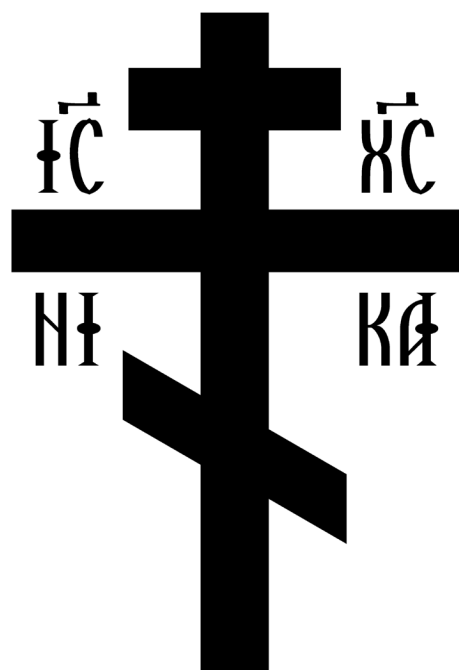




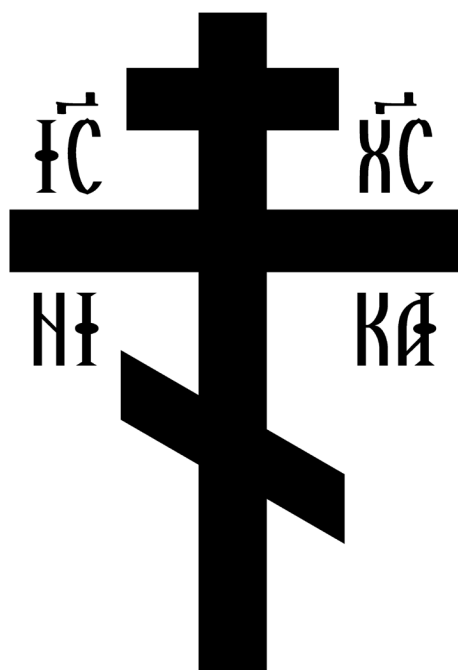
DECEMBER 24

Music for the Sunday of the Holy Fathers

Δόμνις εἰγίχῃ ἡένῃ μῦροφόρῃ
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

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MMXXIV



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The Menaion of the Orthodox Church, Volume IV
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Choral arrangements from
Music for the Order of Vespers and Matins of the Sunday before Nativity:
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 24

Contents

Great Vespers	1
Lord I Have Cried, in Tone VI	1
Verses of Lord, I Have Cried	3
Stichera at Lord, I Have Cried	4
At Litya.....	12
Aposticha, in Tone II.....	14
At the Blessing of the Loaves.....	17
Troparion of the Fathers, Tone II	17
Troparion of the Forefeast, Tone IV	17
Matins.....	18
At God is the Lord	18
Troparion of the Fathers, in Tone II	18
Troparion of the Forefeast, in Tone IV	18
At the Kathismata	19
Sessional Hymns of the Fathers	19
The Canon.....	20
Hypacoï of the Fathers, in Tone VIII	27
Kontakion of the Forefeast, in Tone I.....	41
Exapostilarion.....	55
Let Every Breath Praise the Lord, in Tone V.....	56
Psalms of Praise.....	57
Divine Liturgy.....	61
Troparion of the Fathers, in Tone II	61
Troparion of the Forefeast, in Tone IV	61
Kontakion of the Fathers, in Tone VI.....	62
Kontakion of the Forefeast, in Tone I.....	62
Prokeimenon, in Tone IV	63
Alleluia, in Tone IV	64

Appendix	66
At Lord, I Have Cried	66

Great Vespers

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

Lord I Have Cried, in Tone VI

Lord, I have cried unto Thee, hear-ken un-to me.

This musical system 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 using a simplified notation where notes are represented by stems and dots. The lyrics are written below the staff, with hyphens indicating syllables that span across notes.

Hear-ken un-to me, O Lord.

This musical system continues the chant with the same notation and key signature. The lyrics are aligned with the notes, showing the continuation of the melody.

Hear-ken un-to me, O Lord.

This musical system repeats the second line of the chant, providing a second instance of the melody and lyrics.

Lord, I have cried un-to Thee, hear-ken un-to me;

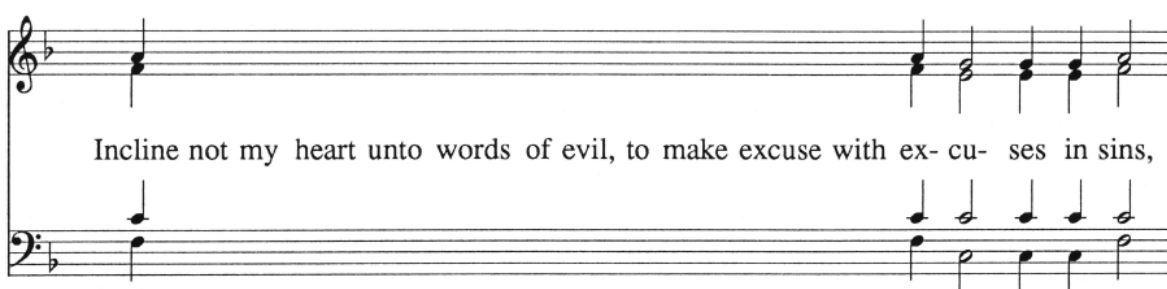
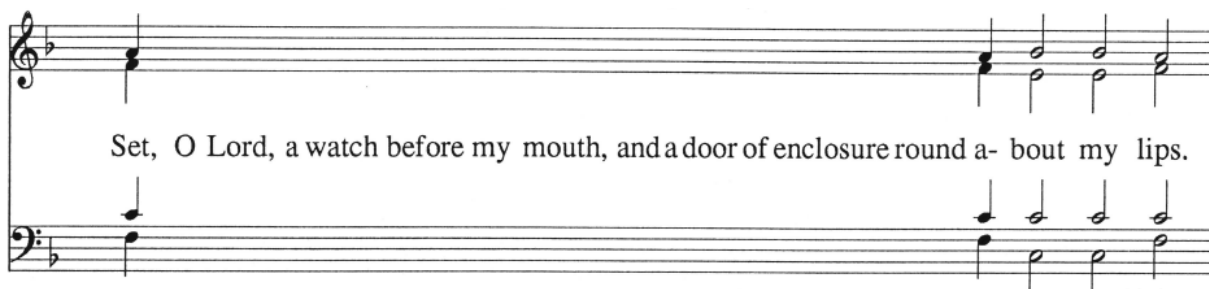
This musical system concludes the chant with the same notation and key signature. The final note in the treble staff is a D-sharp, indicating the end of the phrase in this system.

Hear-ken un-to me, O Lord. Let my prayer be set forth

as in-cense be-fore Thee, the lift-ing up of my hands

as an eve-ning sac-ri-fice. Hear-ken un-to me, O Lord.

Verses of Lord, I Have Cried



With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made sup-
plication.

I will pour out before Him my supplication, mine affliction before Him will I decare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land
of the living.

