

THE NATIVITY OF OUR MOST HOLY LADY, THE THEOTOKOS AND EVER-VIRGIN MARY

STICHERA AT "LORD, I HAVE CRIED"

Mode  Pa 

1ST STICHERON

By Sergius



To - day God, Who rests up-on the spir - - it ual ___ thrones,
 has made read - y for Him - - self a ___ ho - ly throne ___
 up - on ___ earth. He who made firm the heav - ens ___
 in ___ His ___ wis - - dom, has pre-pared a liv - ing ___ Heav
 - - en in His love ___ for ___ man. For from a ___ bar -
 -ren ___ root He has made ___ a ___ life-giv - - - ing branch ___ spring
 ___ up ___ for ___ us, e - ven His Moth - - - er. O
 God ___ of won - - - ders and hope of ___ the ___ hope - - -
 -less, glo - ry be ___ to Thee, O ___ Lord.

2ND STICHERON

F



H

his is the day _____ of _____ the _____ Lord: re - joice,

_____ O peo - - - ple, for lo, the Brid - al Cham-ber _____ of

the _____ Light, the Book of _____ the Word _____ of _____ Life, _____

has _____ come forth _____ from the _____ womb, and thē East Gate, _____

new - ly _____ born, a - waits thē _____ en - trance of the Great _____

High _____ Priest. She a - lone _____ brings in - to the _____ world _____

the one _____ and on - ly _____ Christ _____ for the sal - va - tion of _____

_____ our _____ souls.

F

3RD STICHERON

F



Π

l- though____ by the will of ____ God oth - er wom - en ____

____ who ____ were bar - - - ren have__ brought__ forth fa - mous

off - - - spring, yet a - mong all such__ chil - dren Mar - -

- y has shone__ most __ bright - - ly with di - vine ____ glo - - -

ry. For, her- self born won-drous-ly of ____ a ____ bar - - ren__

moth- - - er, she bore__ in the flesh__ the ____ God ____ of ____

all, in fash - ion sur- pas - - sing__ na- - - ture, from a

womb__ with- out ____ seed. ____ She is thē on - - - ly gate -

- - way of thē On- ly- be- got- ten__ Son____ of ____

God, who passed____ through__ this ____ gate, ____ yet kept ____

it ____ closed:____ and hav- ing or- dered all ____ things in His

own _____ wis - - - dom He has wrought sal - va - -tion _ for all
 _____ man- - - kind.

* She is thē on - ly _ gate - way of thē On - ly - be - got - ten _
 Son _____ of _ God, who passed _____ through _____ this _____
 gate, _____ yet kept _____ it _____ closed: _____ and hav - ing
 or - dered _____ all things _____ in His _____ own _____ wis - - - dom
 He has wrought sal - va - -tion _ for all _____ man- - - kind.

4TH STICHERON

By Stephen of the Holy City

Π
 o - day the bar - ren _____ gates _____ are _____ o - - - pened

Δ
 and the vir - gin _____ Door _____ of God _____ comes _____ forth.

Δ
 To - day _____ grace be-gins to bear _____ its _____ fruits, _____ mak - ing

man - i - fest _____ to the _____ world _____ the Moth - er _____

of _____ God, _____ through whom things on _____ earth _____ are

Π
 joined _____ with _____ heav - - en, _____ for the sal - va - tion of

_____ our _____ souls.

5TH STICHERON



o - day is the be - gin - ning of joy — for — all
 — the — world; to - day the winds — blow that bring —
 tid - ings of sal - va - - - tion. The bar - ren - ness of our na -
 - ture — has been — loosed: for the bar - ren wom - - - an is re -
 vealed as moth - er of her who, af - ter bear - ing the Mak - er, still —
 — re - mained — Vir - - - gin. From her He who is God by —
 na - ture takes what is al - i - en — to — Him — and
 makes — it — His — own; through her Christ — works
 — sal - va - - - tion for those — gone a - stray — in — the —
 flesh, he who loves — man - - - kind and is the De - liv -
 - er - er of — our — souls.

6TH STICHERON

F



Π

o - day — An - na the bar - ren gives birth to the Child —

of — God, fore - or - dained — from — all — gen -

- er - a - - - tions to be the hab - i - ta - tion of

the King — of — all and Mak - er, — Christ — our —

God, in ful - fill - ment of the di - vine — dis - - pen -

- sa - - - tion. Through her we chil - - dren of — earth have

been formed a - new, and re - stored from — cor - rup - - tion — to

life — with - out — end.

