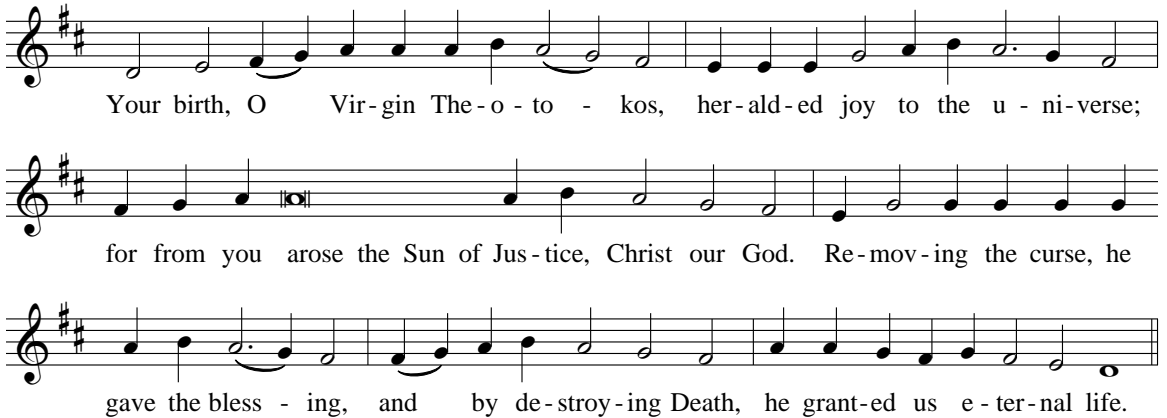


Matins Propers, September 8 Nativity of the Theotokos

All page references are to *The Order of Matins: Sundays and Feasts, 2006*
"The Lord is God" is sung in Tone 4, page 162

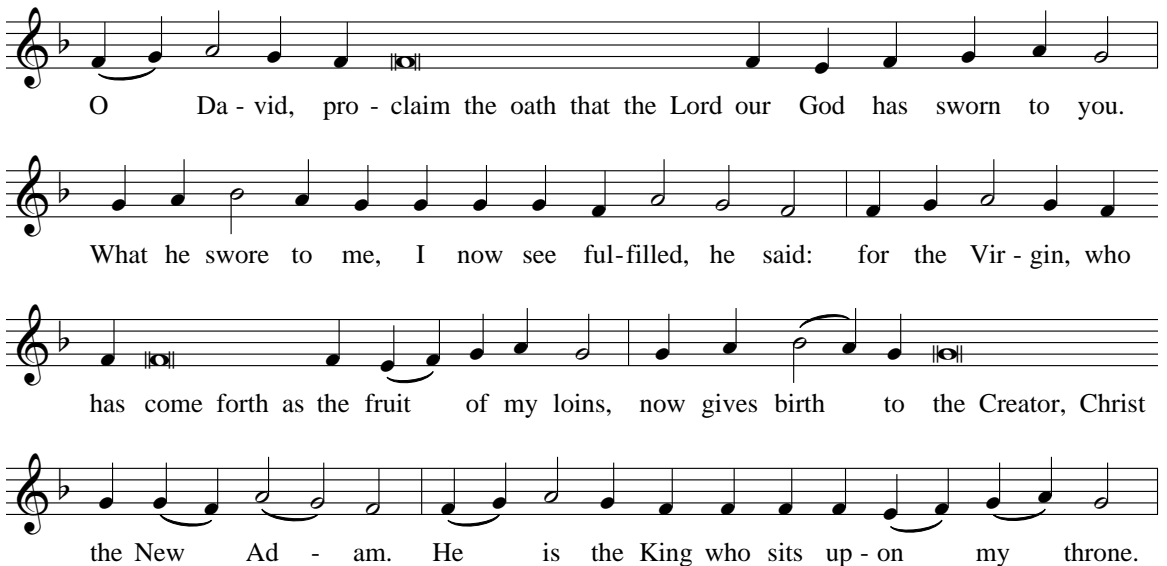
Troparion - Tone 4



Your birth, O Vir-gin The-o - to - kos, her-ald-ed joy to the u - ni-verse;
for from you arose the Sun of Jus-tice, Christ our God. Re-mov-ing the curse, he
gave the bless - ing, and by de-stroy-ing Death, he grant-ed us e - ter-nal life.

Sung three times

Sessional Hymn 1 - Tone 4 podoben: Udivisja Josif



O Da - vid, pro - claim the oath that the Lord our God has sworn to you.
What he swore to me, I now see ful-filled, he said: for the Vir - gin, who
has come forth as the fruit of my loins, now gives birth to the Creator, Christ
the New Ad - am. He is the King who sits up - on my throne.

Be - hold, he now reigns and his king-dom shall have no end. The bar-ren
 one bears the The - o - to - kos and the sus-tain - er of our life.

Cantor: Glory...now and ever... *Repeat "O David, proclaim the oath..."*

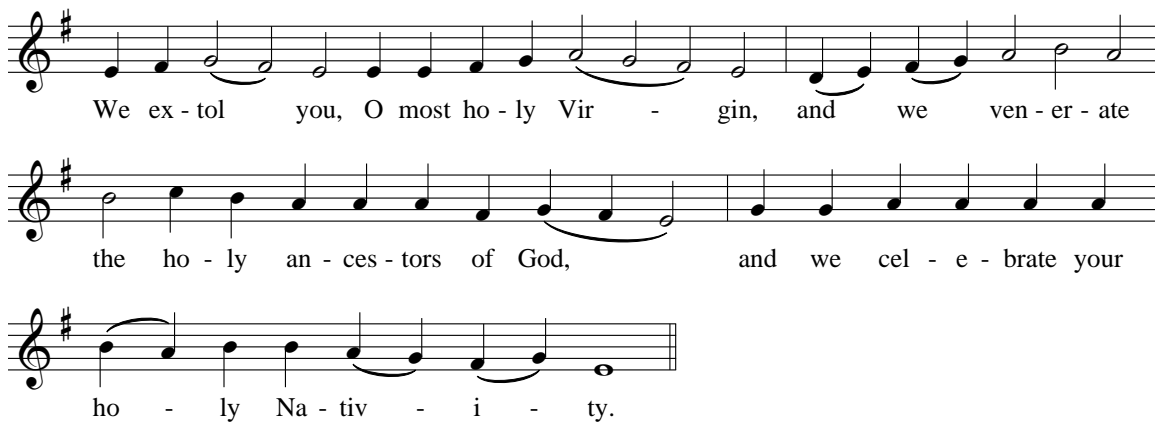
Sessional Hymn 2 - Tone 4 podobn: Udivisja Josif

From the root of Jes-se and the loins of Da - vid, Mar-y the serv-ant of God
 is born for us to-day. The en-tire u - niverse is renewed and now ex - alts;
 earth and heav - en re-joice to geth - er. Praise her, O fam - i - ly of
 na - tions. An-na cries out and Jo - achim re-joic-es on this feast: The bar-ren
 one bears the The - o - to - kos and the sus-tain - er of our life.

