

Verse 1 - fast



Ison If thou, O Lord, should'st mark in - iq - ui - ties, O Lord, who shall stand,



for with thee there is for - give - - - - ness.

Idiomelon 1



To - day hath God who — sit - teth on no - et - ic thrones



pre - pared him - self a ho - ly throne — on — earth.



He who — hath es - tab - lished the heav - ens in



wis - dom hath, by his love to man - kind,



made a liv - ing heav - en; for from a bar - ren



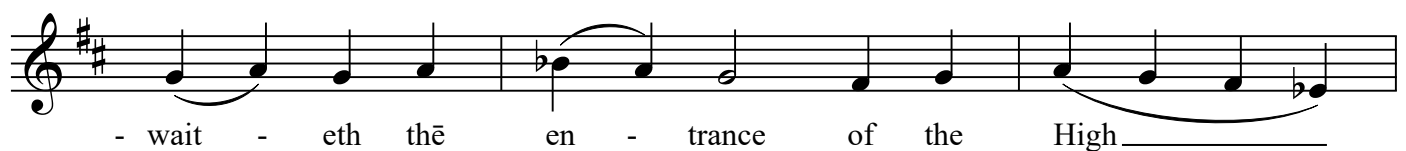
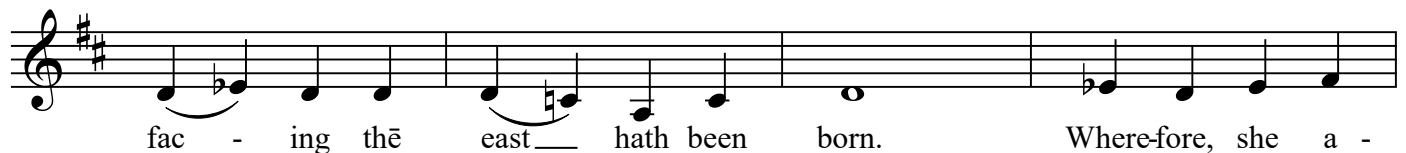
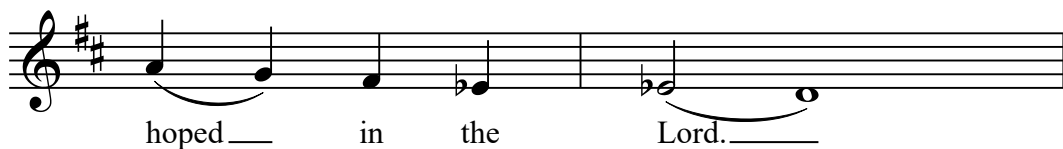
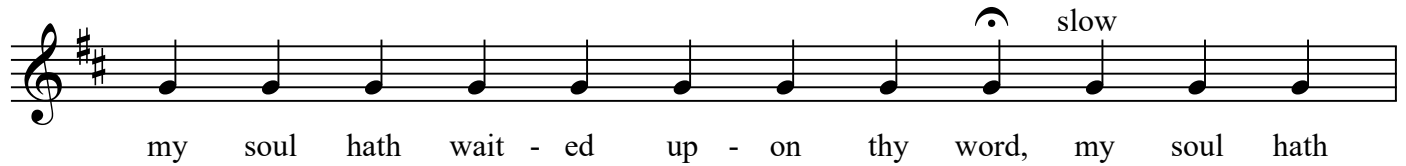
stem he hath brought — forth his Moth - er,



a life - bear - ing branch. Thou — God of



won - ders and Hope of the hope - less, O



Priest. And she a - lone ad - mit - ted Christ in -
- to the ũ - ni - - - verse for the sal -
- va - - - tion of our souls.

Verse 3 - fast

From the morn - ing watch un - til night, from the morn - ing watch, let
Is - ra - el trust in the Lord.

Idiomelon 3

While fa - mous bar - ren wom - - - en there were who
bore fruit by the will of God, ver - i - ly
Mar - y hath sur - passed, hav - ing been born in a strange
man - ner from a bar - ren moth - - - er,
she her - self gave birth in the flesh to the

End of all, from a seed-less womb in a tran - scen - dent
man - - - ner. And she a - lone is the door of thē
on - ly Son of God through which he passed and
which he left closed, pro - vid - ing all with
wis - dom, as he him - self knew, and brought sal -
- va - - tion to all man - - kind.

Verse 4 - fast

For with the Lord there is mer - cy, and with him is a - bun - dant
re - demp - tion, and he will de - liv - er Is - ra - el from
all his in - iq - ui - ties.


Idiomelon 4

To - day the bar - ren gates are o - pened, and there com - eth



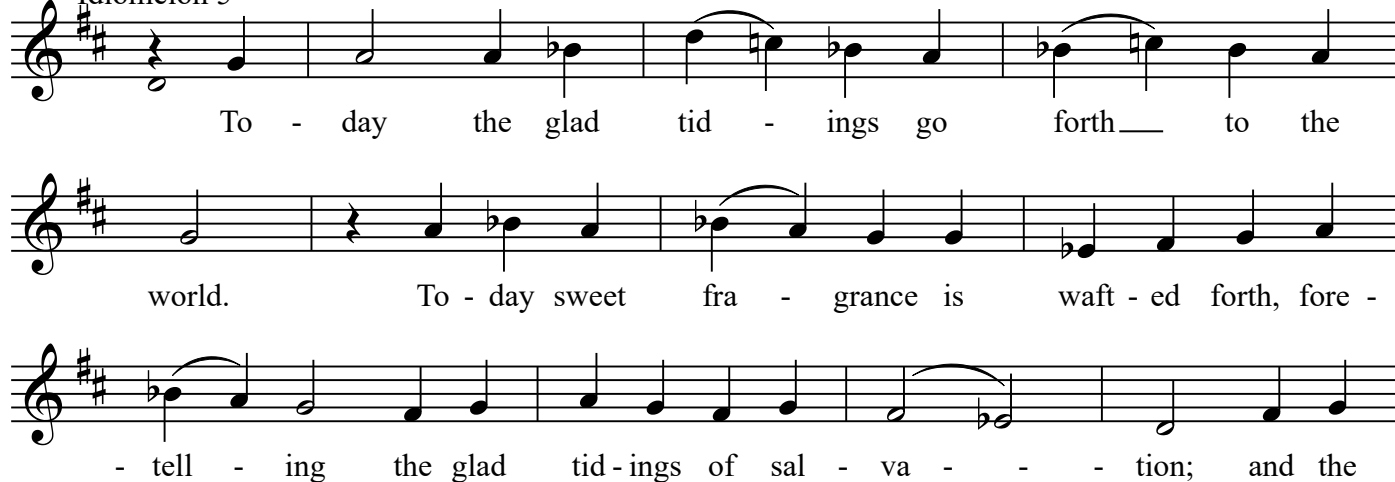
forth the di - vine, and the vir - gin - al
gate. To - day hath grace _____ be - gun to give _____
fruit, _____ show - ing forth _____ to the world the The - o - to - - -
- kos, _____ through whom thē earth - ly and the
heav en ly be - ings ū - nite for the sal -
- va - - - tion of _____ our _____ souls.

Verse 5 - fast



Praise the Lord all ye na-tions; praise him all ye peo - - - ple.

Idiomelon 5



To - day the glad tid - ings go forth _____ to the
world. To - day sweet fra - grance is waft - ed forth, fore -
- tell - ing the glad tid - ings of sal - va - - - tion; and the

bar - ren - ness of our na - ture hath been ū - nit - ed;
for the bar - ren one hath be - come a moth - er to the one who re -
- mained a Vir - gin af - ter giv - ing birth to the Cre - a - - - tor;
from whom com - eth the God _____ in na - ture,
tak - ing a for - eign na - ture and work - ing sal -
- va - - tion in the flesh _____ for the lost,
Christ, the Lov - er of man - kind, and the De -
- liv - - er - er of _____ our _____ souls.
Verse 6 - fast slow
For his mer - cy is great t'ward us, and the truth _____ of the Lord en -
- dur - - - eth for - ev - - - - er.