F

DOXASTIKON AT "LORD, I HAVE CRIED"

Mode  Pa 

o - day __ God, Who __ rests up - on the spir - - - it ual __
 thrones, has made read - y _____ for __ Him - - self a
 ho - ly throne _____ up - - - - on __ earth. __ He who
 made _____ firm _____ the heav - ens _____ in _____ His wis - - -
 dom, has pre - pared a liv - ing __ Heav - - en in _____ His
 love _____ for _____ man. For from a bar - ren __ root _____
 He has made a life - - - giv - ing __ branch spring _____
 up __ for _____ us, e - ven _____ His Moth - - - - er. __
 O God of __ won - - - ders __ and hope of the __
 __ hope - - - less, glo - ry __ be __ to Thee, __ O __ Lord. __

THE ENTREATY

1ST IDIOMELON

Mode $\frac{4}{9}$ Pa ♀*By Stephen of the Holy City*

ye peo - ple, to - day ___ is ___ come to ___ pass the first ___
 fruit of our ___ sal - va - - - tion. For lo, she who was fore
 - or - dained ___ from gen - er - a - - - tions of ___ old as
 Moth - er and Vir - gin and Re - ceiv - - er of ___ God, comes forth in
 ___ birth ___ from ___ a bar - ren wom - - - an: a
 flow - er has blos - somed from Jes - - se, and from his root ___
 a ___ branch ___ has ___ sprung. Let Ad - am our fore - fa -
 - ther be ___ glad and let Eve re - joice ___ with ___ great ___ joy.
 For be - hold, she who was made ___ from the rib of ___ Ad - - am plain - ly
 de - clares her ___ daugh - ter ___ and ___ de - scend - ant bless - - -

-ed. 'For,' says ^M she, 'un- to me is born de- liv- er - ance, through
 which I shall be set free ^Δ from the bonds of hell.'
 Let ^Π Da- vid re - joice, ^q ^Δ ^φ strik- ing up - on the harp, ²² and let
 him bless ^q God: for lo, the Vir - gin comes forth from a bar-
 - ren ²² rock, for the sal - va - tion of our souls. ^q

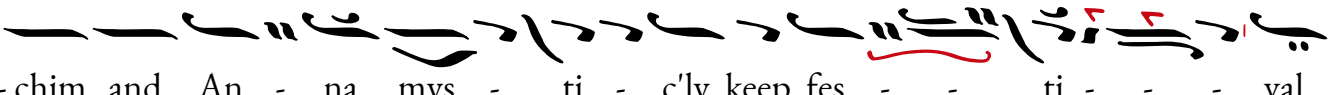
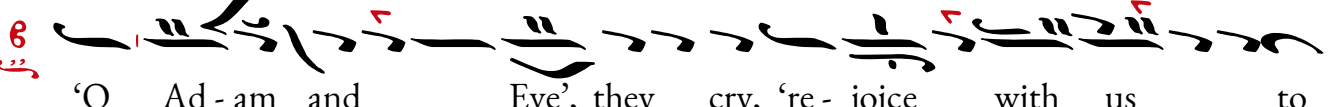
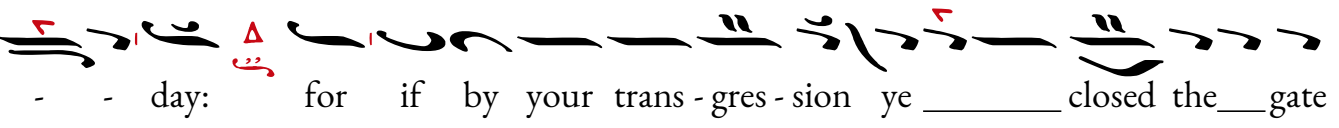
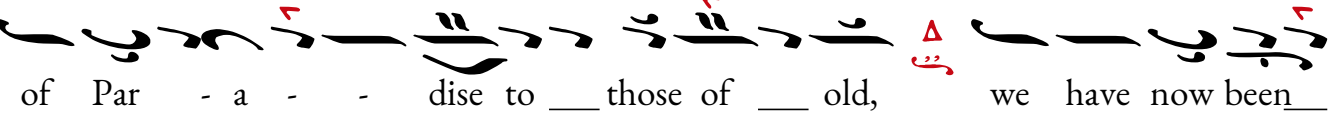
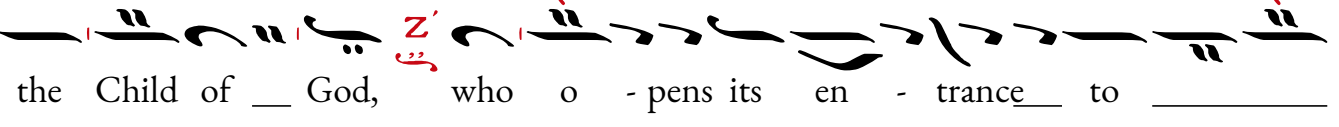
2ND IDIOMELON