Cantor: Glory...now and ever... *Repeat "From the root of Jesse..."*

The service continues with the Polyeleos, found on page 16.

Exaltation



We ex - tol you, O most ho - ly Vir - gin, and we ven - er - ate
the ho - ly an - ces - tors of God, and we cel - e - brate your
ho - ly Na - tiv - i - ty.

Verse: O Lord, remember David and all the many hardships he endured.

Verse: Go up, Lord, to the place of your rest, you and the ark of your strength.

Verse: The Lord swore an oath to David; he will not go back on his word.

Verse: May the peoples praise you from age to age.

Verse: For the Lord has chosen Zion; he has desired it for his dwelling.

Verse: Glory...now and ever...



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia! Glo - ry to you, O God.

Sessional Hymn 3 - Tone 8 podoban: Povelinnoje Tajno



Let heav - en re - jice and let the earth ex - alt,

for the fir-ma-ment of our God comes in - to the world; ac - cord-ing
to the prom-ise, the Di-vine Bride is now born. The bar-ren one now
nur - ses Mar - - - y, her child; and Jo - a - chim re - joic - es
in this birth and says: Be - - - hold, the rod is now
born to me, from which Christ shall blos-som from the root of Da - vid.
In - deed, this is a won - drous mar - - vel!

The Festal Gradual Hymn is found on page 312.

Prokeimenon - Tone 4

I will make your name re - mem - bered from gen - er - a - tion to
gen - er - a - - tion.

Verse: My hear overflows with noble words. To the king I must speak the song I have made.

"Let everything that lives" is sung in Tone 4, found on page 171. The service continues on page 24.

Stichera after Psalm 50

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

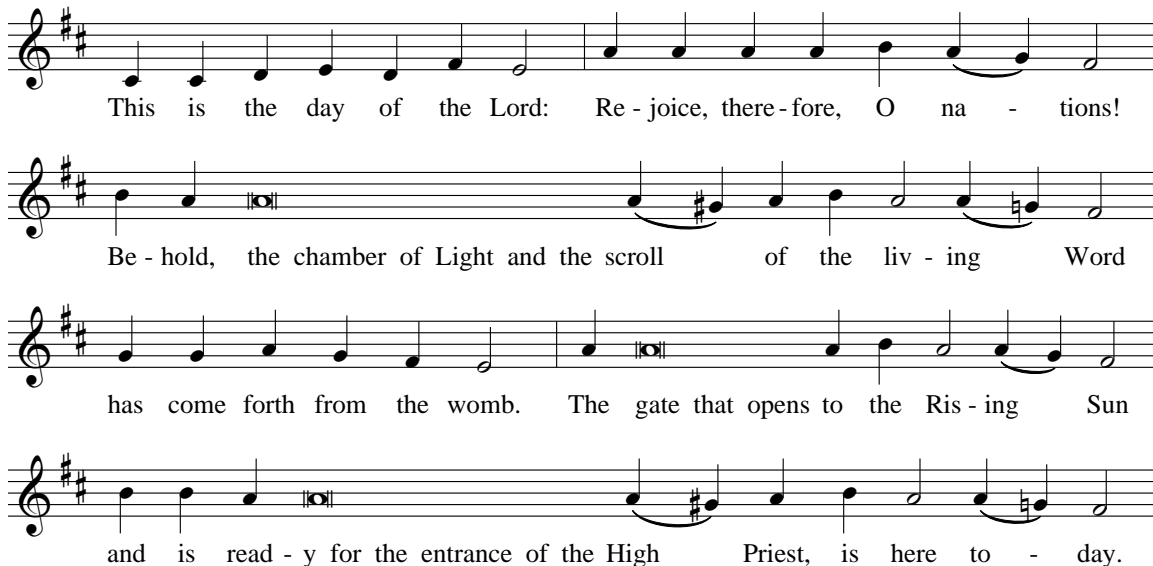


Through the pray'rs of the The - o - to - kos, O Mer - ci - ful One,
cleanse us of our man - y sins.

Cantor: Now and ever and forever. Amen. *Repeat "Through the prayers..."*

Cantor: Have mercy on me, God, in your kindness.
In your compassion blot out my offense.

Tone 6 samohlasen



This is the day of the Lord: Re - joice, there - fore, O na - tions!
Be - hold, the chamber of Light and the scroll of the liv - ing Word
has come forth from the womb. The gate that opens to the Ris - ing Sun
and is read - y for the entrance of the High Priest, is here to - day.

She is the only one who introduced Christ, and Christ alone, in - to the world
 for the sal - va - - - tion of our souls.

The service continues on page 29

Canon
with Katavasiai of the Holy Cross

Ode 1

Irmos - Tone 2 samopodoben

Come, O ye peo-ple, and let us sing to Christ our God,
 who di - vid - - - ed the sea and through it led his peo - ple
 whom he had brought forth from the bond - age of E - gypt: for
 he has been glo - - - - ri - fied.

Refrain

Most ho - ly The - o - to - kos, save us!

Let all creation dance for joy, and let David also rejoice. From his seed has come forth the One who gave birth to a flower, the Lord and Deliverer of all. *Refrain*

The Holy of Holies was brought as an infant to the holy temple where she was cared for by the hands of an angel. Let us all joyfully celebrate her nativity today. *Refrain*

The barren and sterile anna did not appear so before God, for she was predestined from the ages to become the mother of the pure Virgin who would give birth to the Creator in the form of a servant.



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

I glorify and sing praises to the Holy Trinity, coeternal yet one in essence, the Father, the Son, and the Holy Spirit.



Now and ev - er and for - ev - er. A - men.

Who has ever seen a child born without a father nourished by his mother's milk? Or who has ever seen a virgin mother? O most pure Theotokos, you have truly fulfilled both these mysteries in an incomprehensible manner.

Katavasia - Tone 6 simple setting



Mo-ses took his staff and marked a straight line be-fore him and di-vid-ed the sea,



there-by o - pen-ing a path for Is - ra - el, who walked a-cross dry - shod.



