

December 18-19: Sunday of the Fathers Great Vespers

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

At "Lord, I have cried...", we chant 6 from the Octoechos, and 4 to the Fathers.

(4) Reader: In the 6th Tone - From the morning watch until night, from the morning watch

Let Is - - - ra - el hope _____ in the Lord.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef, and the bass line is in the bass clef. The text is written below the treble staff. The melody is a simple, melodic line with some rests and ties. The bass line provides a harmonic accompaniment with chords and single notes.

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 before the feast to utter praise unto His nativity .

(3) Reader: For with the Lord there is mercy, and with Him is plenteous redemption;

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

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef, and the bass line is in the bass clef. The text is written below the treble staff. The melody is a simple, melodic line with some rests and ties. The bass line provides a harmonic accompaniment with chords and single notes.

(repeat above sticheron, "Unto the ends...")

(2) *Reader:* O praise the Lord, all ye nations;

The image shows a musical score for a two-part setting of the text 'Praise Him all ye peoples.' The score is written on two staves, a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#), and the time signature is common time (C). The melody is primarily composed of quarter and eighth notes, with some rests. The lyrics are placed below the notes: 'Praise Him' under the first two measures, 'all' under the next two measures, 'ye peo - - - ples.' under the final four measures. The text 'Praise Him' is aligned with the first two notes of the treble staff. The text 'all' is aligned with the first two notes of the bass staff. The text 'ye peo - - - ples.' is aligned with the notes of the treble staff. The text 'ples.' is aligned with the final note of the treble staff.

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 Teap 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.

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

And the truth of the Lord a - bid - - eth for - ev - - er.

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.

Reader: Glory, in the same tone. **(Tone 6)**

Glory to the Father, and to the Son, and to the Holy Spirit.

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.

Now and ever..., the Dogmaticon of the Tone.

Entrance. Prokimenon of the Day. 3 Readings:

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

At the Litia, the sticheron of the temple, and this sticheron of the Fathers, in Tone 1:

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 and ever..., the Theotokion, in the same Tone.

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

At the Aposticha, the stichera of the Octoechos, then:

Reader: Glory, in the 2nd tone.

Glory to the Father, and to the Son, and to the Ho-ly Spi - rit.

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.

Reader: Both now, in the same tone.

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

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

Now lettest..., the Trisagion prayers, and the troparia as indicated in the Typicon.