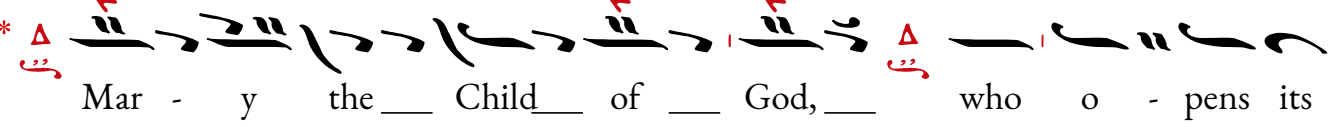
Mode  Thi 

Come, all ye who love vir - - gin - i - ty, and who
 are friends of pu - - ri - - ty: come ye and
 wel - - come with love the boast of vir - - gins.
 She is the foun-tain of life that gush - es forth from the flint - y
 rock; she is the Bush spring - - ing from bar - - ren
 ground and burn - ing with thē im - ma - te - ri - al
 fire that cleans - es and en - light - - ens
 our souls.

3RD IDIOMELON

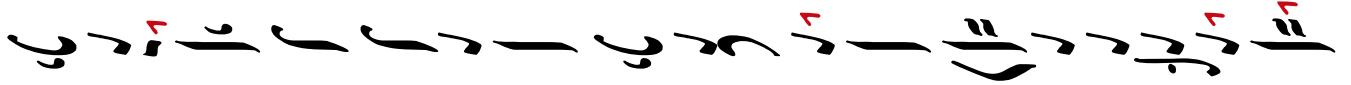
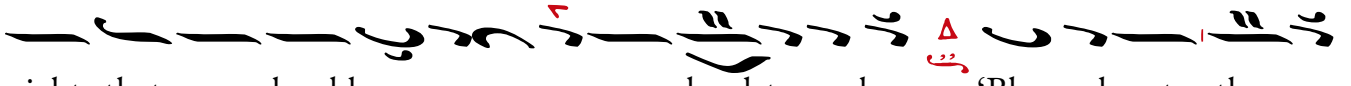
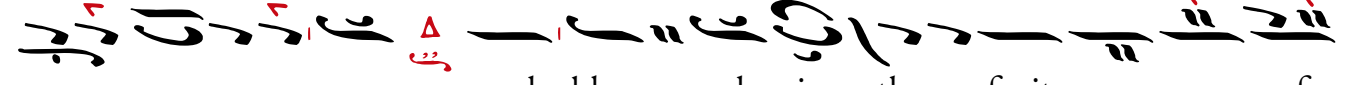
Mode  Thi *By Anatolios*

 hat is this sound of feast-ing__that__ we _____hear?  Jo - a -
 -chim and An - na mys - ti - c'ly keep fes - - ti - - val.
 'O Ad - am and _____Eve', they__cry, 're - joice __ with us __ to
 - - day:  for if by your trans - gres - sion ye _____closed the__gate
 of Par - a - - dise to __those of __ old,  we have now been__
 giv - - en a glo - - ri - - ous _____fruit,  * Mar - y
 the Child of __ God,  who o - pens its en - trance__ to _____
 us _____all.' 

 *  Mar - y the__Child__of __ God,  who o - pens its
 en - trance__to _____us _____all.'

4TH IDIOMELON

Mode  Thi 

 he who was pre - or - - dained ____ to be the Queen ____
 of ____ all  and hab - i - ta - - tion of ____ God,  has come
 forth to - day from the bar - ren womb of ____ joy - - ful ____ An -
 - - na.  She is the di - vine sanc - tu - ar - - y of the
 e - ter - nal Es - - - sence;  * through ____ her cruel hell has been
 tram - pled un - der ____ foot,  and Eve with all her ____ line is es -
 tab - - lished se - cure ____ in ____ life.  It is meet and_
 right that we should cry a - - loud to ____ her:  'Bless - ed art thou a -
 mong wom - - en,  and bless - ed is the ____ fruit ____ of
 ____ thy ____ womb.' 