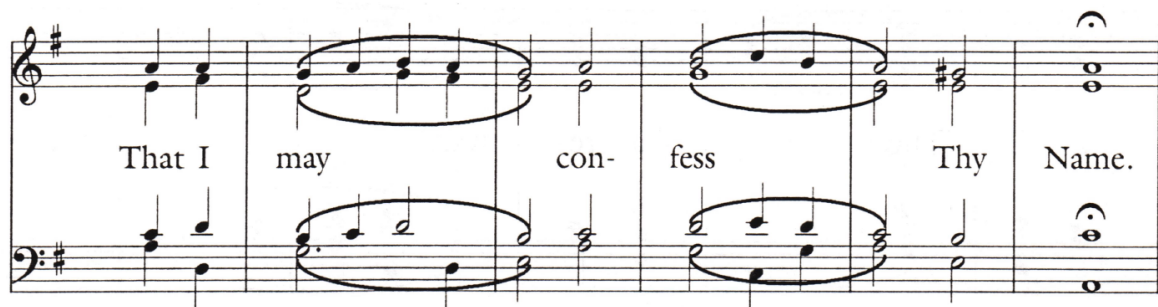
Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Stichera at Lord, I Have Cried

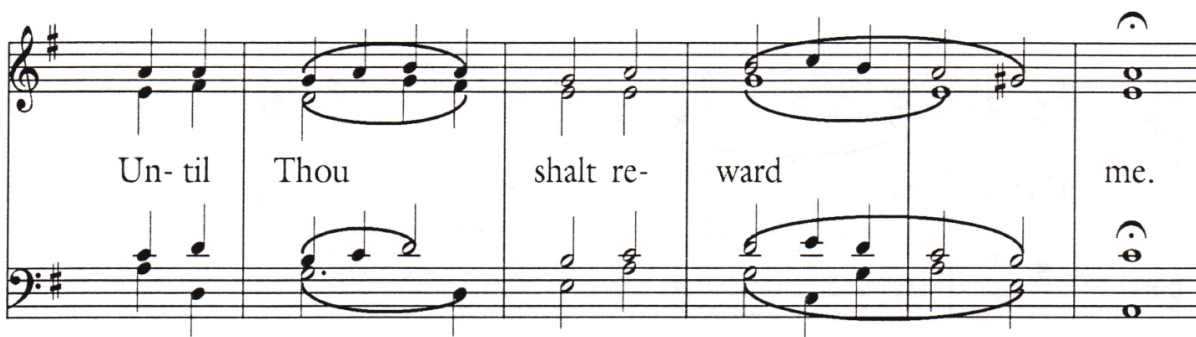
Stichera of the Fathers, in Tone VI

Stichos: Bring my soul out of prison.



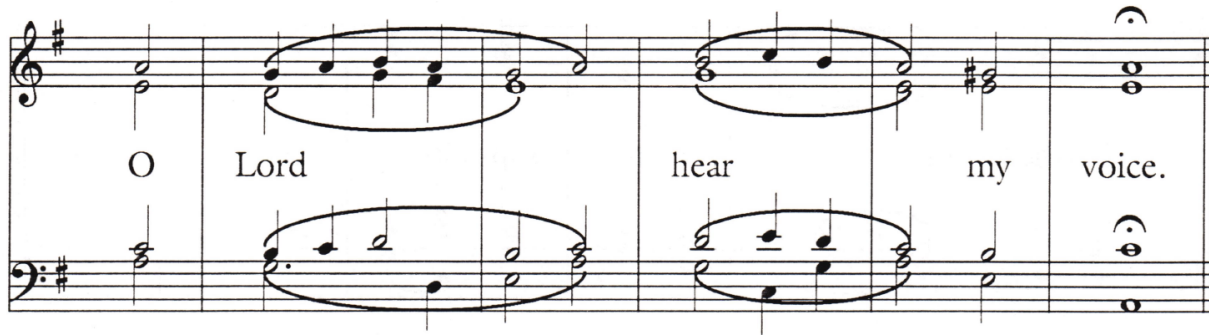
Unto the ends of the earth hath the memory of the forefathers/ been manifest as truly filled with light/ and shining with rays of grace;/ for Christ, the radiant Sun,/ shining from afar on high,/ doth lead forth an assembly of stars which shineth with Him,/ and in the midst of Bethlehem/ a nativity is 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: The righteous shall wait patiently for me:



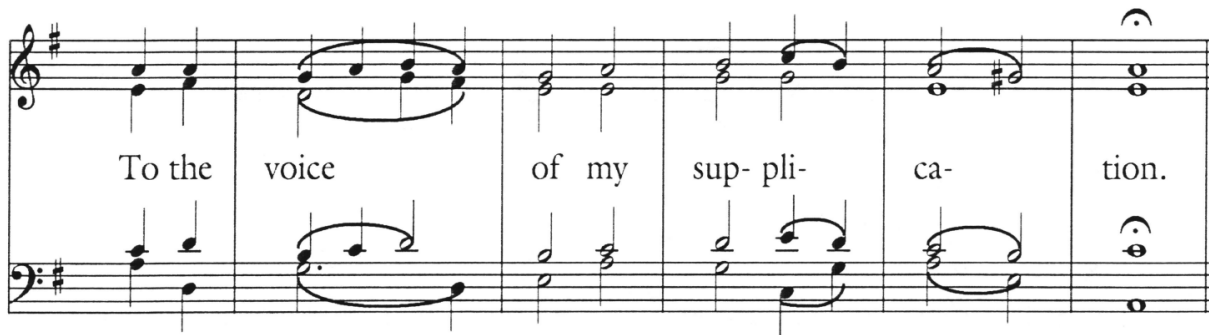
Unto the ends of the earth hath the memory of the forefathers/ been manifest as truly filled with light/ and shining with rays of grace;/ for Christ, the radiant Sun,/ shining from afar on high,/ doth lead forth an assembly of stars which shineth with Him,/ and in the midst of Bethlehem/ a nativity is 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: Out of the depths have I cried unto Thee, O Lord:



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: Let Thine ears be attentive:



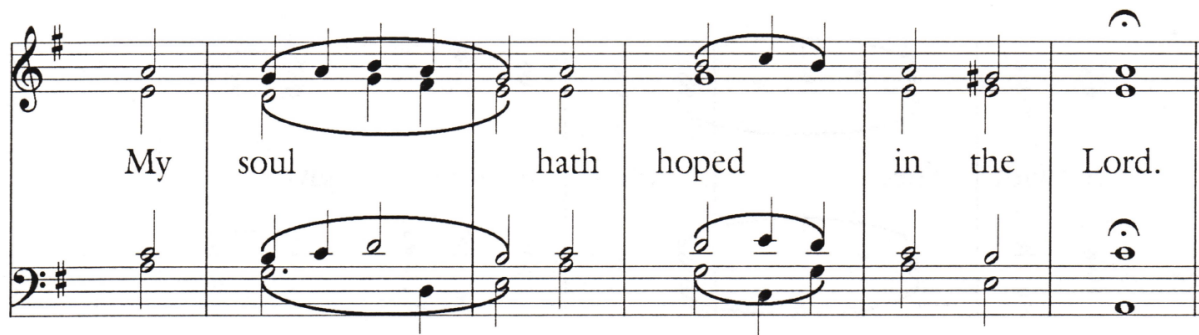
Rejoicing today,/ Adam is adorned with the glory/ of divine communion,/ as the foundation and confirmation of the wise forefathers;/ and with him Abel doth leap for joy/ and Enoch is glad,/ and Seth danceth together with Noah;/ the all-praised Abraham/ doth chant with the patriarchs,/ and from on high 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: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?



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.

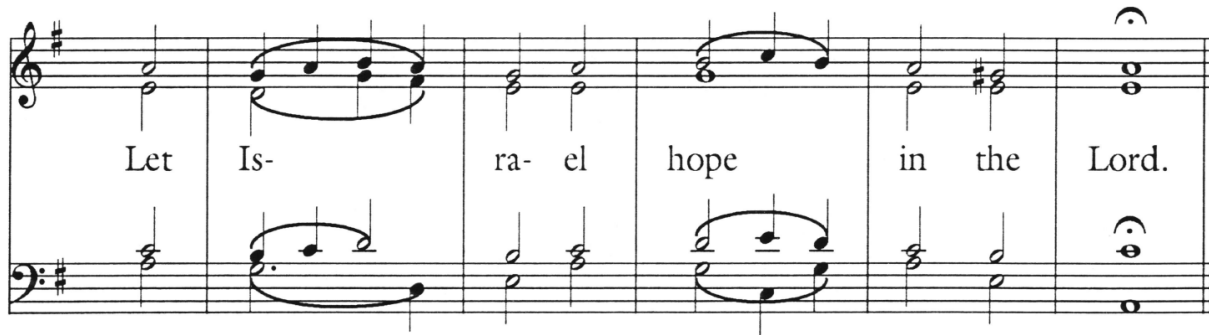
Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word:



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.