Idiomelon 6

To - day Anne the bar - ren giv - eth birth to the
Maid - en of God, fore - chos - en from all gen - er -
- a - tions as a dwell - ing place for Christ
God, King of all and Cre - a - tor of
all, for the ful - fill - ment of his di - vine dis - pen -
- sa - - - tion, through which the cre - a - tion of
us earth - ly be - ings was re - newed, and
we our - selves were re - newed from cor - rup - tion to
life im - mor - - - tal.
Glo - - - - - ry to the Fa - ther and

to the Son and to the Ho - ly Spir - it.

Both now and ev - er, and un - to

a - ges of a - ges. A - men.

To - day hath God who sit - teth on no - et - ic thrones

pre - pared him - self a ho - ly throne on earth.

He who hath es - tab - lished the heav - ens in

wis - dom hath, by his love to man - kind, made a liv - ing

heav - en; for from a bar - ren stem he hath

brought forth his Moth - er, a life - bear - ing branch.

Thou God of won - ders and Hope of the hope - less, O

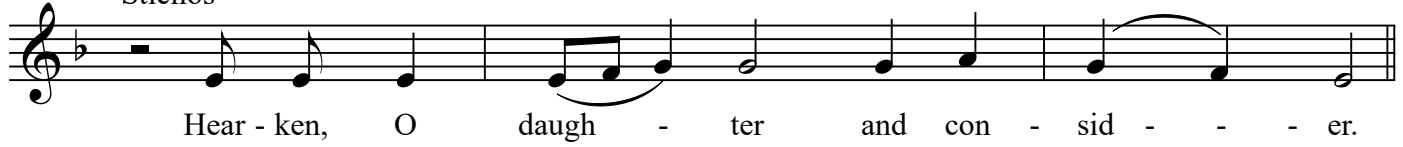


After the Daily Prokeimenon, read the OT Prophecies in the "Divine Prayers & Services" by Nassar, pages 284 - 286, and after the usual Petitions, the Aposticha in Tone 4 as on the following pages.

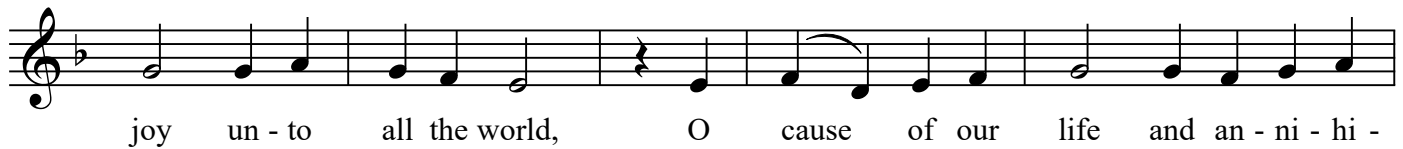
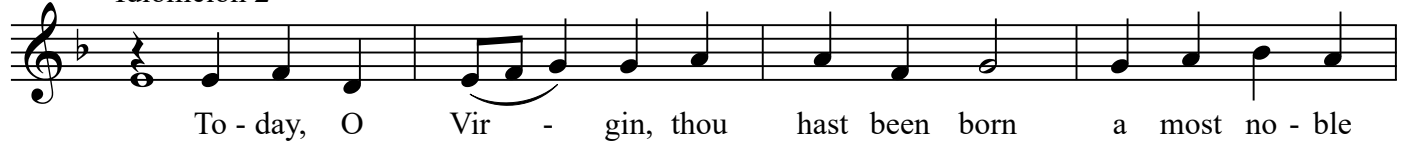
Idiomelon 1

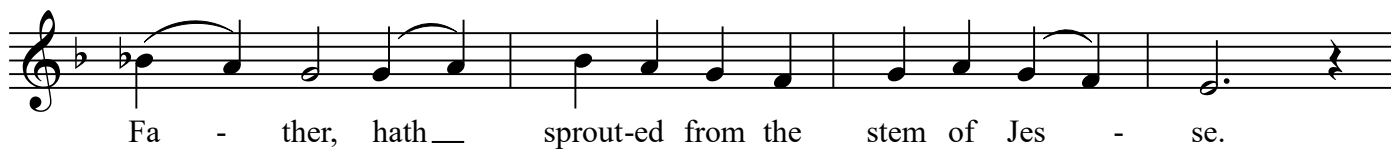
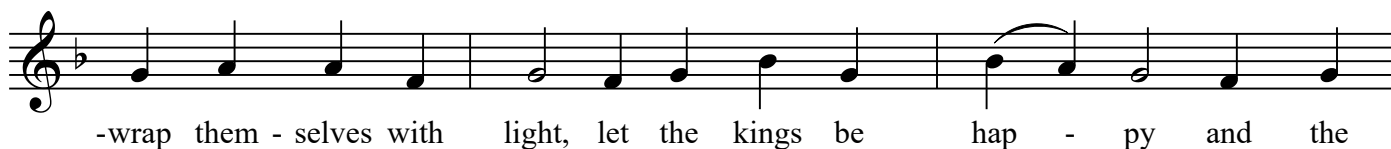
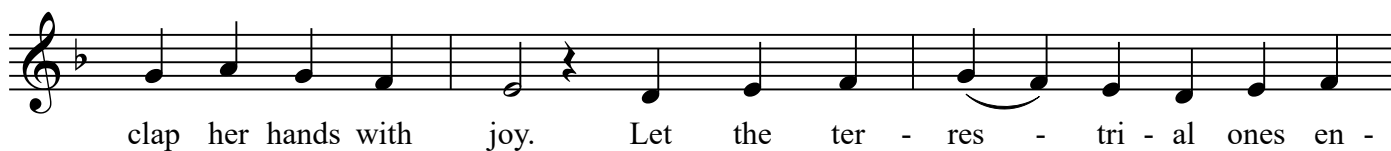
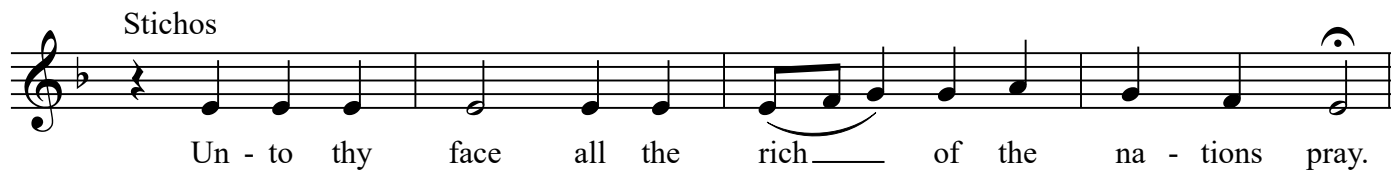
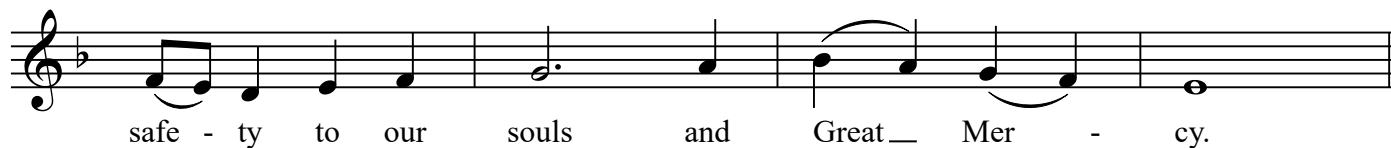
The joy _____ of the whole _____ world hath shone forth to us
from the two _____ right - eous ones, Jo - a - chim and Anne.
Ver - i - ly thē all - ex - tolled Vir - gin,
who be-cause of her sur-pass-ing pu - ri - ty be - came a liv - ing
tem - ple of God, and a - lone is known as
tru - ly The - o - to - - - kos. Where-fore, by her in - ter -
- ces - sions, O Christ _____ God, send forth safe - ty to the
world, and to our souls the Great _____ Mer - cy.