* Δ through her _____ cruel hell has been tram - pled un - - der _____
 foot, and Eve with all her line is es - tab - lished _____ se - cure _____
 in _____ life. It is meet and right

DOXASTIKON

Mode $\text{N} \text{D} \text{Ni} \text{Z}$ *By Sergios of the Holy City*

N In this sol - emn day of our feast D let
 us strike the spir - it - ual harp D for to - day is
 born of the seed of Da - vid the Moth - er of
 Life, who de - stroys the dark - ness.
 She is the res - to - ra - tion of Ad - am
 N and the re - call - ing of Eve, the foun - tain of in -
 cor - rup - tion D and the re - lease from cor - rup - tion:
 through her we have been made god - like B and de - liv - ered
 from death. D Let us, the faith - ful, cry to
 her with Ga - bri - el: D 'Hail, thou who art
 full of grace: D the Lord is with thee, II through thee



 — grant - ing us great — mer - - - cy. —



THE APOSTICHA

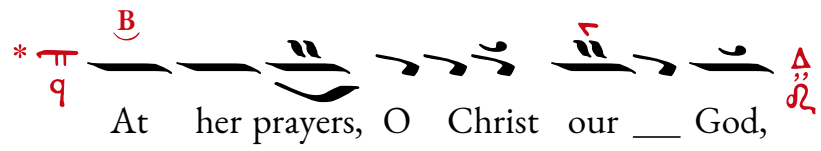
Mode $\frac{4}{2}$ Pa ♀

1ST APOSTICHON



he Joy of all the world__ has shone forth up - on ____ us,
 the far - famed____ Vir - - - gin sprung from right-eous__
 Jo - a - chim and An - - - na. On ac- count of her ex- ceed-
 -ing__ good - - ness she is be- come ____ the__ liv - ing Tem-
 - - ple ____ of ____ God, and is in truth ac - knowl - -
 edged as thē on- ly The - o - - to - - - kos. At her
 prayers, O ____ Christ our__ God, send down peace up - on the __ world,
 and on ____ our souls__ great mer - - cy. ____

* At her prayers, O __ Christ our __ God, send down peace __ up- on
 __ the ____ world, and on ____ our souls__ great mer - - cy. ____

*  At her prayers, O Christ our — God,

VERSE

π q λ

Hearken, O daughter, and see, and incline thine ear; and forget thine own people and

Π π q λ and the King shall great - ly de- sire thy ____ beau

and thy father's house, and the King shall great - ly de- sire thy ____ beau

Π π q λ (Psalm 44:10-11a)

ty.

π q

2ND APOSTICHON

Mode 4 Pa ♯



B

s fore - told by thē ____ an - - gel, to - day hast ____ thou ____

Π

come forth, ____ O Vir - - - gin, thē all - ho - ly ____ off - - spring

N

Π of right - eous Jo - a - chim and ____ An - - - - na. Thou art a ____

heav - - en and the throne of ____ God, and a ves - - sel ____

B of ____ pu - ri - - ty, pro- claim - ing joy to ____ all the

Π Δ world, O Pro - tec - - - tor of ____ our ____ life. Thou dost

Π N π q de- stroy the ____ curse and giv - est bless - ing ____ in ____ its ____



 place. There-fore on this feast _____ of thy _____ birth, _____ O



 Maid - en _____ called _____ by _____ God, _____ in - ter - cede _____ that



 our _____ souls _____ be giv - - en peace _____ and great mer - cy. _____

VERSE

π q λ

The rich among the people

π q λ

shall en- treat thy coun - te -

- nance.