Stichera for the Forefeast, in Tone VI

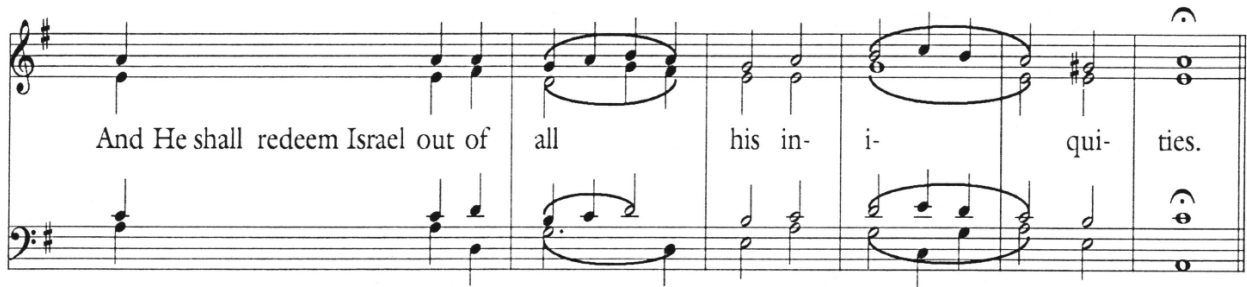
Stichos: From the morning watch until night, from the morning watch:



The composition of Anatolius

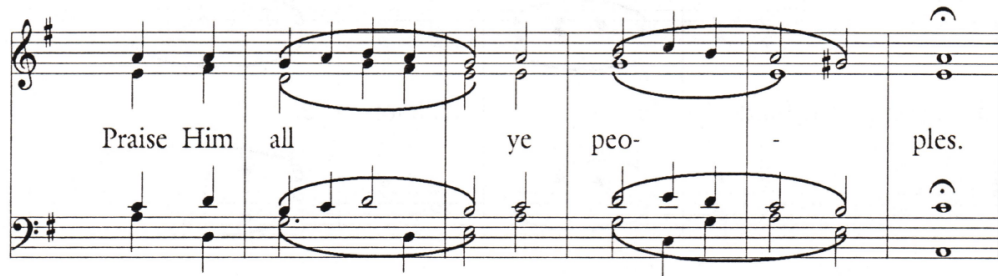
The never-setting Sun/ doth come to shine forth from the Virgin's womb/ and to enlighten all the world./ Let us make haste to meet Him with pure eyes and deeds;/ and let us now make ready in spirit to receive Him/ Who cometh into His own through a strange birth,/ as He hath been well pleased to may be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

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



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: O praise the Lord, all ye nations:



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



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.

Glory, of the Fathers, in Tone VI

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

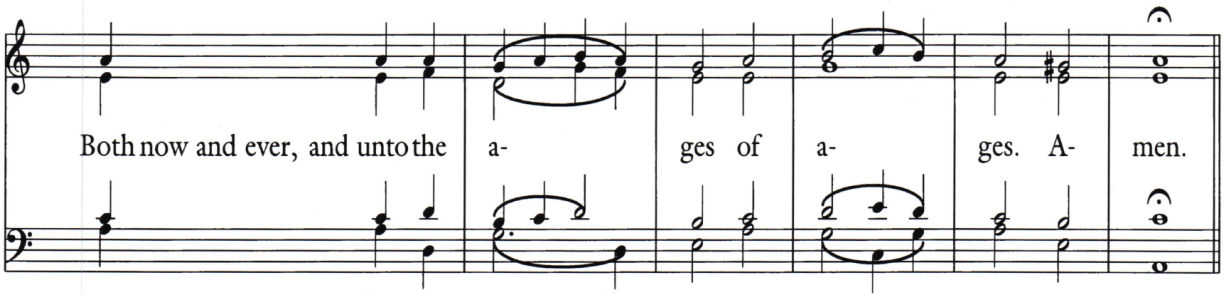
This musical score is for the hymn 'Glory to the Father, and to the Son, and to the Holy Spirit' in Tone VI. It is written for a two-part setting (Soprano and Bass) in the key of D major (one sharp). The melody is simple and homophonic, with the lyrics 'Glory to the Father, and to the Son, and to the Ho- ly' spread across the first two measures. The notes are mostly quarter and eighth notes, with some rests. The bass line provides a simple harmonic accompaniment.

Spir- it.

This musical score continues the hymn 'Glory to the Father, and to the Son, and to the Holy Spirit' in Tone VI. It is written for a two-part setting (Soprano and Bass) in the key of D major (one sharp). The melody is simple and homophonic, with the lyrics 'Spir- it.' spread across the first two measures. The notes are mostly quarter and eighth notes, with some rests. The bass line provides a simple harmonic accompaniment.

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 swore 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."

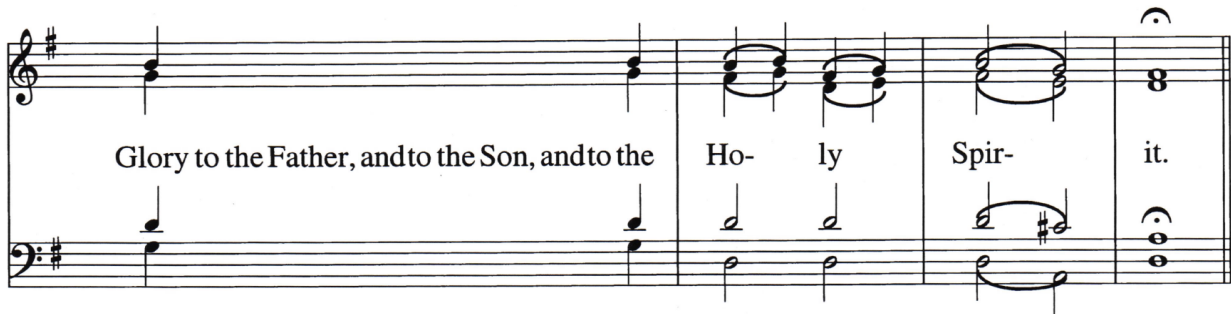
At Litya

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!

Aposticha, in Tone II

Special Melody: O house of Ephratha...

O house of Eph- - ra- tha

thou ho- ly ci- - ty

glo- - ry of the pro- - phets

a- dorn thou the house where

in the Di- vine One is

born.

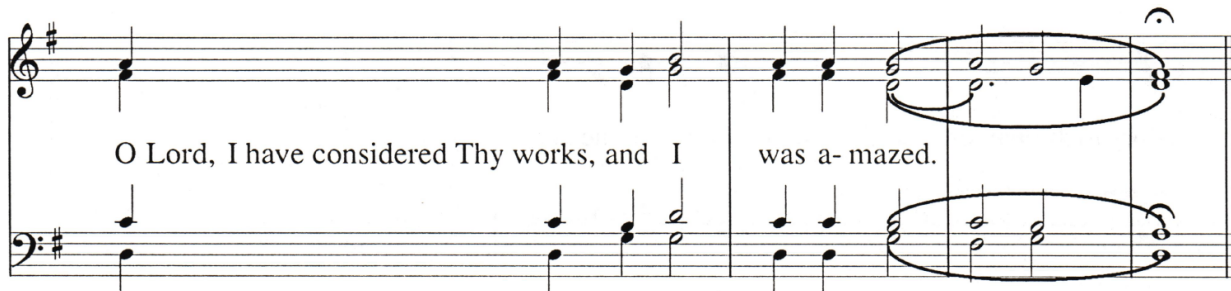
Stichos: God shall come out of Thaeman:

And the Holy One from the mountain overshadowed and dense-

ly wood- - -ed.

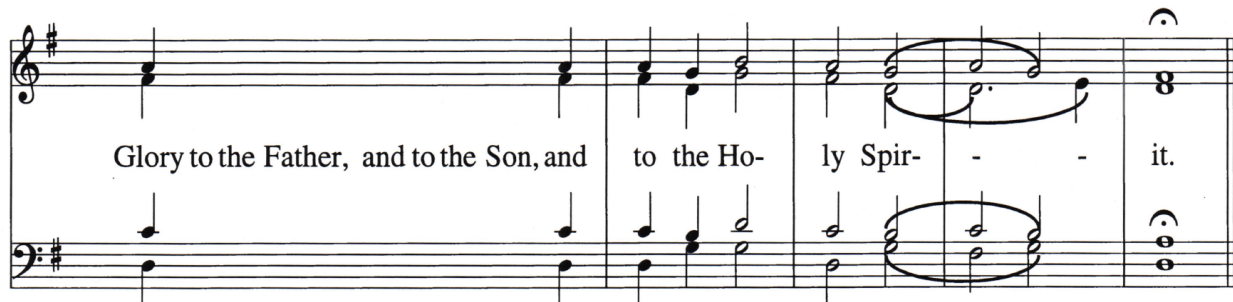
O Bethlehem, land of Judah,/ splendid habitation of Him Who is incarnate:/ prepare thou the divine cave wherein God is born in the flesh/ of the holy Virgin who hath not known man,// that He might save the world!