Stichos



Idiomelon 2





sor - row; for joy _____ hath blos - somed forth, and

life _____ shall dwell _____ in the world, and thē

of - fer - ings of Jo - a - chim shall no more be re - ject - ed;

for the wail - ing of Anne hath been turned _____ in - to

joy, who saith, Re - joice _____ with me, all ye

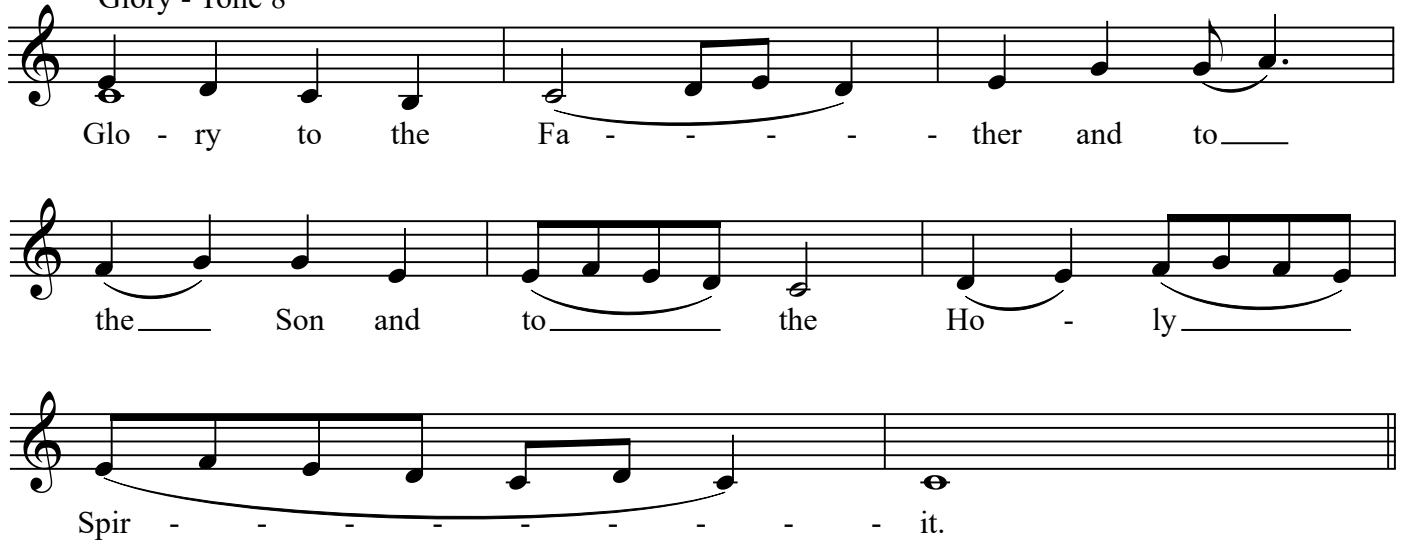
chos - en of Is - ra - el; for the Lord hath

giv - en me the liv - ing pal - ace of his div - ine glo -

- ry for ū - ni - ver - sal joy and glad - ness,

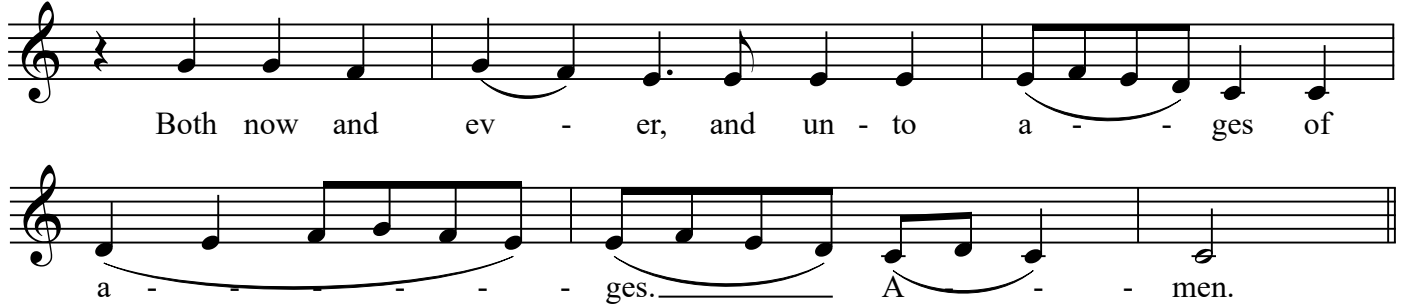
and for the sal - va - tion of our _____ souls.

Glory - Tone 8



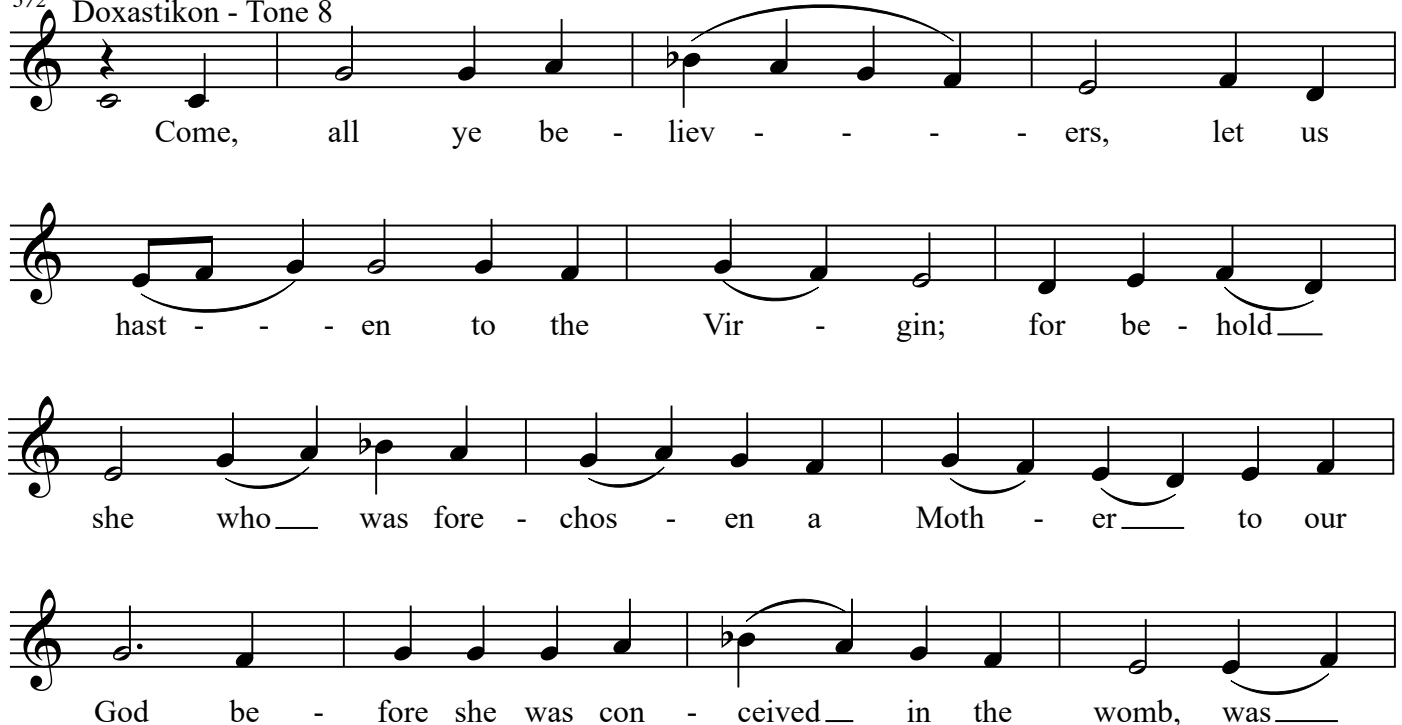
Glo - ry to the Fa - - - ther and to____
the____ Son and to____ the Ho - ly____
Spir - - - - - it.