Then he marked a sec - ond line over the wa - ters and u - nit - ed them a-gain,



there-by o - ver-whelm-ing the chariots of Pha-raoh. Thus Mo - ses inscribed the

inscribed the invincible weapon of the Cross up-on the wa-ters. There-fore, let us praise
 Christ our God, for he has been glo - ri - fied.

Ode 3

Irmos - Tone 2 samopodoben

Es - tab - lish us in you, O Lord, who has de - stroyed
 sin through the tree, and graft your fear in our
 hearts, as we sing your praise.

Refrain

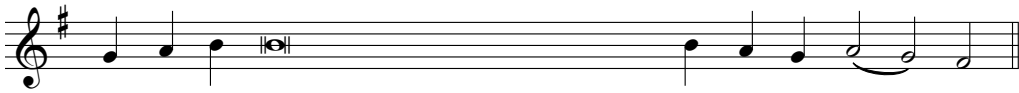
Most ho - ly The - o - to - kos, save us!

The fruit of virginity came forth from your blessed womb, O holy Anna. She is the one who, without seed, gave birth to Jesus, the Nourishment and Deliverer of all creation.

Refrain

All creation calls you blessed, O ever-Virgin. We celebrate your birth today from Anna; you are the spotless branch of the root of Jesse who gave birth to the flower, Christ. *Refrain*

All people are filled with joy on this day, O undefiled Theotokos, for your Son has placed you above all creation. We extol your birth from Anna.



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

We worship the unbegotten Father, we sing hymns to the begotten Son, and we venerate the coeternal Spirit; for the Trinity is one and undivided.



Now and ev - er and for - ev - er. A - men.

O undefiled Theotokos, you have borne the Light-giver and the Source of Life for all. You are manifested as the Treasure of our life and the Gateway of the Light which no one can approach.

Katavasia - Tone 6 simple setting



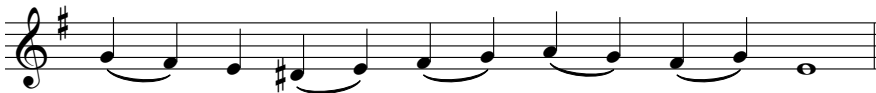
When the rod of Aa - ron bud - ded, it was an im - age of this mys - t'ry;



it made known who was to be priest. Like wise, in the Church that formerly



was bar - ren, the wood of the Cross has now blos - somed, en - dow - ing



her with stead - fast - ness and might.

The Small Litany is found on page 32

Ode 4

Irmos - Tone 2 samopodoben

I have heard, O Lord, the tid-ings of your dis-pen-sa - tion,
and I have glo - ri - fied you, who a - lone love us all.

Refrain

Most ho - ly The - o - to - kos, save us!

With psalms and hymns let all the faithful sing the praises of the all-holy birth of the Theotokos. In faith we worship the God of Truth, who promised to give David the fruit of his loins. *Refrain*

O Lord, you opened the womb of Sarah and gave her Isaac as fruit in her old age. Today, O Savior, you have likewise blessed the God-fearing Anna with fruit from her womb; it is your own all-pure Mother. *Refrain*

All peoples of the earth rejoice with you today, O holy Anna, for you have given birth to the Mother of our Redeemer. She is the one who gave birth to our Strength; she blossomed forth Christ as a flower from the root of Jesse.

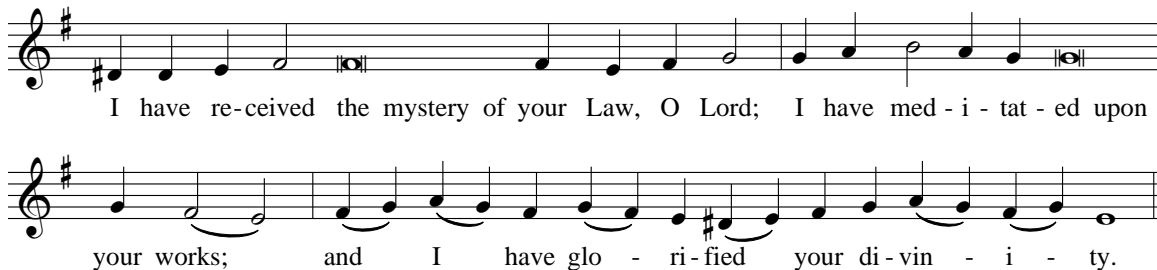
Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it.

I glorify you, O eternal Trinity, one in essence, and with my earthly tongue I cry aloud as the Cherubim: Holy, holy, holy is he, who remains the one eternal God forever.

Now and ev - er and for - ev - er. A - men.

The prophecies of those inspired by God are now fulfilled in your birth, O immaculate One. In faith the prophets called you Tabernacle and Gate, spiritual Mountain, the unconsumed Bush, and the Rod of Aaron which blossomed from the root of David.

