

Matins Propers for September 8th

⊕ The Nativity of the Theotokos

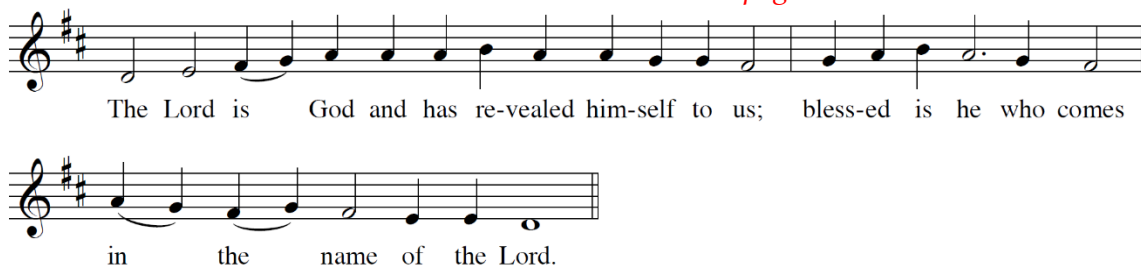
Festal Matins is celebrated in bright vestments. Abbreviated - odd

Hexapsalmos

The reader chants only Psalm 3 on page 2 followed by "Glory..." on page 6.

Matins continues with the Litany of Peace on page 7.

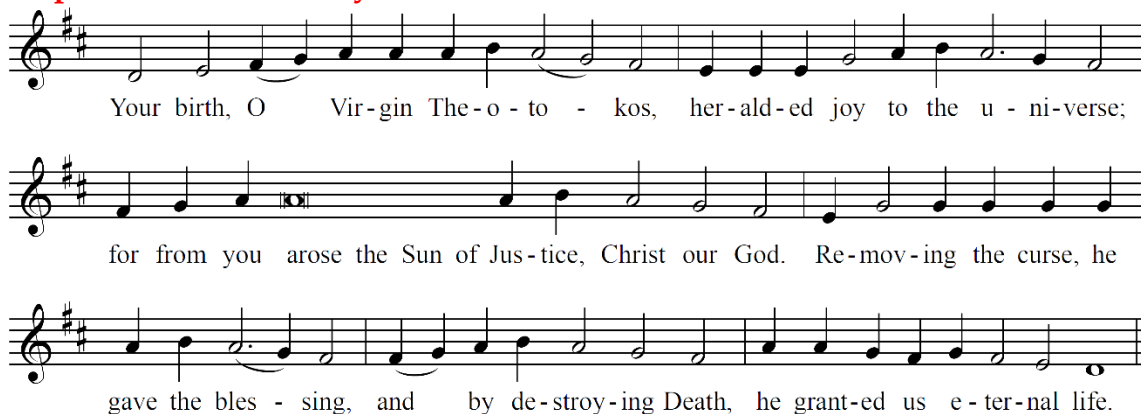
The Lord is God – Tone 4 (page 9)



The Lord is God and has re-vealed him-self to us; bless-ed is he who comes
in the name of the Lord.

Troparia (page 9)

Troparion of the Nativity of the Theotokos – 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 bles - sing, and by de-stroy-ing Death, he grant-ed us e - ter-nal life.

The repetitions of this troparion are omitted and Matins continues with the Kathismata.

Kathismata (page 11)

- People:** Lord, have mercy (*three times*)
Glory to the Father and to the Son and to the Holy Spirit
- Reader:** Now and ever and forever. Amen.

Psalms selected for the Nativity of the Theotokos are read in place of the first Psalter reading:

Psalm 44

My heart overflows with noble words. To the king I must speak the song I have made, my tongue as nimble as the pen of a scribe. You are the fairest of the children of men and graciousness is poured upon your lips: because God has blessed you forevermore. Gird your sword upon your thigh, O mighty Lord; go forth; triumph and reign for the sake of truth and meekness and justice, and your right hand will guide you wondrously. Your arrows are sharp, peoples fall beneath you. The foes of the king fall down and lose heart. Your throne, O God, shall endure forever. A scepter of justice is the scepter of your kingdom. You love justice and hate wickedness. Therefore God, your God, has anointed you with the oil of gladness above other kings: your robes are fragrant with aloes and myrrh. From the ivory palace you are greeted with music. The daughters of kings are among your loved ones. The Queen stood at your right hand vested in robes adorned with gold. Listen, O daughter, and see and incline your ear: forget your own people and your father's house. So will the king desire your beauty: He is your lord, pay homage to him. And the people of Tyre shall come with gifts, the rich among the people will seek your favor. The daughter of the king is clothed with splendor, her robes embroidered with pearls set in gold. She is led to the king with her maiden companions. They are escorted amid gladness and joy; they pass within the palace of the king, Sons shall be yours in place of your fathers: you will make them rulers over all the earth. I will make your name remembered from generation to generation. May the peoples praise you from age to age.