Both now



Both now and ev - er, and un - to a - - ges of
a - - - ges. A - - men.

³⁷² Doxastikon - Tone 8



Come, all ye be - liev - - - ers, let us
hast - - - en to the Vir - gin; for be - hold____
she who____ was fore - chos - en a Moth - er____ to our
God be - fore she was con - ceived____ in the womb, was____

of the stem of Jes - - - se. Yea, she —

who is the trea - sure of vir - gin - i - ty,

the bud - ding rod — of Aa - ron, the gos - pel of the

Proph - - - ets, and branch of Jo - a - chim and Anne the

right - eous ones, is now — giv - en birth.

Ver - i - ly, the world — hath — been re - newed by her.

She is born, and the Church shall be a - dorned in her — splen -

- dour, who — is the ho - ly tem - ple and the

ves — sel of the God - - - head, the

stay of vir - gin - i - ty and the king - ly cham - ber, through whom the

strange__ myst' - - - ry of the ūn - ion of the two__

Na - tures of Christ have come a - bout, whom we

wor - ship, prais - - - ing the blame - less na -

- tiv - i - ty of the Vir - gin.

Troparion - Tone 4: Sing three times

Ison Thy na - tiv - i - ty, O The - o - to - kos,
hath pro - claimed joy to the whole__ ū - ni - verse; for from
thee did shine forth the Sun of jus - - - tice,
Christ__ our God, an - nul - ling the curse, and be -
- stow - ing the bless - ing, a - bol - ish - ing death and
grant - ing us life__ ev - er - last - - - ing.

*Read or Intone "Glory to the Father and to the Son and to the Holy Spirit" and repeat the above Troparion.
Then, Read or Intone "Both now and ever, and unto ages of ages. Amen" and repeat the above Troparion,
ending with the Final ending below.*

Final ending

grant - ing us life__ ev - er - last - ing.

After reading the Kathismata on pages 288 and 289 of the "Divine Prayers & Services" by Nassar, sing the Anabathmoi as on pages 63 and 64 of the "Matins Byzantine Project" by Kazan. Then, sing the Prokeimenon as on page 22 of this book.

Then the Matins Gospel and Psalm 50, then sing the "Glory" as on page 67 of the "Matins Byzantine Project" (the first 8 lines), then the "Have mercy..." as on page 22a of this book, and the Idiomelon on the same page.

Now sing the Katabasias as on pages 23 thru 28 of this book. Instead of "O thou, who art more honorable..." sing the Ninth Ode in Tone 8 as on pages 28 through 31 of this book.

Now sing the "Glory and Both now" as on pages 32 and 33.

Then sing the Exaposteilarion as on pages 34 and 35 of this book.

Now sing The Praises in Tone 1 as on pages 36 through 40 of this book.

Now the "Glory and Both now" in Tone 6 as on pages 41 and 42 of this book.

DIVINE LITURGY - MENAION
Pages 43 Through 45

SEPTEMBER 8
Nativity of our Lady

SECOND ANTIPHON

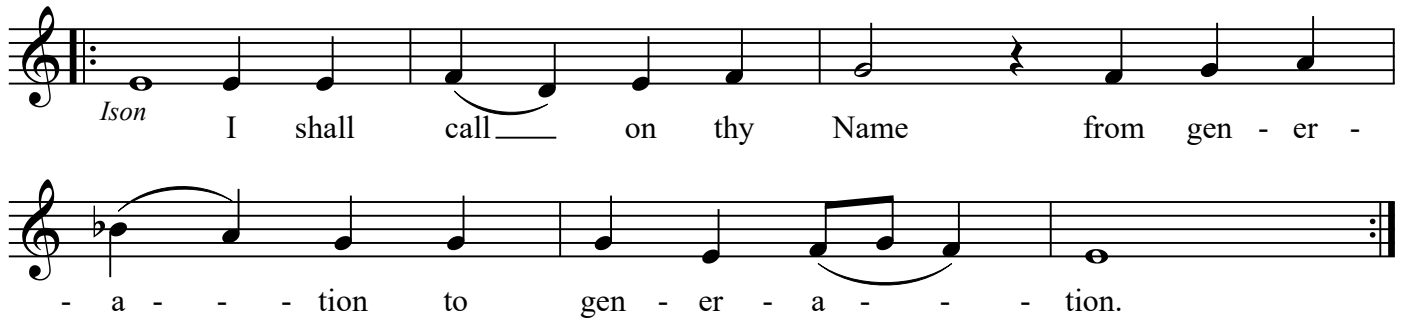
Page 43

KONTAKION Tone 4

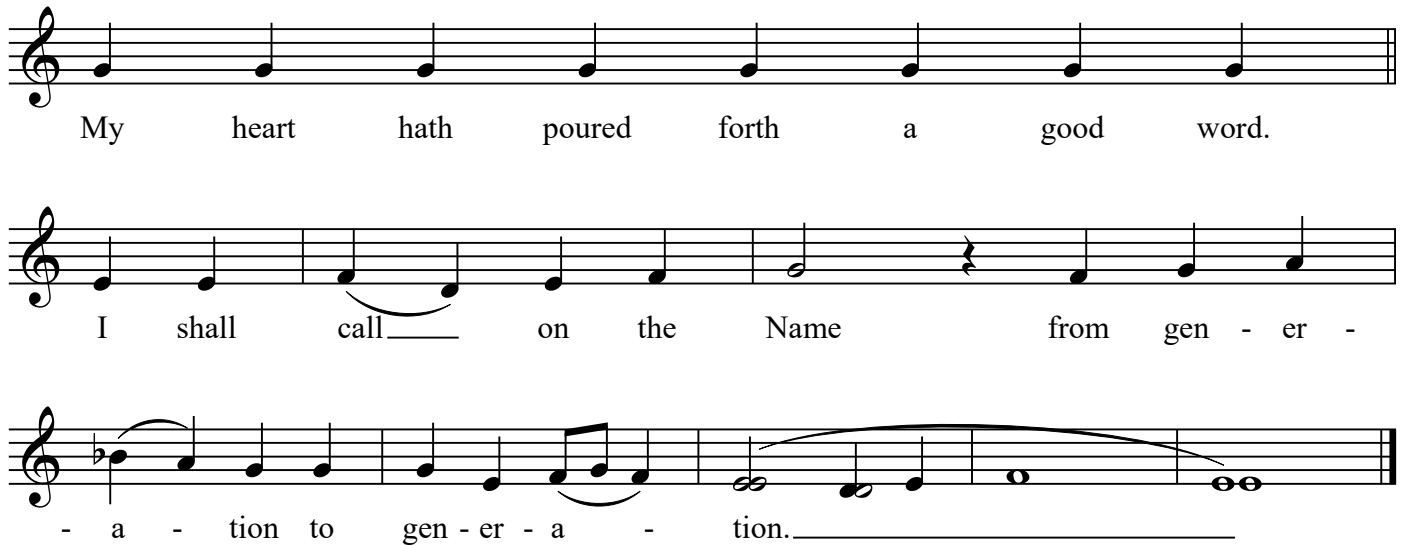
Page 42 and 43

AND ON ESPECIALLY (Theotokos Hymn)

Page 45



Verse



*Then the Matins Gospel and Psalm 50, the "Glory" as on Page 67 of the Matins Byzantine Project (8 lines)
the "Have mercy..." as on the next page, followed by the Idiomelon also on the next page.*

Have mer - cy up - on me O God, ac - cord - ing to thy lov - ing
kind - ness ac - cord - ing to the mul - ti - tude of thy ten - der mer - cies blot
out my trans - gres - sion.