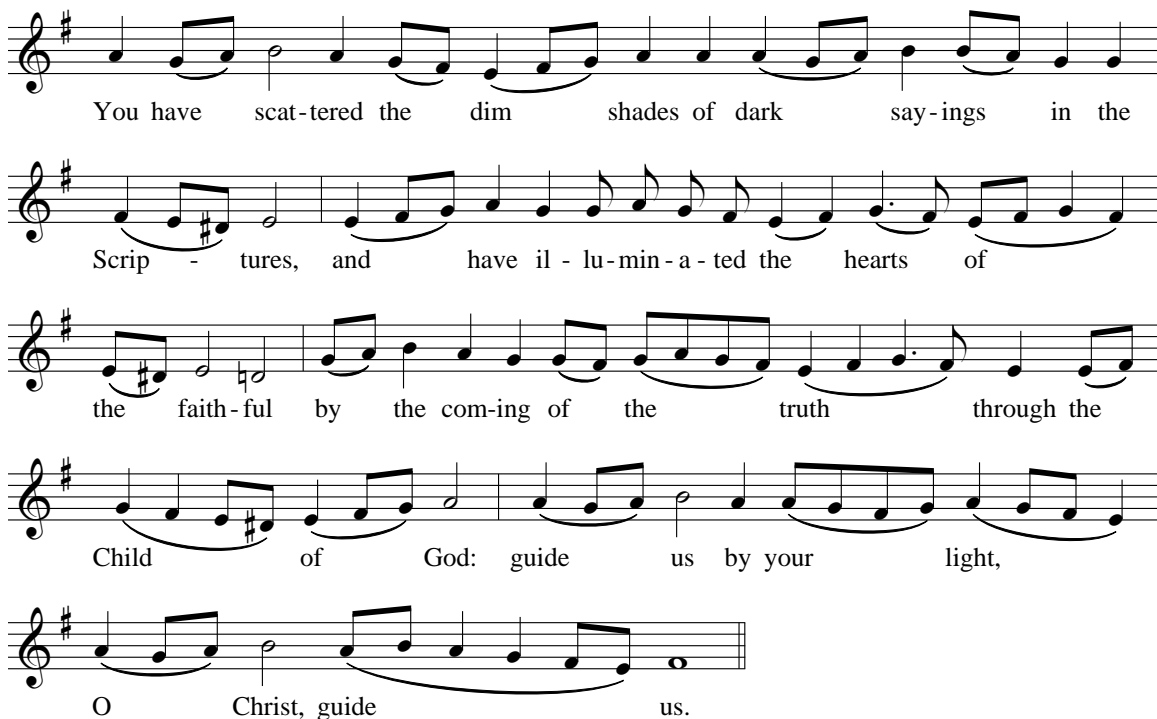
Katavasia - Tone 6 simple setting



I have re-ceived the mystery of your Law, O Lord; I have med - i - tat - ed upon
your works; and I have glo - ri - fied your di - vin - i - ty.

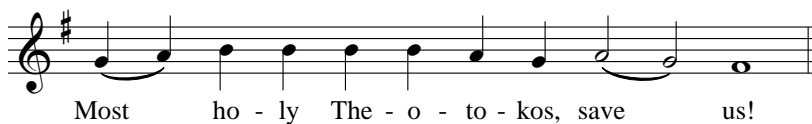
Ode 5

Irmos - Tone 2 samopodoben



You have scat-tered the dim shades of dark say-ings in the
Scrip - tures, and have il - lu - min - a - ted the hearts of
the faith - ful by the com-ing of the truth through the
Child of God: guide us by your light,
O Christ, guide us.

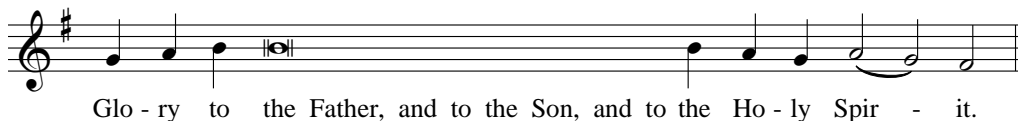
Refrain



O ever-Virgin, your conception was ineffable; your birth was all-holy; O unwedded Bride, your child-bearing was beyond our understanding, for the God of all became flesh in you. *Refrain*

Let the angels in heaven rejoice today; let the children of Adam dance and sing; for this day is born the One who gave birth to Christ, the only deliverer of Adam. *Refrain*

At your nativity today, O undefiled Maiden, Eve is loosed from her condemnation. Adam is also freed from the ancient curse, and he sings: Through you we have been delivered from corruption

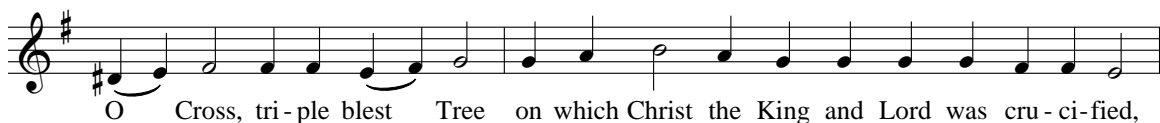


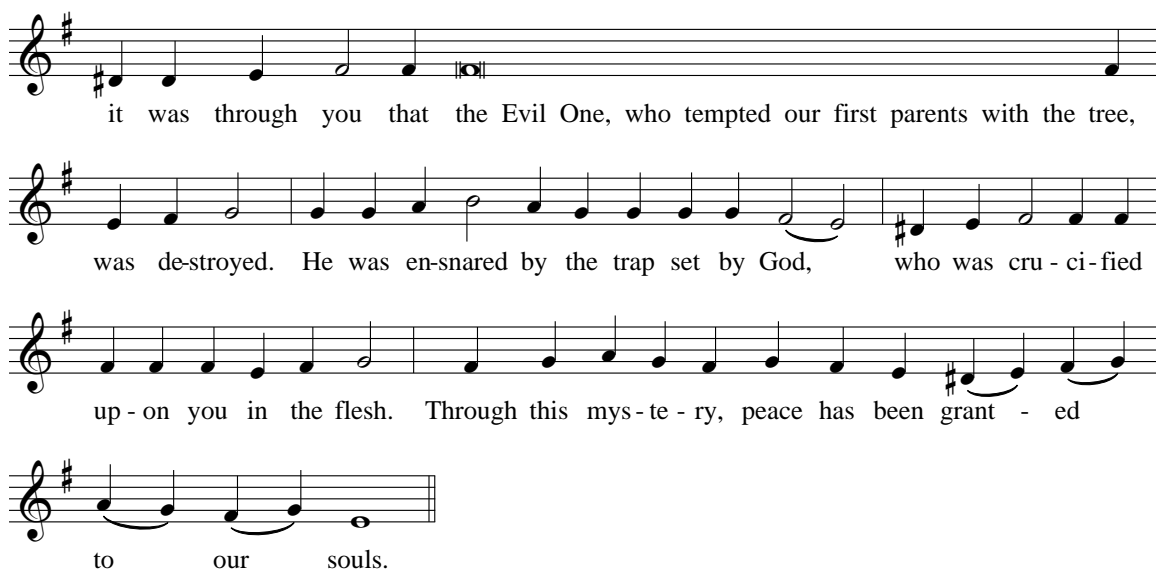
O undivided Trinity, without beginning, uncreated, coeternal, one in nature, we worship you and proclaim to all that you are one essence in three Persons.



You have remained a virgin before and after childbirth, O Lady; your womb has become a holy table. Like a bridegroom coming forth from his chamber, Christ the Sun has come forth from you.