π q

3RD APOSTICHON

Mode ♯ Pa ♯



o - day let An - na, bar - ren and child - - less, clap

her hands with joy. Let things on earth put on their

bright ar - ray; let kings dance and priests make

glad in hymns of bless - - - ing; let the whole world keep

feast. For lo, the Queen and spot-less

Bride of the Fa - - - ther has blos-somed

from the root of Jes - - - se. No more shall wom-en bear

chil-dren in sor - - row: for joy has put forth its flow - - er,

and the life of men has come to dwell in

the _____ world. No more are the gifts of Jo - - - a - chim
 turned _____ a - _____ way: for the la- ment _____ of
 _____ An- - - na is changed _____ in - to _____ joy. 'Let
 all the cho- sen _____ Is- ra - el re- joice with me,' she _____ says:
 'for be- hold, the _____ Lord _____ has _____ giv- en _____ me the liv - ing Tab -
 er - - - nac - - - - le of His _____ di - vine _____ glo -
 - - - ry, un- to the joy and _____ glad-ness _____ of us _____ all
 and the _____ sal - va - tion of our _____ souls. _____

of His _____ di - vine _____ glo - - - ry, un to the
 joy and _____ glad-ness _____ of us _____ all and the _____ sal - va -
 tion of our _____ souls. _____

DOXASTIKON AT THE APOSTICHA

Mode $\text{Π} \text{Δ} \text{Ν} \text{Ι} \text{Ζ}$ 

ome, all ye faith - - ful, and let us run
 to the Vir - - - gin: for lo, to - - day
 is born she who was fore - or - dained be - fore the womb as
 the Moth - er of our God. She is the treas - ure of
 vir - gin - i - ty, the rod of Aa - - - ron spring - ing from
 the root of Jes - - se, the preach - ing
 of the proph - - - ets, off - shoot of the right - eous
 Jo - a - chim and An - - - na. She is
 born, and with her is the world be - come new
 a - - - gain. She is born, and the Church
 clothes her - self in maj - - - es - - - ty.

She is the ho - - ly - - - tem - - - ple, the Re -
 ceiv - er of the God - - head: the in - stru - ment
 of vir - gin - - i - - - ty, the brid al cham -
 ber of the King, where - in was ac - com - - plished the
 mar - - vel - ous mys - ter - - y of the
 in - ef - fa - ble un - - ion of the na - tures which come
 to - geth - er in Christ. Wor - - ship - ping
 Him, we sing the prais - - es of the all -
 spot - less birth of the Vir - - - gin.

* *Alternate line:*

where - in was ___ ac - - com - - - plished the
mar - - vel - ous _____ mys - ter - - y of the
in- ef - - fa - ble ___ un - - - - ion ___ of the na- tures
which come ___ to - geth - - - - er ___ in _____ Christ.
Wor - - ship - ping _____ Him, _____ we sing the ___ prais - - es
_____ of the all- spot - less ___ birth _____ of the _____ Vir
- - - - gin. _____

AFTER THE ORTHROS GOSPEL

Mode $\frac{4}{2}$ Pa ♀

VERSE

λ

Have mercy on me, O God, according to Your great mercy, and according to the multitude
 of Your compassions blot out my trans - gress - - - ions.

IDIOMELOON



he Joy of all the world__ has shone forth up - on ____ us,
 the far - famed____ Vir - - - gin sprung from right-eous____
 Jo - a - chim and An - - - na. On ac - count of her ex - ceed -
 -ing____ good - - ness she is be - come ____ the____ liv - ing Tem
 - - ple ____ of ____ God, and is in truth ac - knowl - -
 edged as thē on - ly The - o - - to - - - kos. At her
 prayers, O ____ Christ our____ God, send down peace up - on the ____ world,
 and on ____ our souls____ great ____ mer - - cy. ____

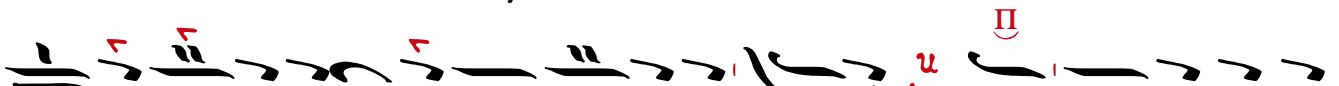
THE PRAISES

DOXASTIKON AT THE PRAISES

Mode  Pa 





 his is the day _____ of the _____ Lord: _____ re -


 joyce, _____ O _____ peo - - ple, _____ for lo, the Brid - al


 Cham - ber _____ of _____ the _____ Light, _____ the Book of _____ the Word _____


 _____ of _____ Life, _____ has come forth _____ from _____ the _____


 womb, and thē East Gate, _____ new - - ly _____ born, _____ a - waits


 _____ thē _____ en - - trance _____ of the Great _____ High _____ Priest.


 She a - - - lone _____ brings in - to the _____ world _____ the one


 and _____ on - - ly _____ Christ _____


 _____ for the sal - va - tion of _____ our _____ souls.