Idiomelon - Tone 4

The joy of the whole world hath shone forth to us
from the two right - eous ones, Jo - a - chim and Anne,
Ver - i - ly, the all - ex - tolled Vir - gin, who be - cause of
her sur - pass - ing pu - ri - ty be - came a liv - ing tem -
ple of God, and a - lone is known as tru - ly The - o - to - kos.
Where - fore, by her in - ter - ces - sions, O Christ God, send forth
safe - ty to the world, and to our souls the Great Mer - cy.

Tone 8
Ode 1

Ison

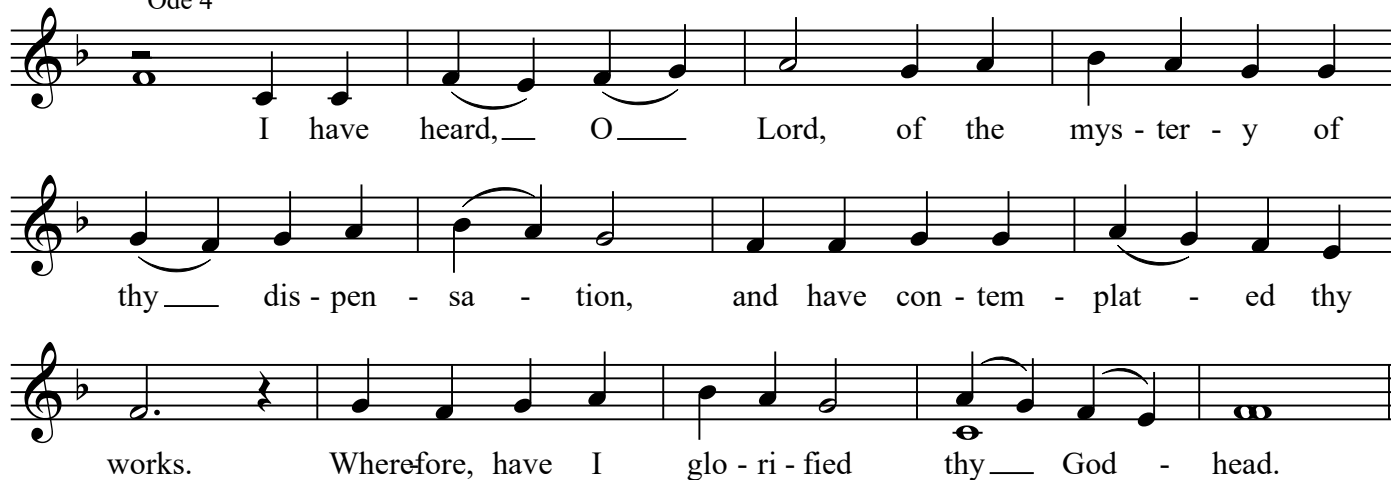
Ver - i - ly, Mos - es hav - ing - struck with his rod hor - i -
zon - tal - ly, cleav - ing the Red Sea and
caus - ing Is - ra - el to cross on foot, then hav - ing
struck it trans - verse - ly bring - ing it to - geth - er ov - er
Phar - oah and his char - i - ots, did trace the Cross, thus sym - bol -
iz - ing that in - vin - ci - ble wea - pon. Where - fore, do we
praise Christ our God, for that he hath been glo - ri - fied.

Ode 3

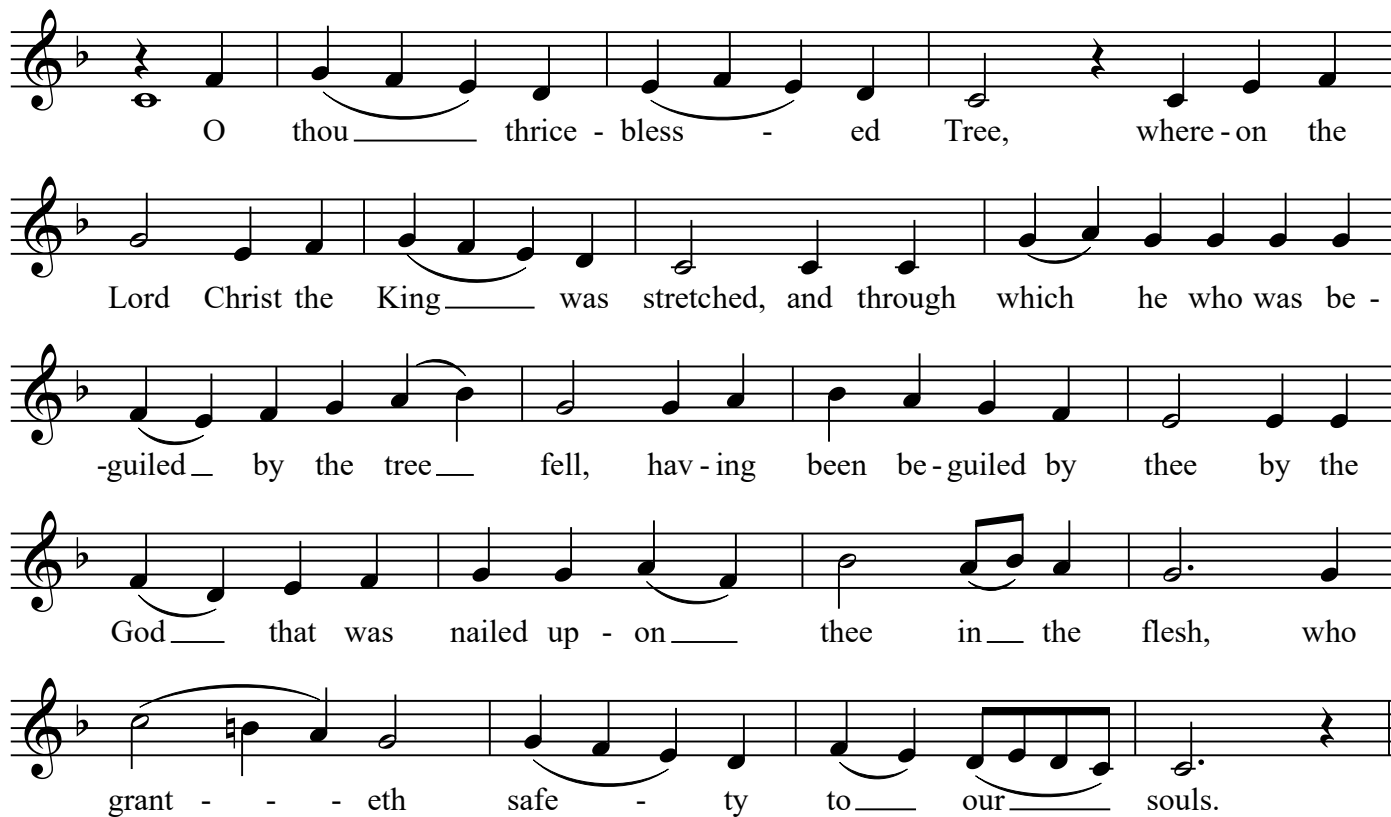
The rod is tak - en as a sym - bol of the mys - ter - y; for by its
bud - ding, it des - ig - nat - eth the Priest. But now the
tree of the Cross hath blos - somed forth with might and



Ode 4



Ode 5



Ode 6

When Jo - nah in the bel - ly of the whale did
stretch forth his hands in the form of a cross,
he did fore - shad - ow clear - ly the pas - sion
of sal - va - tion; and when he came out on the third
day, he did sym - bol - ize the world - trans - cend - ing Res - ur -
rec - tion of Christ, nailed up - on thee in the flesh, and il - lu - mi -
nat - ing the world by his third day Res - ur - rec - tion.