Katavasia - Tone 6 simple setting

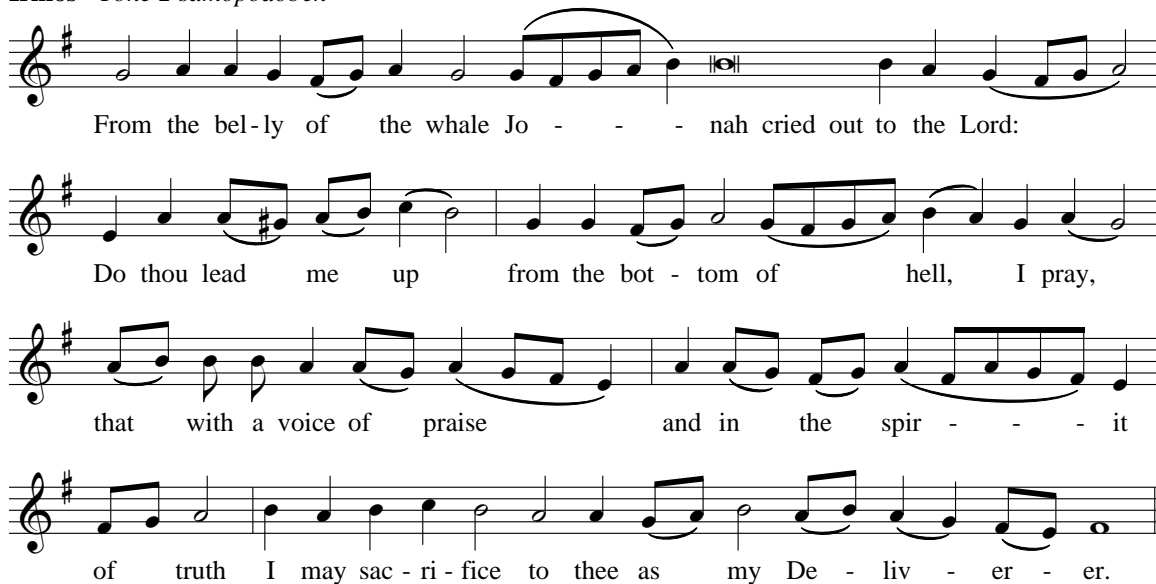




it was through you that the Evil One, who tempted our first parents with the tree,
 was destroyed. He was en-snared by the trap set by God, who was cru - ci-fied
 up - on you in the flesh. Through this mys-te - ry, peace has been grant - ed
 to our souls.

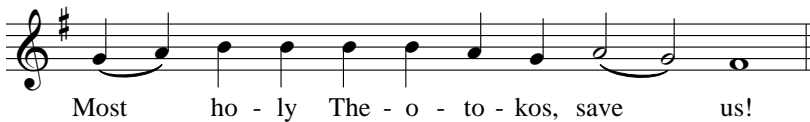
Ode 6

Irmos - Tone 2 samopodoben



From the bel-ly of the whale Jo - - - nah cried out to the Lord:
 Do thou lead me up from the bot - tom of hell, I pray,
 that with a voice of praise and in the spir - - - it
 of truth I may sac - ri - fice to thee as my De - liv - er - er.

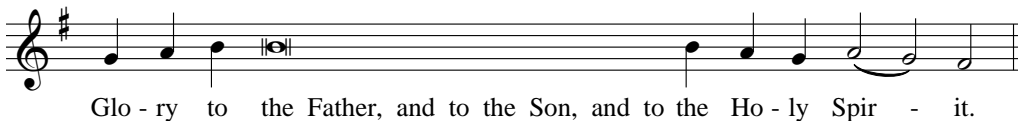
Refrain



The angelic powers and all the holy ones dance for joy as we sing the praises of your holy birth and venerate your conception without seed, O ever-Virgin and Bride of God. *Refrain*

O undefiled One, your righteous parents brought you, the Holy of Holies, as an offering to the Lord in the temple where you were brought up in holiness and prepared to become his mother. *Refrain*

Of old David sang to you: Virgins shall be brought after you; they shall be brought into the temple of the King. I join with him in singing your praises, O daughter of the King.

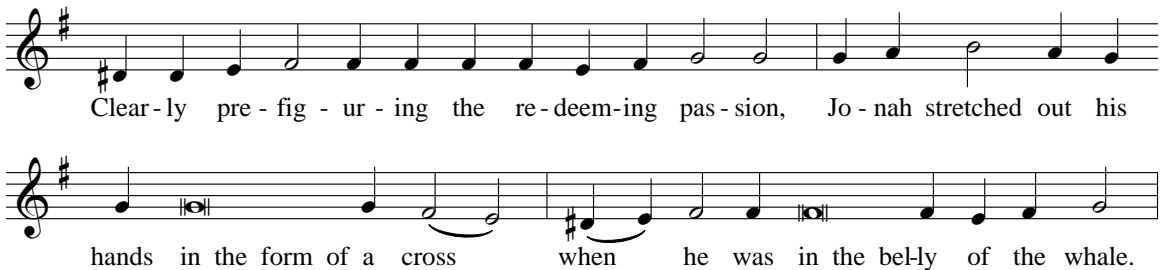


The mystery of the Trinity is praised and glorified in you, O Mary ever-pure, for you so pleased the Father that he sent the Son to dwell in you by the overshadowing of the Spirit that made you Theotokos.



You are a golden censer, for by the power of the Holy Spirit, the Fire who is the Word made your womb his tabernacle, and he became man through you, O pure Theotokos.

Katavasia - Tone 6 simple setting



When he was cast forth af - ter three days, he pre - fig - ured the glorious resurrection
of Christ our God, who was cru - ci - fied in the flesh and grant - ed life to
the world by his re - sur - rec - tion on the third day.

The Small Litany is found on page 33

Kontakion - Tone 4

At your ho - ly birth, O Im - mac - u - late One, Jo - achim and Anna were freed from the
re - proach of child - less - ness and Ad - am and Eve from the
cor - rup - tion of death. Your peo - ple, delivered from the guilt of their faults,
cel - e - brate your birth and cry out: The bar - ren woman gives birth to the
The - o - to - kos and Sus - tain - er of our Life.

Ikos Joachim and Anna beseeched the Lord to remove their childlessness. He heard their prayers, and the just couple gave birth to the one who brought Life to the world. Joachim offered his prayer in the mountain while Anna accepted her reproach in the garden. With joy, the barren Anna gave birth to the Theotokos who sustains our life.

Ode 7

Irmos - Tone 2 samopodoben

The bush on the moun - tain that was not con - sumed by fire,
and the Chal - de - an fur - nace that re - freshed like dew
plain - ly pre - fig - ured you, O Bride of God, for
in a ma - te - ri - al womb, un - con - sumed, you have re - ceived
the di - vine and im - ma - te - ri - al fire. There - fore we cry
a - loud to him who was born of you:
Bless - ed are you, O God of our fa - - - - thers.

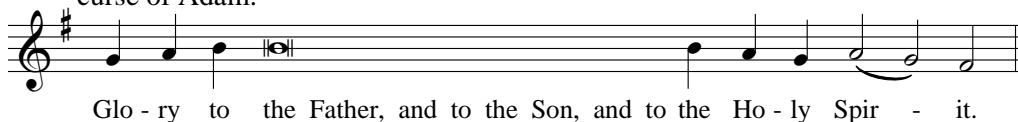
Refrain



O most pure One, we celebrate and honor with faith your holy nativity according to the promise. By Christ's appearance though you, we have been delivered from the ancient curse of Adam. *Refrain*

Today Anna rejoices and cries aloud in praise: Although I was barren, I have given birth to the Theotokos through whom Eve has been loosed from her condemnation. *Refrain*

Adam is set free and Eve dances for joy. Together they sing to you in spirit, O Theotokos: By Christ's appearance through you, we have been delivered from the ancient curse of Adam.