Stichos: O Lord, I have heard Thy report, and I was afraid:



Come ye all, and with faith let us celebrate the forefeast of the nativity of Christ,/ and noetically let us put forth like a star/ the hymn of the glorification of the magi,/ and with the shepherds let us cry out:// The salvation of men hath come from the Virgin's womb, summoning the faithful.

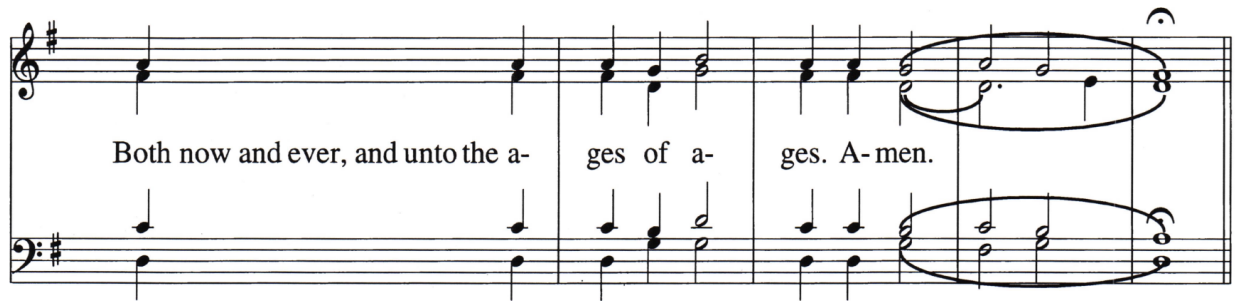
Glory, in Tone II



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, of the Forefeast, in Tone II



The composition of Cyprian

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

The Troparion of the Fathers, twice, and the Troparion of the Forefeast, once

Troparion of the Fathers, 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! *(Twice)*

Troparion of the Forefeast, 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!

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

After the first chanting of the Psalter, this Sessional hymn

Tone IV, Special Melody: Joseph was amazed...

In the fathers in Abraham, Isaac and Jacob, Judah and the other patriarchs, Jesse, David and the rest, didst Thou mystically prophesy the manifestation of God which would come to pass on earth, that of Thy preëternal Son from the Virgin, Christ, Who hath appeared in Bethlehem prophesying in the Spirit and Who calleth out to all who are in the world.

Glory..., Now and ever..., the above is repeated.

After the second chanting of the Psalter, this Sessional hymn

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

O ye faithful, let us joyously celebrate the feast of the divine fathers, and, honoring Adam and Abel, blessing Seth and Enos, let us hymn Enoch, Noah, Shem and Japheth. Let us praise Abraham, who shone forth in faith before the law, and the divine Isaac, Jacob, Judah and Levi, and the chaste Joseph, and let us faithfully cry out: O God-bearing forefathers, entreat Christ God, that He grant remission of sins unto those who, with love, celebrate your holy memory.

Glory..., Now and ever..., the above is repeated.

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..., Now and ever..., 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 Fathers, with eight Troparia, including the Irmos, and that of the Fore-feast, with six Troparia.

Ode I

Canon to the Resurrection and the Fathers, in Tone VI

The chil- dren of them that were saved have hid- den be- neath the earth

This musical system consists of two staves, treble and bass. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed between the staves. The music is in a simple, homophonic style with a clear rhythmic pattern.

Him that of old covered the the pursuing tyrant with the waves of the sea;

This musical system continues the melody from the first line. It features a treble staff with the main melody and a bass staff with a supporting line. The lyrics are aligned with the notes. The music maintains the same homophonic texture.

but let us chant un- to the Lord like the mai- dens:

This musical system continues the melody. It includes a treble staff for the melody and a bass staff for the bass line. The lyrics are placed between the staves. The music is in a simple, homophonic style.

Glor- 'ious- ly hath He been glor- i- fied!

This musical system concludes the fourth line of the canon. It features a treble staff with the melody and a bass staff with the bass line. The lyrics are placed between the staves. The music ends with a final cadence.

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.

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.

Katavasia — Ode I

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

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

Hymn the Lord, all the earth,

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

A musical score for a vocal or instrumental piece. The score is written on two staves, a treble staff and a bass staff, both in G major (one sharp). The lyrics are "for He is glor- i- fied!". The melody in the treble staff starts with a half note G4, followed by a half note A4, then a quarter note B4, a quarter note A4, and a half note G4. The bass staff provides a harmonic accompaniment with a half note G3, a half note A3, a quarter note B3, a quarter note A3, and a half note G3. The piece concludes with a double bar line.

for He is glor- i- fied!

Ode III
Canon to the Resurrection and the Fathers

Cre- a- tion, be- hold- ing Thee Who sus- pen- ded the whole earth

The first system of the musical score consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "Cre- a- tion, be- hold- ing Thee Who sus- pen- ded the whole earth". The music is in a simple, homophonic style with a clear harmonic structure.

with- out sup- port up- on the wat- ers, Thyself hanging up- on

The second system continues the musical piece. It features a key signature change to one sharp (F#) in the treble staff. The lyrics are: "with- out sup- port up- on the wat- ers, Thyself hanging up- on". The musical notation includes a repeat sign and a fermata over the final note of the phrase.

Gol- go- tha, was seized with great awe cry- ing out: None is

The third system of the score continues the melody. The lyrics are: "Gol- go- tha, was seized with great awe cry- ing out: None is". The music maintains the same homophonic texture with a clear harmonic structure.

ho- ly save Thee, O Lord!

The fourth and final system of the score concludes the piece. The lyrics are: "ho- ly save Thee, O Lord!". The music features a final cadence with a fermata over the final note, indicating the end of the piece.

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.

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!

Katavasia — Ode III

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

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

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

The second system of musical notation. It continues the melody from the first system. The treble staff features a long, sustained note (a half note) on the word "Fath-", followed by a quarter note on "er". The bass staff continues with a steady accompaniment.

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

The third system of musical notation. The melody in the treble staff continues with a series of eighth notes. The bass staff maintains the harmonic support. The lyrics are aligned with the notes.

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

The fourth system of musical notation. It is divided into two measures. The first measure contains the lyrics "let us cry a- loud:" and the second measure contains "O Lord, Who hath lift- ed up our horn,". The melody in the treble staff has a slight rise in pitch in the second measure, indicated by a sharp sign on the F line. The bass staff continues with the accompaniment.



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

Foreseeing Thy divine con- de- scen- sion up- on the Cross,

This system contains the first three measures of the canon. The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are: "Foreseeing Thy divine con- de- scen- sion up- on the Cross,". The music features a mix of half and quarter notes, with some rests.

Hab- ba- kuk cried out in awe: Thou hast cut down the

This system contains the next three measures. The melody continues on the treble staff, and the bass line follows. The lyrics are: "Hab- ba- kuk cried out in awe: Thou hast cut down the". The music includes a melisma on the word "out" in the second measure.

dominion of the mighty, O Good One, en- ter- ing in- to

This system contains the next three measures. The melody continues on the treble staff, and the bass line follows. The lyrics are: "dominion of the mighty, O Good One, en- ter- ing in- to". The music includes a melisma on the word "One" in the second measure.

fel- low- ship with them that are in Ha- des, as Thou art al-

This system contains the final three measures of the canon. The melody continues on the treble staff, and the bass line follows. The lyrics are: "fel- low- ship with them that are in Ha- des, as Thou art al-". The music includes a melisma on the word "Ha-" in the second measure.



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.

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.

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. The melody includes a half note followed by a quarter note, then a half note, and finally a 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. It features a treble and bass staff. The treble staff has a key signature of one flat. The melody includes a half note followed by a quarter note, then a half note, and finally a 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. It features a treble and bass staff. The treble staff has a key signature of one flat. The melody includes a half note followed by a quarter note, then a half note, and finally a 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!