Ode 7

The mad com - mand of the in - fi - del tyr - ant hath
shak - en the na - tions, breathing forth threats and blas - phe-mies
loathed of God. But the three youths were not ter - ri - fied by the

bes - tial ter - ror, nor the con - sum - ing fire; for
be'ng to - geth - er a - midst the fire___ blown___ forth by a
dew - y breeze, they were sing - - - ing: O thou ex -
-ceed - ing - ly praised, bless - ed art thou, God___ of our fa - thers.

Ode 8

We praise, we bless, and we wor - ship the Lord.
O ye youths, e - qual in num - - - ber to the
Trin - i - ty, bless the Fa - ther, the God Cre - a - tor;
praise the Word which___ did___ con - de - scend and
turn the fire___ to a dew - y breeze; and ex - alt more and
more thē all - ho - ly Spir - it, who giv - - - eth
life to all for - ev - er more.

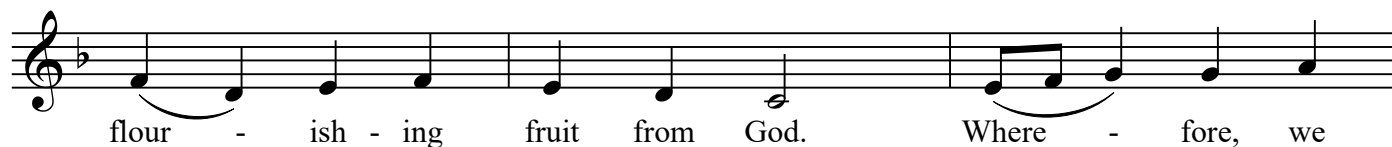
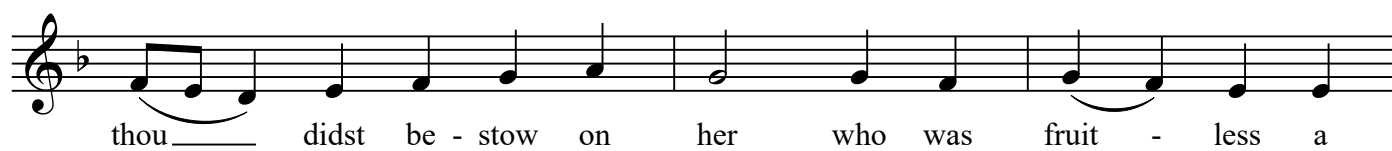
*Instead of "O thou, who art more honorable,..."
sing the Ninth Ode of the Second Canon in Tone 8 as below.*

Magnification

Mag - ni - fy, O my soul, the Vir-gin Mar - y, born — of a bar-ren womb.
Ver - i - ly, vir - gin - i - ty, O The - o - to - kos, is im -
- pos - si - ble for a moth - er, as birth - giv - ing is im - pos - si - ble for
vir - gins. Yet in thee hath the dis - pen - sa - tion of both been ac -
- com - plished. Where - fore, — all we fam - i - lies
of thē earth cease - less - ly bless — thee.

Magnification

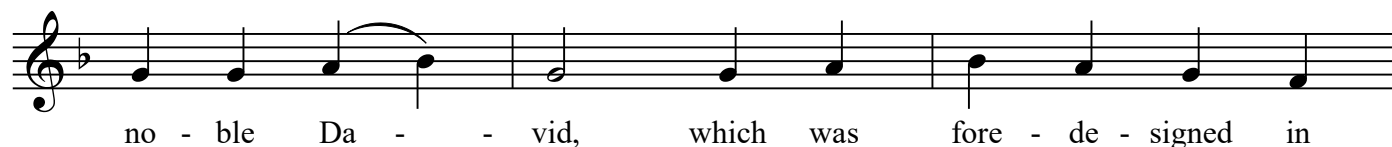
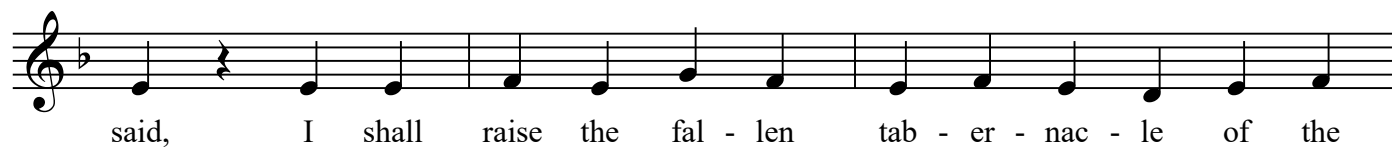
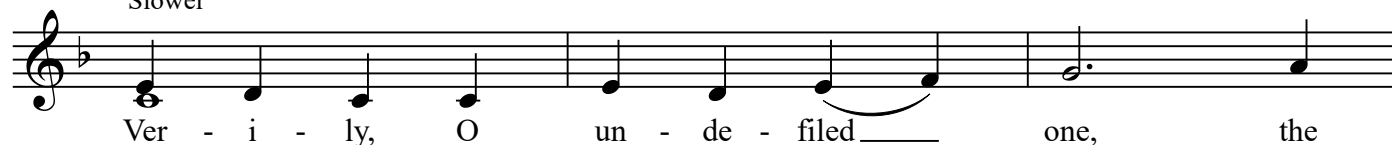
Mag - ni - fy, O my soul, the Vir-gin Mar - y, born — of a bar-ren womb.
Slower
Thou hast a - chieved, O The - o - to - kos, the pro-mise of the
birth - giv - ing as worth - y of thy pu - ri - ty; for

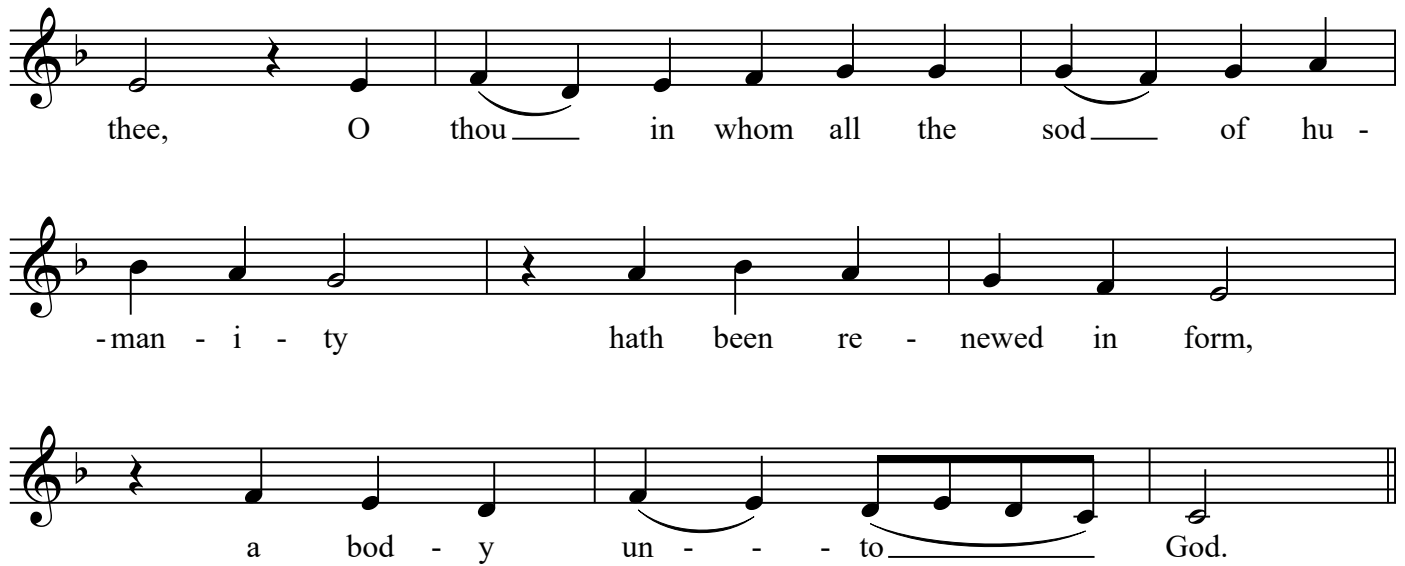


Magnification




Slower





thee, O thou in whom all the sod of hu -
-man - i - ty hath been re - newed in form,
a bod - y un - - - to God.