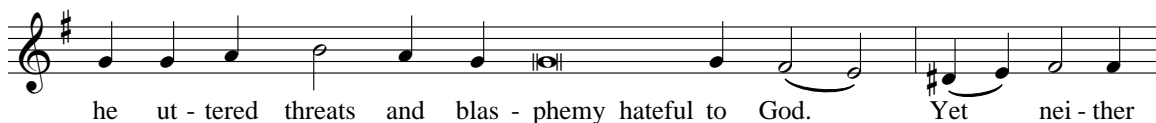
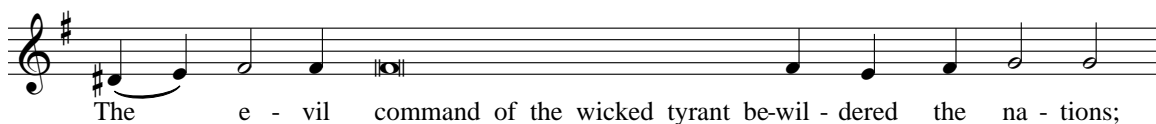


Let us praise the Most Holy Trinity: the Father, the Son, and the Holy Spirit, in the unity of the Godhead, undivided, coeternal, and one in essence.



O Mary, you have renewed our nature through your giving birth to God and still remaining a virgin. You have delivered Eve from the ancestral curse, O pure Theotokos.

Katavasia - Tone 6 simple setting



the raging beasts nor the roar-ing fire could fright-en the three youths. They stood
to-geth-er in the fire, re - freshed by the wind as though it were dew, and they
sang: You are praised and blessed a-bove all, O God of out fa - thers.

Ode 8

Irmos - Tone 2 samopodoben

Long a - go in the fur - nace of the Chil - dren, you have
pre - fig - ured your own Moth - er, O Lord.
For this im - age de - liv - ered them from the fire and they walked in the
midst of it un - - con - sumed. You have man - i - fest - ed
her to - day to the ends of the earth, and we ex - alt
her a - bove all for - - - ev - er.

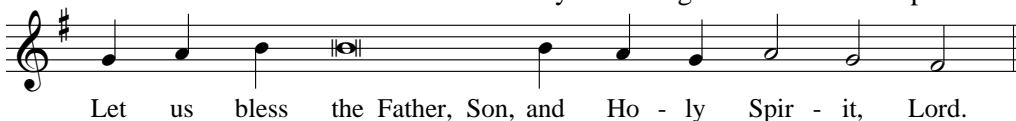
Refrain



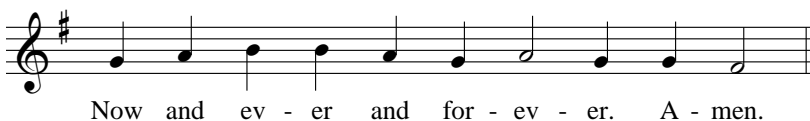
O holy God, you worked wonders in the barren womb of Anna by giving her a child. You are the Son of the Virgin from whom you have taken flesh, the ever-pure Virgin and Theotokos. *Refrain*

O merciful Lord, you have loosed the unbreakable bonds of childlessness; you have given the barren woman a fertile offspring and a glorious fruit. You chose that offspring to be your Mother according to the flesh when you came to dwell among us. *Refrain*

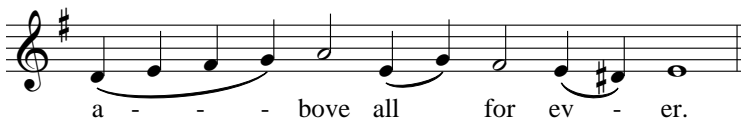
Through your power, you have made the barren earth fertile. As gardener of our thoughts and of our souls, you turned the once parched land into a fruitful field, yielding much corn and fruit. You caused the holy Anna to give birth to the all-pure Theotokos.



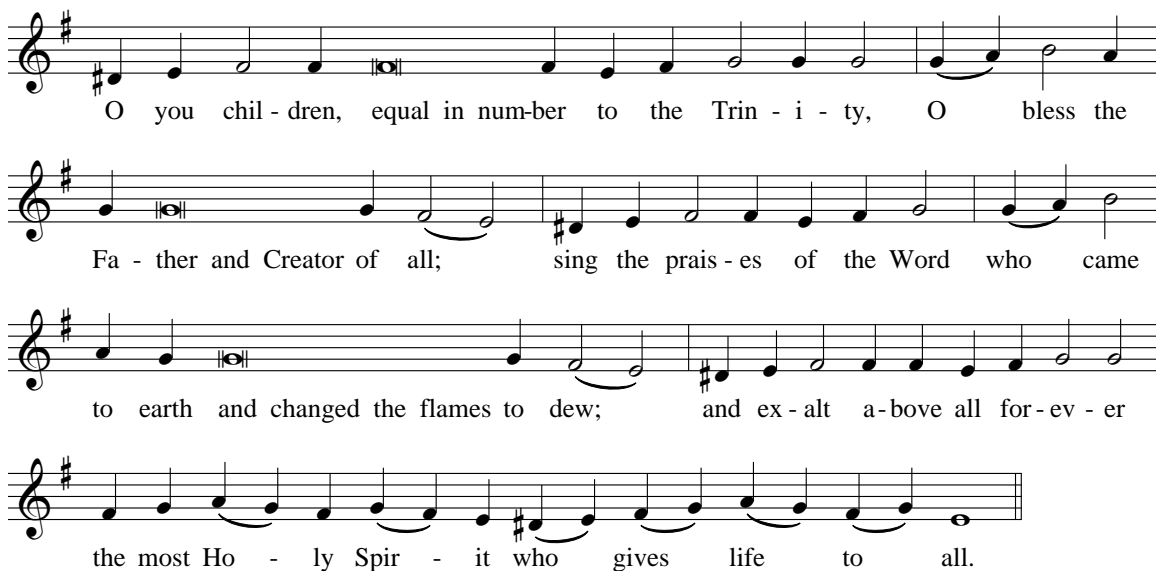
We bless the undivided eternal Trinity while the hosts of angels sing your praises and bow down before you. The heavens, the earth, and the depths of the earth worship you in awe; fire serves you, and all creation obeys you in fear, O Holy Trinity.