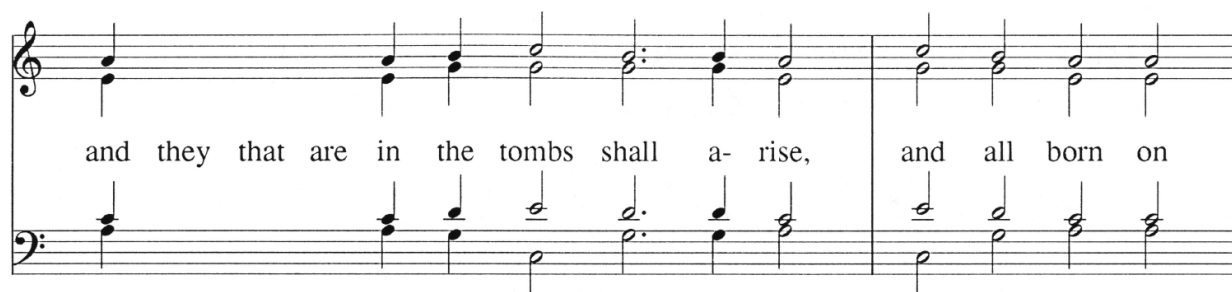
Ode V
Canon to the Resurrection and the Fathers

Is- ai- ah, rising at dawn out of the night

and beholding the unwaning Light of Thy the- o- phan- y, O Christ,

which hath mer- ci- ful- ly come to pass for us,

cried out: The dead shall rise up



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.

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.

Katavasia — Ode V

As God of the world and Fath- er of com- pas- sions,

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

Thou hast sent to us Thine Angel of great Coun- sel, Who granteth us peace.

The second line of musical notation. It continues the melody from the first line. The treble staff features a prominent melodic line with a slur over the phrase 'great Coun- sel'. The bass staff continues the accompaniment. The line concludes with a full bar rest in the treble staff.

Where- fore, guided to the light of know- ledge di- vine,

The third line of musical notation. The melody in the treble staff continues with a series of eighth notes. The bass staff maintains the accompaniment. The line ends with a full bar rest in the treble staff.

and ris- ing at dawn out of the night,

The fourth line of musical notation. The melody in the treble staff includes a slur over 'and ris- ing' and a sharp sign (F#) in the key signature. The bass staff continues the accompaniment. The line concludes with a full bar rest in the treble staff.

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 to the Resurrection and the Fathers

Be- hold- ing the sea of life surg- ing with the tempest of temp-

This system contains the first two measures of the canon. The vocal line begins with a half note G4, followed by a half note A4, and then a half note B4. The piano accompaniment consists of a steady eighth-note pattern in the right hand and a half-note pattern in the left hand.

ta- tions, flee- ing to Thy calm haven I cry un- to Thee:

This system contains measures three through six. The vocal line continues with a half note C5, followed by a half note D5, and then a half note E5. The piano accompaniment continues with the same rhythmic pattern.

Lead up my life from cor- rup- tion, O Great- ly Mer- -

This system contains measures seven through eleven. The vocal line begins with a half note F5, followed by a half note G5, and then a half note A5. The piano accompaniment continues with the same rhythmic pattern.

- ci- ful One!

This system contains the final two measures of the canon. The vocal line ends with a half note B5, followed by a half note C6. The piano accompaniment continues with the same rhythmic pattern.

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.

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.

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, Bb4) 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 (Bb4) followed by a quarter note (A4), which is then beamed to a quarter 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 half note (Bb4) followed by a quarter note (A4), which is then beamed to a quarter note (G4). 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 half note (Bb4) followed by a quarter note (A4), which is then beamed to a quarter note (G4). 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 has a melody starting on G4, moving to A4, B4, and then a half note G4. The bass staff provides a harmonic accompaniment with half notes. The lyrics "He preserved her who bore Him un-harmed." are written below the staves. The piece 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 mediatrix 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 to the Resurrection and the Fathers

O in- ef- fa- ble won- der! He, that in the fur- nace de- liv-

The first system of the musical score consists of two staves, treble and bass. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "O in- ef- fa- ble won- der! He, that in the fur- nace de- liv-". The music is in a simple, homophonic style with a clear harmonic structure.

ered the ven- er- a- ble chil- dren from the flame,

The second system continues the melody and bass line. The lyrics are: "ered the ven- er- a- ble chil- dren from the flame,". The music maintains the same homophonic style, with a clear harmonic structure.

is laid in the grave, dead and de- void of breath,

The third system continues the melody and bass line. The lyrics are: "is laid in the grave, dead and de- void of breath,". The music maintains the same homophonic style, with a clear harmonic structure.

for the salvation of us that chant: O God, our De- liv- er- er

The fourth system continues the melody and bass line. The lyrics are: "for the salvation of us that chant: O God, our De- liv- er- er". The music maintains the same homophonic style, with a clear harmonic structure.



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!

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.

Katavasia — Ode VII

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

This musical system consists of a treble and a bass staff. The treble staff begins with a G-clef and a key signature of one flat (B-flat). The melody is composed of quarter and eighth notes, with a half note on 'er' and a quarter note on 'pi'. The bass staff begins with an F-clef and a key signature of one flat. It provides a harmonic accompaniment with mostly quarter notes and some half notes. The lyrics are written below the staves, with hyphens indicating syllables split across notes.

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

This musical system continues the melody and accompaniment. The treble staff features a half note on 'com-' and a quarter note on 'mand'. The bass staff continues with a steady accompaniment. The lyrics are aligned with the notes, showing the continuation of the text.

feared not the threat of the fire,

This musical system shows the continuation of the piece. The treble staff has a half note on 'feared' and a quarter note on 'fire,'. The bass staff continues with its accompaniment. The lyrics are written below the staves.

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

This musical system concludes the line. The treble staff has a half note on 'flame,' and a quarter note on 'chan-'. The bass staff continues with its accompaniment. The lyrics are written below the staves.

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

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

Ode VIII
Canon to the Resurrection and the Fathers

Fall back in awe and fear, O hea- ven;

This system contains the first three measures of the canon. The melody is written in treble clef with a key signature of one sharp (F#). The lyrics are: "Fall back in awe and fear, O hea- ven;". The music features a mix of eighth and sixteenth notes, with some measures containing rests.

and let the foundations of the earth be sha- ken!

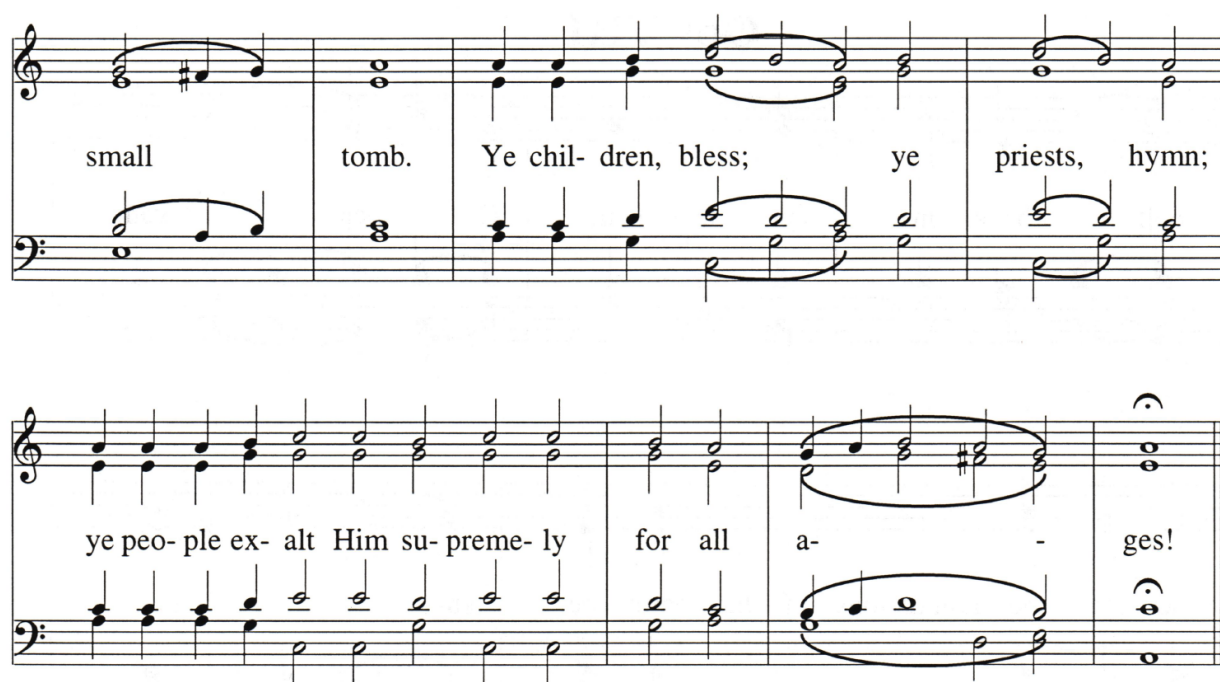
This system contains the next three measures. The lyrics are: "and let the foundations of the earth be sha- ken!". The melody continues with a mix of eighth and sixteenth notes, ending with a double bar line.