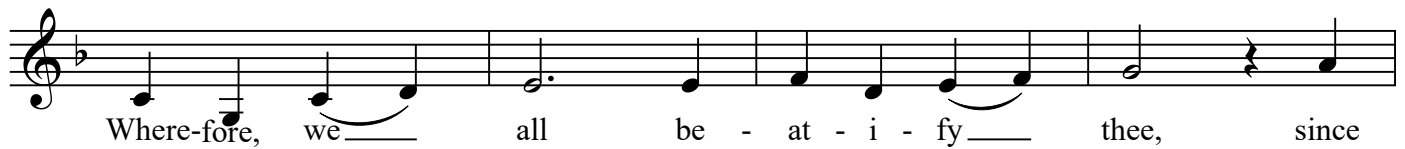
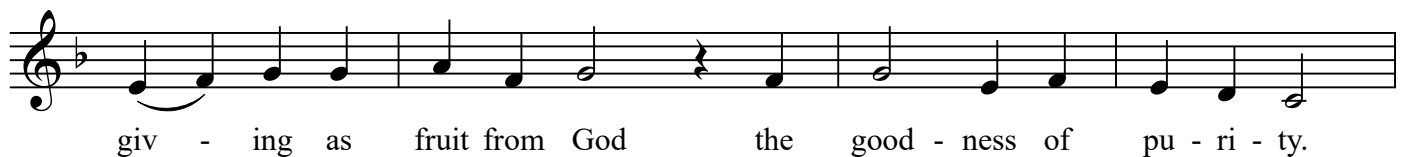
Magnification



Mag - ni - fy, O my soul, the Vir - gin Mar - y, born of a bar-ren womb.
O The - o - to - - - kos, as we a - dore thy
swad-dling clothes, we glo - ri - fy him who gave fruit to the
bar - ren; who in a strange way o - pened an
un - pro - duc - tive womb; for he do - eth what he will - eth,



Magnification



Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir -

- it. It is im - pos - si - ble for those who have

not the law to glo - ri - fy thē e - ter - nal Trin - i - ty,

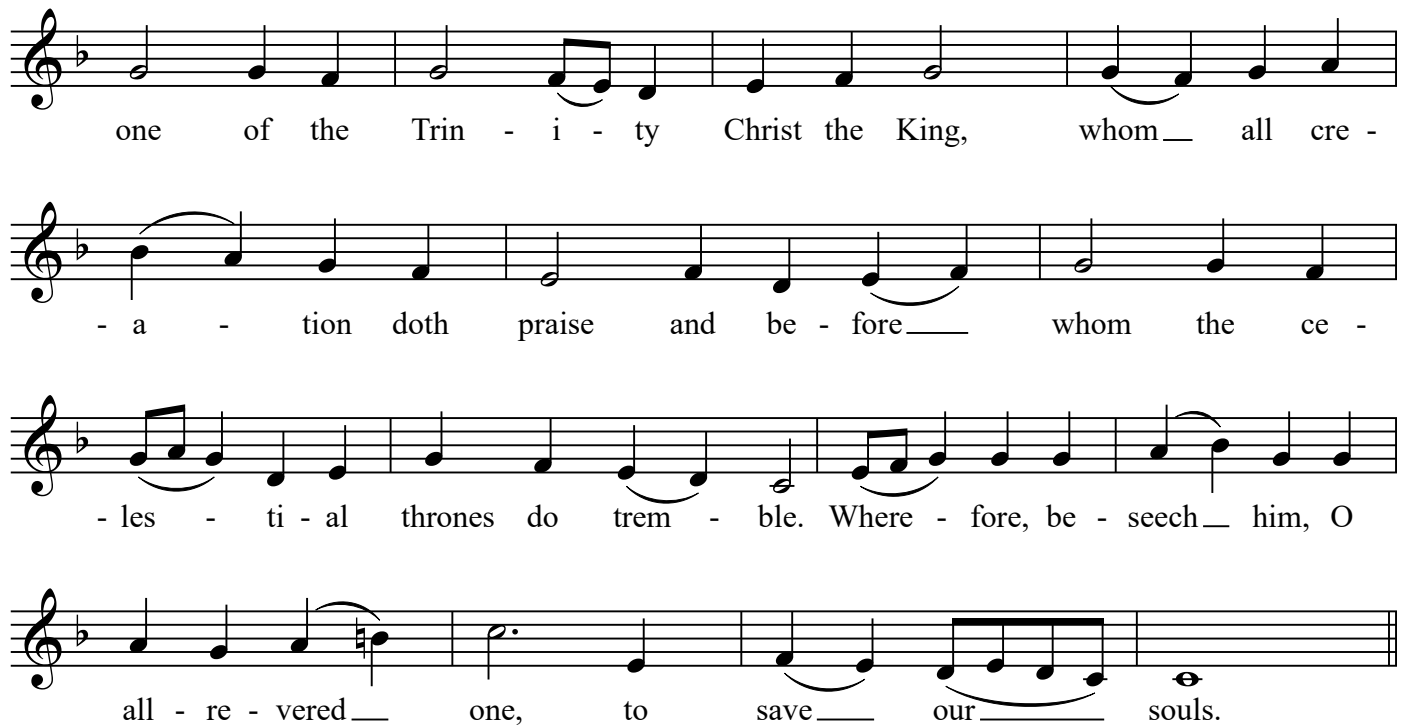
Fa - ther, Son, and Ho - ly Spir - it, om - nip - o - tent and

un - cre - ate, in whom, and in the sign of whose___

might, the whole___ world___ is es - tab - lished.

Both now and ev - er, and un - to a - ges of a - ges. A - men.

In thy womb, O Vir - gin Moth - er, thou didst hold___



one of the Trin - i - ty Christ the King, whom all cre -
- a - tion doth praise and be - fore whom the ce -
- les - ti - al thrones do trem - ble. Where - fore, be - seech him, O
all - re - vered one, to save our souls.

Then conclude with the following 9th Heirmos of the Cross



Thou art the mys - ti - cal par - a - dise, O The - o -
- to - - - kos; for that thou, be'ng un - tilled, didst bud forth Christ,
by whom was plant - ed on earth the life - giv - ing tree of the
Cross. Where - fore, as we a - dore it be - ing el - e - vat - ed,
we mag - ni - fy thee.

EXAPOSTEILARION

To the melody: *Hearken, ye women*

Ison O Maid - en Mar - - - y, who -
didst - give birth - to God, thē un - wed - ded
bride, the whole ū - ni-verse re - joic - eth to - day - at thy -
birth, through which - thou didst - un - do the dis -
-grace of thy par - ents' sad bar - ren - ness, and the
first - curse of Eve at birth - giv - ing.

