter note 'which', a half note 'passeth', a quarter note 'un-', a half note 'der-', a quarter note 'stan-', a half note, and a final half note 'ding,'. The bass staff has a half note 'Who,', a quarter note 'in', a half note 'manner', a quarter note 'which', a half note 'passeth', a quarter note 'un-', a half note 'der-', a quarter note 'stan-', a half note, and a final half note 'ding,'. A slur connects the notes for 'der-' and 'stan-' in both staves.

hast now re- ceived a be- gin- - - ning.

This musical system concludes the melody and accompaniment. The treble staff has a half note 'hast', a quarter note 'now', a half note 're-', a quarter note 'ceived', a half note 'a', a quarter note 'be-', a half note 'gin-', a half note, and a final half note 'ning.'. The bass staff has a half note 'hast', a quarter note 'now', a half note 're-', a quarter note 'ceived', a half note 'a', a quarter note 'be-', a half note 'gin-', a half note, and a final half note 'ning.'. A slur connects the notes for 'gin-' and 'ning.' in both staves.

For Thou comest to put an end to that fool- ish- ness

which I assumed through the malice of the ser- pent,

and to be wrapped in swad- dling clothes,

that Thou mightest rend asunder the rags and chains of my trans- gres- sions,

O Thou that alone art good and the Lov- er of man- kind.

Where- fore, I glor- i- fy Thee

and I hymn and most joyfully worship Thine ad- vent in the flesh,

whereby I have been set free.

Stichera of the Fathers

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

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

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 written in the treble staff, and the bass line is 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 consists of a treble and bass staff. The melody is written in the treble staff, and the bass line is in the bass staff. 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 consists of a treble and bass staff. The melody is written in the treble staff, and the bass line is in the bass staff. 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,

with faith let us all join chor-ous

to utter prefestive praise unto His na-ti-vi-ty.

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 beamed eighth-note pair (A4, B4), and then a half note G4. The bass staff has a half note G3, followed by a beamed eighth-note pair (A3, B3), and 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 beamed eighth-note pair (A4, B4), and then a half note G4. The bass staff has a half note G3, followed by a beamed eighth-note pair (A3, B3), and 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 beamed eighth-note pair (A4, B4), and then a half note G4. The bass staff has a half note G3, followed by a beamed eighth-note pair (A3, B3), and 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.

КОНЕЦЪ, ѿ БГ҃Ъ НАШЕМОУ СЛАВА.
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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