For, lo! He that dwelleth in the high- est

This system contains the next three measures. The lyrics are: "For, lo! He that dwelleth in the high- est". The melody continues with a mix of eighth and sixteenth notes, ending with a double bar line.

is num- bered a- mong the dead and lod- geth as a stranger in a

This system contains the final three measures of the canon. The lyrics are: "is num- bered a- mong the dead and lod- geth as a stranger in a". The melody continues with a mix of eighth and sixteenth notes, ending with a double bar line.



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.

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!"

We Praise, We Bless

The musical score is written for two voices, Soprano and Bass, in a single system. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is simple and hymn-like, with long notes and some ties. The lyrics are: "We praise, we bless, we wor- - ship the Lord, praising and supremely exalting Him un- to all a- - ges." The score ends with a double bar line.

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

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 system of musical notation consists of a treble and a bass staff. The treble staff begins with a G-clef and a key signature of one flat (B-flat). The melody is composed of eighth and quarter notes, with a final phrase marked by a slur. The bass staff begins with an F-clef and a key signature of one flat. It provides a harmonic accompaniment using mostly whole and half notes.

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

This system continues the musical piece. The treble staff features a melodic line with a long, expressive slur over the final two measures. The bass staff continues the accompaniment with sustained notes.

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

This system shows the continuation of the melody and accompaniment. The treble staff has a melodic line with some rests, while the bass staff maintains a steady accompaniment.

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

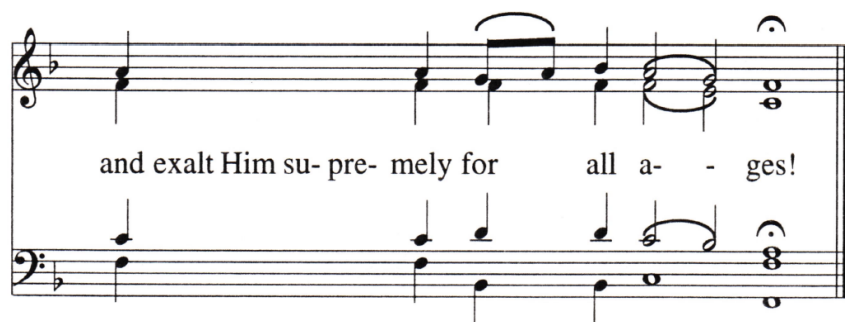
The final system of the page. The treble staff concludes with a melodic phrase marked by a slur. The bass staff provides the final accompaniment notes.



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

La- ment Me not, O Moth- er, be- hold- ing in the tomb the Son

Whom thou didst conceive in thy womb with- out seed; for I shall a-

rise and be glor- i- fied, and as God everlasting shall I ex-

alt with glo- ry them that mag- ni- fy thee with



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!

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!

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

From the seed of Abraham and the divine forefather David is the all-unoriginate Word brought forth, Who of old wondrously saved the youths equal in number to the Trinity by the descent of the Angel into the flame, and Who transformed the lamentation of the myrrh-bearing women into joy.

Glory...

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...

Be glad, O Bethlehem! And thou, O Ephratha, make ready, for the Theotokos cometh to the cave and the manger to give birth ineffably unto God. O dread mystery! Abraham, Isaac and Jacob, and all the patriarchs and prophets, angels and men, now radiantly celebrate the forefeast of His divine advent.

Let Every Breath Praise the Lord, in Tone V

Let ev- ery breath praise the Lord. Praise the Lord from the hea- vens,

praise Him in the high- est. To Thee is due praise, O God.

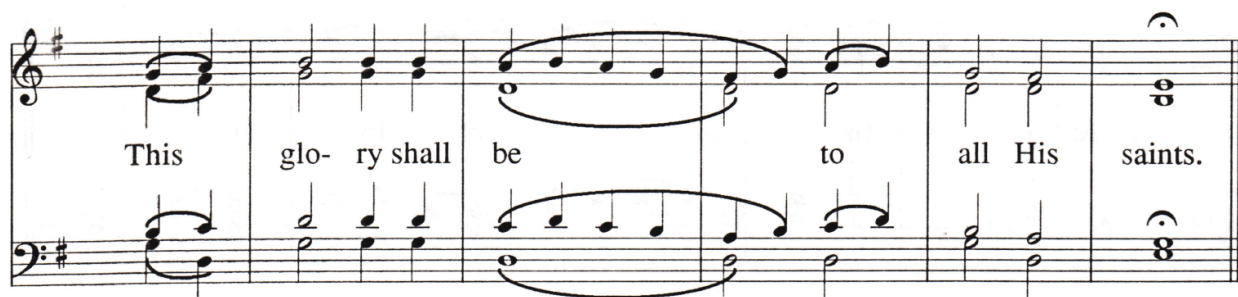
Praise Him, all ye His an- gels; praise Him, all ye His hosts.

To Thee is due praise, O God.

Psalms of Praise

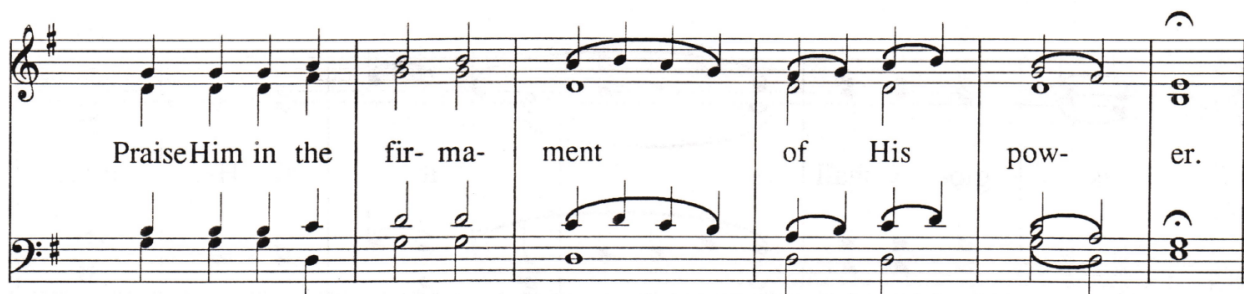
Tone V

Stichos: To do among them the judgment that is written:



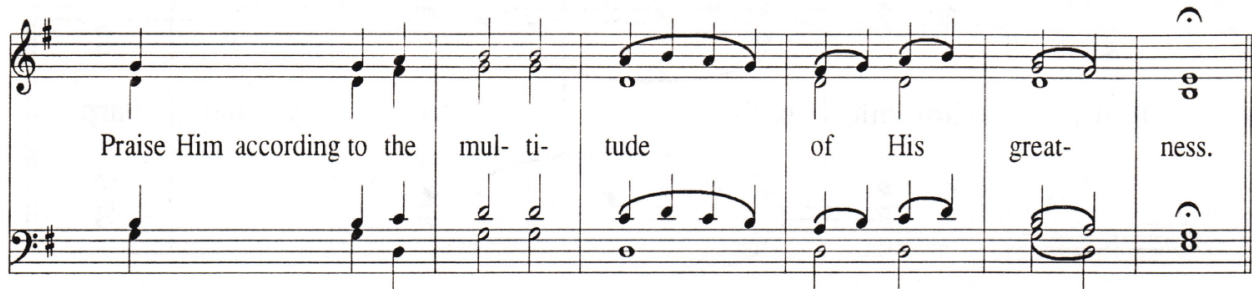
Lift up thy voice, O Sion,/ Thou truly divine city,/ and proclaim the divine memory of the fathers,/ honoring Abraham, Isaac and the ever-memorable Jacob;/ for, lo! we all magnify Judah and Levi,/ the great Moses and the wondrous Aaron,/ and we honor David, Joshua and Samuel./ And weaving divine hymns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



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.