SECOND EXAPOSTELARION

Be re - newed, O A - dam, and be mag-ni -

- fied, O Eve, and ye Proph - ets ex -

-change glad tid - ings with thē A - pos - tles and the

right - eous ones; for there is ū - ni - ver - - - sal

joy in the world for an - gels and men,

since to - day is born the The - - o -

- to - kos from the right-eous ones, Jo - a - chim and Anne.

Praises, Tone 1

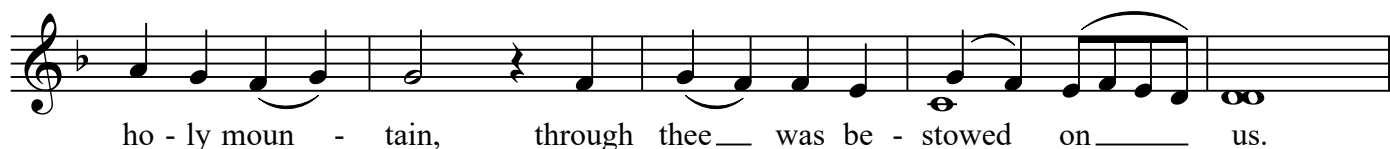
Let ev' - ry - thing that hath breath,
praise the Lord. Praise
ye the Lord from the heav - - - -
- ens, praise him in the heights. To
thee, O God, is due our song.
Praise ye him, all his an - - - -
- gels. Praise ye him, all his hosts. To
thee, O God, is due our song.

Verse 1 - fast

Praise God in his sanc - tu - ar - y, praise him in the
fir - - - ma - ment of his pow'r.

Prosimion 1 & 2 - slower
To the melody: *O strange wonder*

O how strange, how won - der - ful, that the foun - da - tion of
life was born from a bar - ren one, and grace hath be -
- gun to give fruit with splen - dour. Where - fore, re -
- joyce, Jo - a - chim, for hav - ing be - come a fa - ther
to the The - o - to - kos. Ver - i - ly, there is none like thee of
all earth - ly par - ents, O God - in - spired one;
for the tab - er - nac - le of God, the most

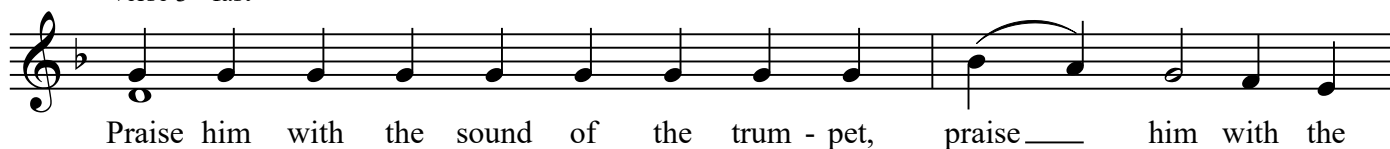


Verse 2 - fast



After singing Verse 2, repeat the previous Prosomion, "O how strange, how wonderful, that the foundation of life..." Then, sing Verse 3 as below.

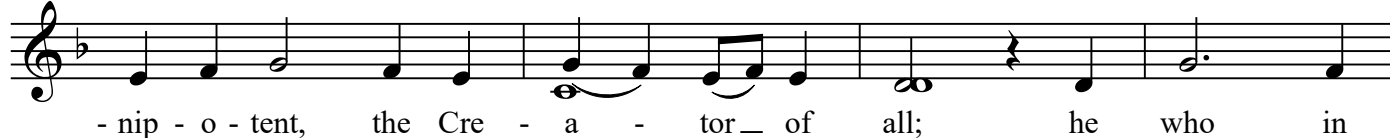
Verse 3 - fast



Prosomion 3 - slower



553



good and right - eous stead - fast - ness did loos - - - en the__

bar - - ren - ness__ of the world. Ex - change glad__

tid - ings, there - fore, ye moth - ers, with the__ The - - - o -

- to - - - kos: Hail,__ O full__ of grace,__ the

Lord__ is with thee, who__ grant - eth the world, through

thee, the Great__ Mer - - - cy.

Verse 4 - fast

Praise him with the tim - brel and dance, praise__ him with stringed

in - stru - ments and or - - - gans.

When the no - ble Anne__ was re - vealed a liv - ing__

pil - lar of pu - ri - ty, a shin - ing ves - sel__

gleam - ing with grace, she did give__ birth to the true ex -

- em - plar__ of vir - gin - i - ty, the di - vine flow - er which is a

gift to all__ vir - gins and__ lov - - - ers

of vir - gin - i - ty, who ap - prov - eth o - pen - ly the good - ness

of vir - gin - i - ty, and grant - eth to all be -

608
- liev - ers the Great__ Mer - - - cy.

Glory / Both now - Tone 6

The musical score is written on a single staff in G major (one sharp) and 4/4 time. It consists of eight lines of music. The lyrics are: 'Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - - - it. Both now and ev - er, and un - to - a - ges of a - ges. A - men. This is the day of the Lord; where - fore, re - - joice ye na - tions; for be - hold the cham - ber of Light, the scroll of the Word of life hath come forth from the womb; the gate fac - - ing the east hath been born.' The melody is a simple, hymn-like tune with various rests and ties. The lyrics are written below the staff, aligned with the notes.

Glo - ry to the Fa - ther, and to the Son, and to the
Ho - ly Spir - - - it. Both now and
ev - er, and un - to - a - ges of a - ges. A - men.
This is the day of the Lord; where - fore, re -
- joice ye na - tions; for be - hold the cham - ber of
Light, the scroll of the Word of life hath
come forth from the womb; the gate
fac - - ing the east hath been born.

Where - fore, she a - wait - eth thē en - trance of the

High Priest. And she a - lone ad - mit - ted

Christ in - to the un - i - verse for the sal -

- va - - - tion of our souls.

*Then sing the Great Doxology in Tone 6,
as in the Matins Byzantine Project by Kazan, pages 225-228.*

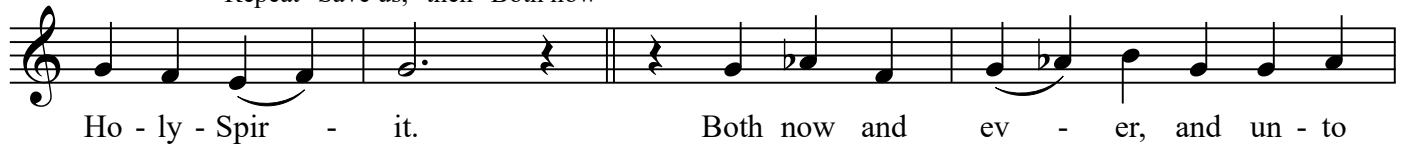
*And instead of "Having risen from the tomb ..."
sing the Troparion of the Nativity of the Theotokos in Tone 4,
as on page 20 of this book.*

Sing twice, then "Glory" and repeat again; then "Both now"

Traditional



Repeat "Save us," then "Both now"



Now sing "Only begotten Son and Word of God who art immortal..."

By thy ho - ly birth - giv - ing, O pure one, Jo - a - chim and

Anne were de - liv - ered from the re - proach of bar - ren - ness; and

Ad - am and Eve were de - liv - ered from the cor - rup - tion of

death; the peo - ple do cel - e - brate _____ it,

hav - ing been saved from the stain of in - iq - ui - ty,

cry - ing un - to thee, the bar - ren doth give birth to the

The - o - to - kos, who nour - ish - eth our _____ life. _____

On Especially... (Tone 8)

Ver - - - i - ly, vir - gin - i - ty, O The - o -

- to - - - - - kos, is im - pos - si - - - ble

for - a moth - er, as birth - giv - ing is im - pos - si - ble

for - - - vir - - - gins. Yet in thee

hath the dis - pen - sa - tion of both - - - been - - - ac -

- com - - - plished. Where - fore, all we fam - i -

- lies - - - of - the earth cease - less - ly bless -

thee.