What a glorious marvel! God has become the Son of a woman who knew not wedlock. She bore, without seed, the Child who is God. What a strange mystery, that the Virgin conceives! The birth is beyond expression. Indeed, all these things are incomprehensible.



Katavasia - Tone 6 simple setting

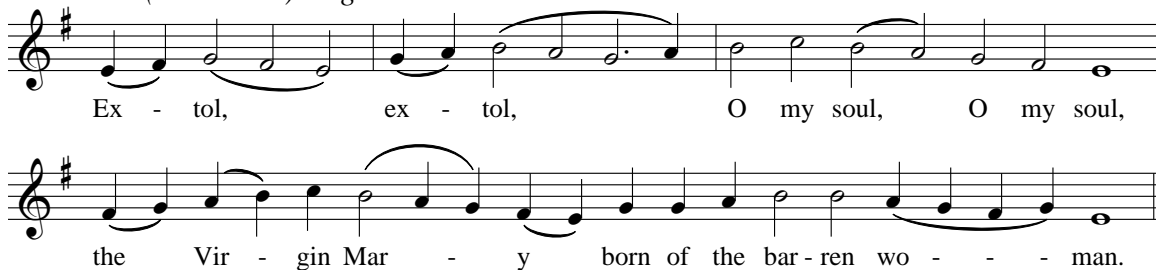


O you chil - dren, equal in num - ber to the Trin - i - ty, O bless the
Fa - ther and Creator of all; sing the prais - es of the Word who came
to earth and changed the flames to dew; and ex - alt a - bove all for - ev - er
the most Ho - ly Spir - it who gives life to all.

The Canticle of the Theotokos is not sung.

Ode 9


The Priest (or deacon) sings the Exaltation:



Ex - tol, ex - tol, O my soul, O my soul,
the Vir - gin Mar - y born of the bar - ren wo - - - man.

All sing the Irmos:

Tone 2 samopodoben



Vir - - - gin - i - ty is some - - - thing for - eign
to moth - - - - - ers, and child - bear - - - - ing

is strange for vir - - - gins. But in you,
 O The - o - to - - - kos, both the one and the
 oth - er have come to pass. There - fore,
 we, the peo - - - ples of the earth, un - - -
 ceas - - - ing-ly ex - - - tol you.

All repeat "Extol..."

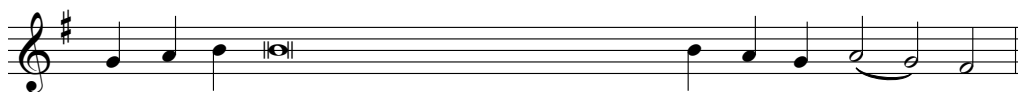
We join all the nations of the earth to unceasingly praise you, O Theotokos; for you inherited, according to the promise, a birth worthy of your purity. You were given to the sterile one as a divine gift.

All repeat "Extol..."

Today the prophecy is fulfilled: I will raise up the fallen tabernacle of the holy David. These words prefigured you, O most pure One. Thorough you, human nature has been refashioned in the body of our God.

All repeat "Extol..."

O Theotokos, we glorify the Lord who gave you as a fruit to the barren Anna; we venerate your swaddling clothes. The almighty God, who can do whatever he pleases, miraculously opened the barren womb of Anna.



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

It is unheard of that the unjust would glorify the eternal Trinity, the Father, the Son, and the Holy Spirit, the uncreated and sovereign Power who created the world by a mighty act.



Now and ev - er and for - ev - er. A - men.

O Virgin Mother, you bore within your womb Christ the King, one of the Trinity whom all creation praises and before whom all the heavenly hosts bow down. O all-holy Lady, beseech him to save our souls.

Katavasia - Tone 6 simple setting



You are a mystical paradise, O The - o - to - kos; Christ has blos - sored forth from



you with-out till-ing. He plant-ed the life-bearing Tree of the Cross up-on the earth.



As we now ex - alt the cross and bow be-fore it, we pro-claim



your great - - - ness.

The Small Litany is found on page 36.

Hymn of Light

Today all the ends of the earth rejoice on the feast of your nativity, O all-holy and spouseless Bride and Virgin Mary; for you have taken away the shame and reproach of those who gave you birth. You have overcome their sterility, the cause of their pains, and you have removed the curse of our first mother.

Glory...now and ever...

Adam and Eve, be clothed with a new glory; O Prophets, together with the company of the divine Apostles, sing and rejoice with all the just ones. For the joy of all angels and people, the Mother of our God, is born of the just Joachim and Anna on this festive day.

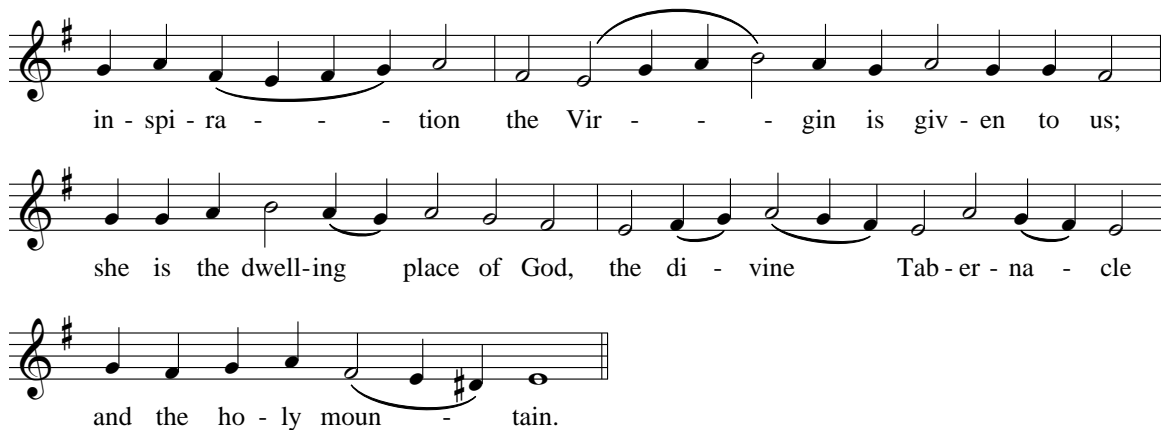
Stichera at the Praises

The Psalms of Praise are sung in Tone 1, beginning on page page 92

Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.