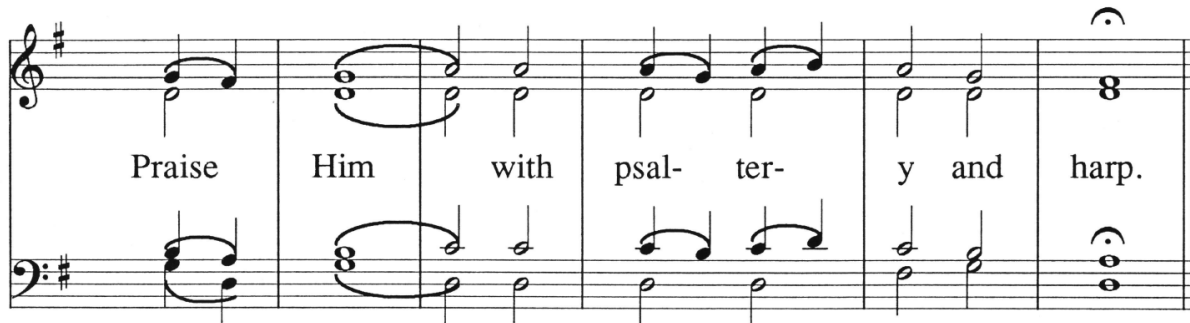
Stichos: Praise Him for His mighty acts:



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.

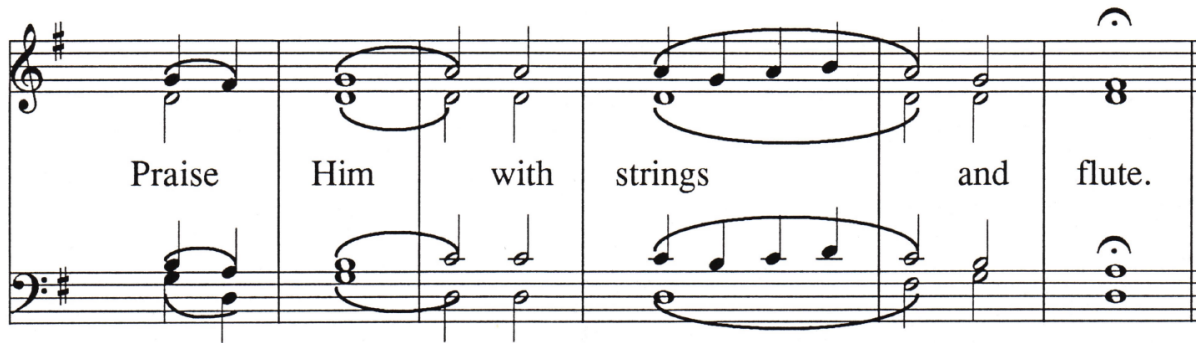
Tone IV

Stichos: Praise Him with the sound of trumpet:



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

Stichos: Praise Him with timbrel and dance:



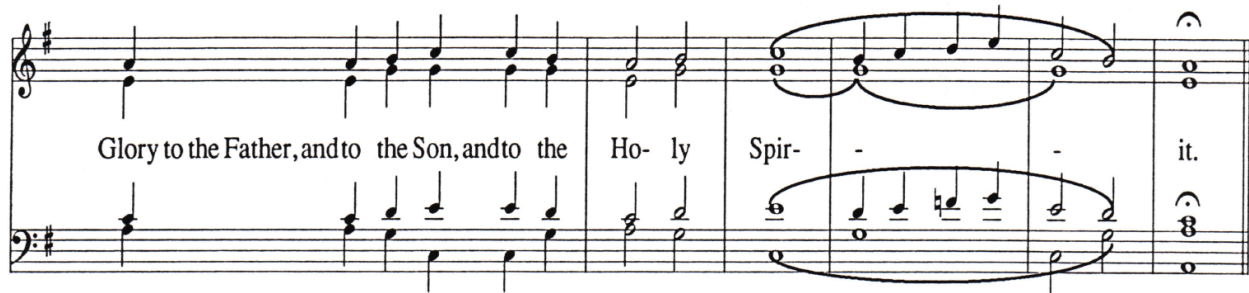
Enrolled with slaves, the Master wished to utterly erase the handwriting of our transgressions/ and to enter in the Book of the Living/ all who have been slain by the thievery of the serpent./ And the Virgin beareth Thee,/ Who bearest all things,/ Who art wrapped in mortal flesh and hast been well-pleased to dwell in a little cave./ Marvelling at Thy might, the heavenly choirs of angels and the godly shepherds// praised Thee Who art born.

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



The radiant and animate cloud laden with the heavenly Rain/ now approacheth to pour It forth upon the earth,/ that It might water the face of the earth./ The spring of grace, the noetic swallow,/ who is pregnant, giveth birth by the ineffable Word,/ putting an end to the winter of ungodliness.// The pure and undefiled palace doth bring forth the incarnate King in the cave.

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

8 Troparia: 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 willest, 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 score is written for two staves, Treble and Bass, in the key of D major (indicated by two sharps). The melody is primarily composed of half notes and quarter notes, with some longer notes in the second system. The lyrics are written below the notes. A vertical line is drawn through the first system of the score.

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 of the Fathers

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

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

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 two staves, treble and bass. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

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

The second line of musical notation continues the melody from the first line. It consists of two staves, treble and bass. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

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

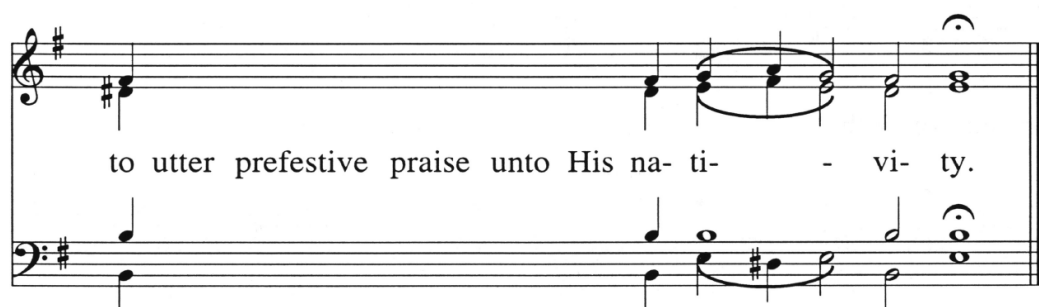
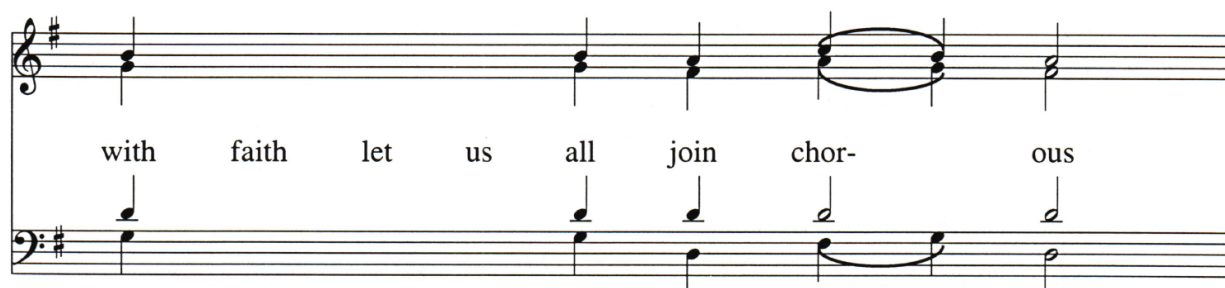
The third line of musical notation continues the melody from the second line. It consists of two staves, treble and bass. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

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

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

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

The first system of musical notation consists of a treble and bass staff joined by a brace. Both staves have a key signature of one sharp (F#). The treble staff contains three measures of music, each with a single eighth note. The bass staff contains three measures of music, each with a single eighth note. The lyrics are written below the notes.

of divine com- mun- - ion,

The second system of musical notation continues the melody. The treble staff has four measures: the first has a single eighth note, the second has a half note, the third has a half note, and the fourth has a single eighth note. The bass staff has four measures: the first has a single eighth note, the second has a half note, the third has a half note, and the fourth has a single eighth note. The lyrics are written below the notes.