Tone 1 podoben: O divnoje udo

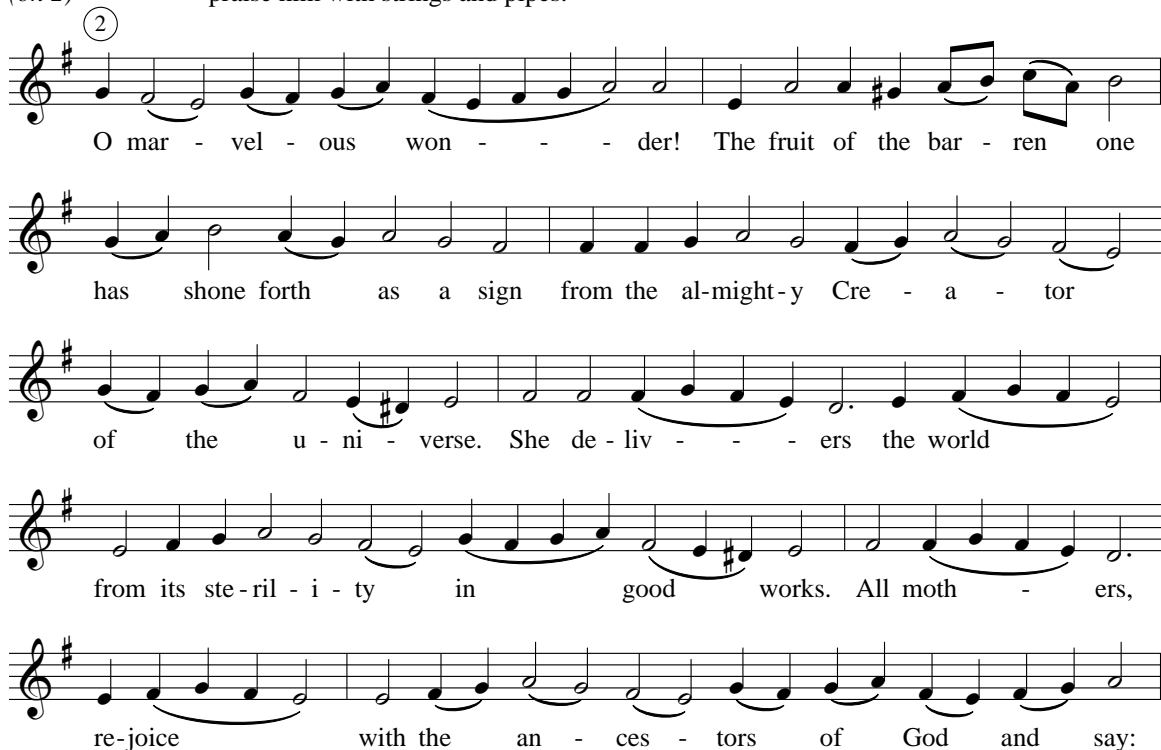
O mar - vel - ous won - - - der! The Source of life
is born of the bar - ren one and grace be - gins to
bear its glo - ri - ous fruit. Re-joyce, O Jo - a - chim
at the birth of the The - o - to - kos. No earth - ly
fa - ther is the same as you, for through di - vine



in - spi - ra - - - tion the Vir - - - gin is giv - en to us;
 she is the dwell - ing place of God, the di - vine Tab - er - na - cle
 and the ho - ly moun - - tain.

Cantor: O praise him with sound of trumpet
 (on 3) praise him with lute and harp. *Repeat "O marvelous wonder! The Source of life..."*

Cantor: Praise him with timbrel and dance,
 (on 2) praise him with strings and pipes.



O mar - vel - ous won - - - der! The fruit of the bar - ren one
 has shone forth as a sign from the al - might - y Cre - a - tor
 of the u - ni - verse. She de - liv - - - ers the world
 from its ste - ril - i - ty in good works. All moth - ers,
 re - joyce with the an - ces - tors of God and say:

Re - jice, O Full of Grace, the Lord is with you,
and through you has grant - ed great mer - cy to the world.

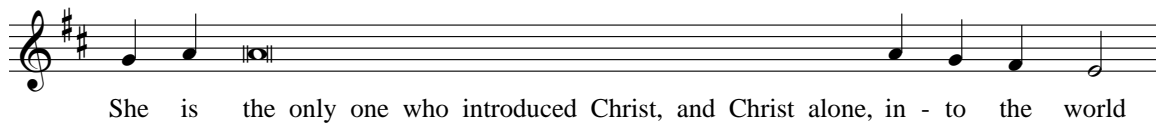
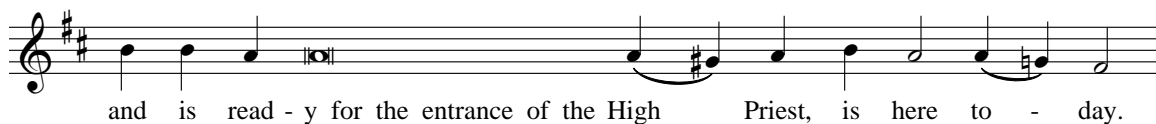
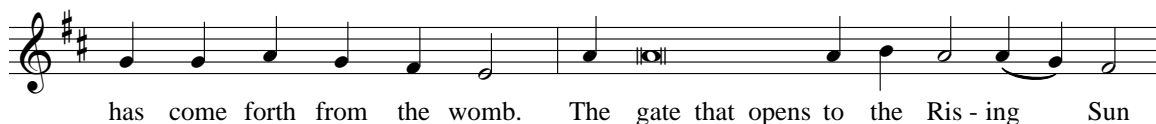
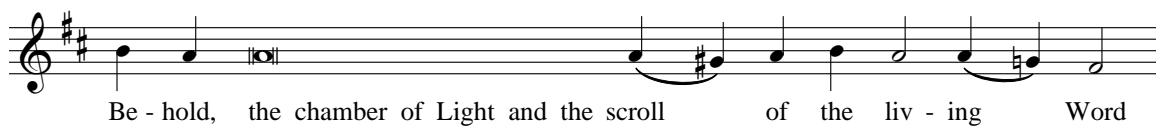
Cantor: O praise him with resounding cymbals,
(on 1) praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

O liv - ing pil - lar of chas - ti - ty and shin - ing ves - sel of grace,
the won - drous and ho - ly An - na has brought in - - - to
the world the height of vir - gin - i - ty and its di - vine
flour - - - ish - ing, the one who gives
beau - - - ty to ev - 'ry vir - - - gin as
well as to all who love this gift, and who grants great



Cantor: Glory...now and ever...

Doxastikon - Tone 6 samohlasen



The service continues with the Great Doxology, page 41. After the Great Doxology, the Troparion of the Feast is sung, found on page 1 of this supplement. The service continues on page 45.