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

The third system of musical notation continues the melody. The treble staff has five measures: the first has a single eighth note, the second has a half note, the third has a half note, the fourth has a half note, and the fifth has a single eighth note. The bass staff has five measures: the first has a single eighth note, the second has a half note, the third has a half note, the fourth has a half note, and the fifth has a single eighth note. The lyrics are written below the notes.

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

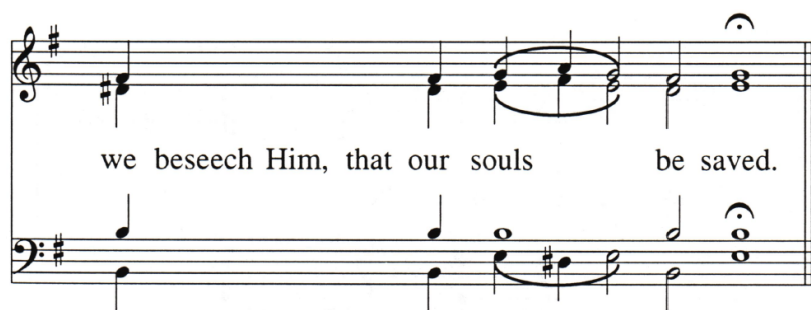
The fourth system of musical notation continues the melody. The treble staff has six measures: the first has a single eighth note, the second has a half note, the third has a half note, the fourth has a half note, the fifth has a half note, and the sixth has a single eighth note. The bass staff has six measures: the first has a single eighth note, the second has a half note, the third has a half note, the fourth has a half note, the fifth has a half note, and the sixth has a single eighth note. 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



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

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

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 written below the notes. The word 'as-' is followed by a long note in the treble staff, which is tied to the next measure.

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

The second system of musical notation. It continues the melody and bass line from the first system. The lyrics are written below the notes. The word 'fur-' is followed by a long note in the treble staff, which is tied to the next measure.

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

The third system of musical notation. It continues the melody and bass line from the second system. The lyrics are written below the notes. The word 'pro-' is followed by a long note in the treble staff, which is tied to the next measure.

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

The fourth system of musical notation. It continues the melody and bass line from the third system. The lyrics are written below the notes. The word 'pre-' is followed by a long note in the treble staff, which is tied to the next measure.

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.

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.

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.

Stichera for the Forefeast
Tone VI, Special Melody: Having set all aside...

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

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 composed of half notes and quarter notes. The lyrics "The nev- er set- - ting Sun" are written below the staff. The word "nev-" is split across the first and second measures, and "set-" is split across the third and fourth measures. The word "Sun" is written below the final measure. The melody features a long note on "set-" that spans two measures, and a long note on "Sun" that spans two measures.

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 composed of half notes and quarter notes. The lyrics "doth come to shine forth from the Vir- gin's womb" are written below the staff. The word "Vir-" is split across the fifth and sixth measures, and "gin's" is written below the seventh measure. The melody features a long note on "doth" that spans two measures, and a long note on "womb" that spans two measures.

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 composed of half notes and quarter notes. The lyrics "and to en- light- en all the world." are written below the staff. The word "en-" is split across the third and fourth measures, and "light-" is split across the fourth and fifth measures. The word "world." is written below the final measure. The melody features a long note on "en-" that spans two measures, and a long note on "world." that spans two measures.

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

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 do,/ that, as He is compassionate,/ He might lead us up/ that have estranged ourselves/ from the life of Eden,// and might be born in Bethlehem.

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

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

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 written below the notes. The first measure contains the words 'God the Word,' and the second measure contains 'Who is upborne upon the shoulders of the cher-'. The third measure contains '- u- bim,' and the fourth measure contains a double bar line.

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

The second system of musical notation for the Stichos. It consists of a treble and a bass staff, both in the key of D major. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes. The first measure contains the words 'having united Himself hy-', the second measure contains 'po- stat- i-', the third measure contains ''cly to the flesh,', and the fourth measure contains a double bar line.

hath made His a- bode

The third system of musical notation for the Stichos. It consists of a treble and a bass staff, both in the key of D major. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes. The first measure contains the words 'hath made His a-', the second measure contains 'bode', and the third measure contains a double bar line.

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,

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

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

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

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 (one sharp). The treble staff has a melody with a half note 'lay' followed by a quarter rest, then a half note 'Thee,'. The bass staff has a melody with a half note 'lay' followed by a quarter rest, then a half note 'Thee,'. There are some additional notes and rests in the treble staff that are not aligned with the lyrics.

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

The second system of musical notation for the Stichos. It consists of a treble and a bass staff, both in the key of D major (one sharp). The treble staff has a melody with a half note 'ate' followed by a quarter rest, then a half note 'Word' followed by a quarter rest, then a half note 'of' followed by a quarter rest, then a half note 'God,'. The bass staff has a melody with a half note 'ate' followed by a quarter rest, then a half note 'Word' followed by a quarter rest, then a half note 'of' followed by a quarter rest, then a half note 'God,'.

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

The third system of musical notation for the Stichos. It consists of a treble and a bass staff, both in the key of D major (one sharp). The treble staff has a melody with a half note 'Who,' followed by a quarter rest, then a half note 'in' followed by a quarter rest, then a half note 'manner' followed by a quarter rest, then a half note 'which' followed by a quarter rest, then a half note 'passeth' followed by a quarter rest, then a half note 'un-' followed by a quarter rest, then a half note 'der-' followed by a quarter rest, then a half note 'stan-' followed by a quarter rest, then a half note 'ding,'. The bass staff has a melody with a half note 'Who,' followed by a quarter rest, then a half note 'in' followed by a quarter rest, then a half note 'manner' followed by a quarter rest, then a half note 'which' followed by a quarter rest, then a half note 'passeth' followed by a quarter rest, then a half note 'un-' followed by a quarter rest, then a half note 'der-' followed by a quarter rest, then a half note 'stan-' followed by a quarter rest, then a half note 'ding,'.

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

The fourth system of musical notation for the Stichos. It consists of a treble and a bass staff, both in the key of D major (one sharp). The treble staff has a melody with a half note 'hast' followed by a quarter rest, then a half note 'now' followed by a quarter rest, then a half note 're-' followed by a quarter rest, then a half note 'ceived' followed by a quarter rest, then a half note 'a' followed by a quarter rest, then a half note 'be-' followed by a quarter rest, then a half note 'gin-' followed by a quarter rest, then a half note '-' followed by a quarter rest, then a half note '-' followed by a quarter rest, then a half note 'ning.' followed by a quarter rest. The bass staff has a melody with a half note 'hast' followed by a quarter rest, then a half note 'now' followed by a quarter rest, then a half note 're-' followed by a quarter rest, then a half note 'ceived' followed by a quarter rest, then a half note 'a' followed by a quarter rest, then a half note 'be-' followed by a quarter rest, then a half note 'gin-' followed by a quarter rest, then a half note '-' followed by a quarter rest, then a half note '-' followed by a quarter rest, then a half note 'ning.' followed by a quarter rest.

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.

This musical system features a treble and bass staff in G major (one sharp). The melody is primarily composed of half notes and whole notes. The lyrics are centered under the notes.

Where- fore, I glor- i- fy Thee

This musical system continues the melody. It includes a measure with a whole note chord in the treble staff and a half note in the bass staff, both of which are circled. The lyrics are centered under the notes.

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

This musical system continues the melody with half and whole notes. The lyrics are centered under the notes.

whereby I have been set free.

This musical system concludes the phrase. It features a measure with a whole note chord in the treble staff and a half note in the bass staff, both of which are circled. The system ends with a double bar line. The lyrics are centered under the notes.

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

www.myrrh-bearers.org

✠ΒΚΔ.
MMXXIV