Psalm 45

God is for us a refuge and strength, a helper close at hand, in time of distress, so we shall not fear though the earth should rock, though the mountains fall into the depths of the sea; even though its waters rage and foam, even though the mountains be shaken by its waves. The Lord of hosts is with us: the God of Jacob is our stronghold. The waters of a river give joy to God's city, the holy place where the Most High dwells. God is within, it cannot be shaken; God will help it at the dawning of the day. Nations are in tumult, kingdoms are shaken: he lifts his voice, the earth shrinks away. The Lord of hosts is with us: the God of Jacob is our stronghold. Come, consider the works of the Lord, the redoubtable deeds he has done on the earth. He puts an end to wars over all the earth; the bow he breaks, the spear he snaps. (He burns the shields with fire.) "Be still and know that I am God, supreme among the nations, supreme on the earth!" The Lord of hosts is with us: the God of Jacob is our stronghold.

The third selected psalm (Ps. 131) is omitted.

Reader: Glory to the Father and to the Son and to the Holy Spirit

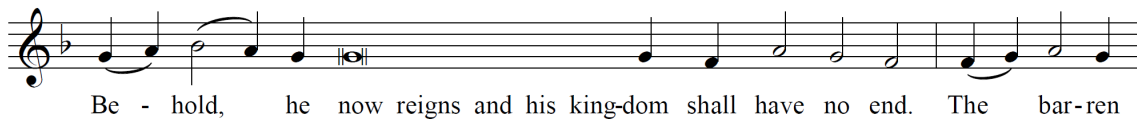
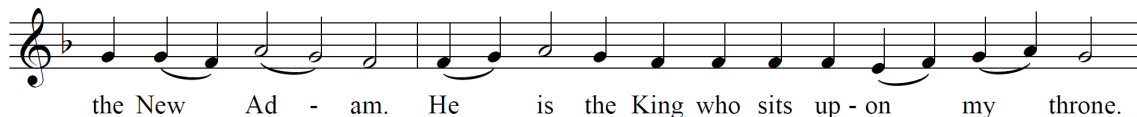
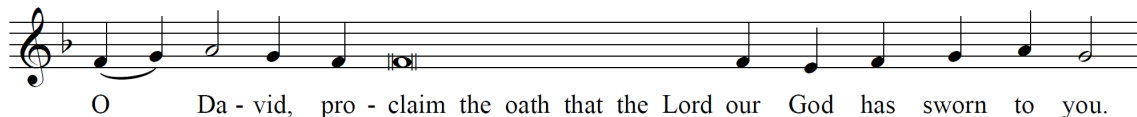
People: Now and ever and forever. Amen.

Alleluia, alleluia, alleluia! Glory to you, O God! (*three times*)

Matins continues with the small litany on page 11.

Sessional Hymn (*page 11*)

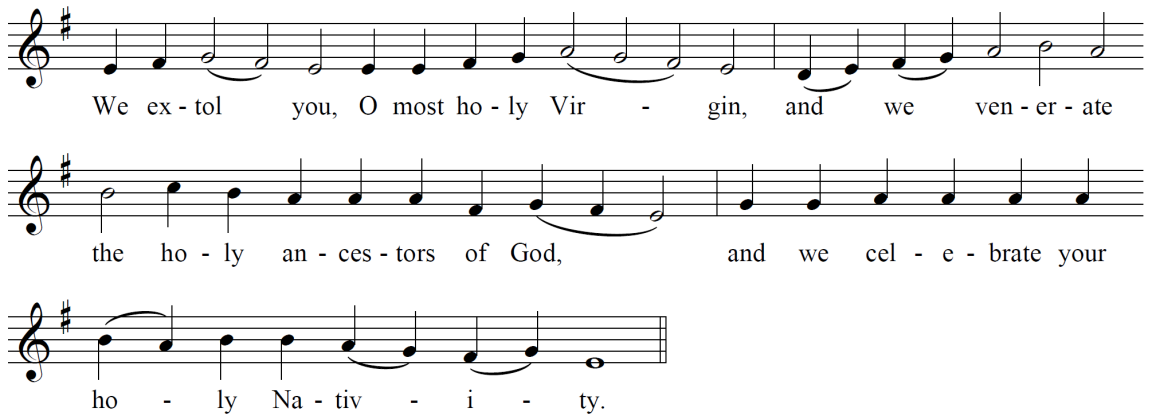
the 1st Sessional Hymn (Tone 4 podoben: Udivisja Josif):



The repetition of this hymn, the other Kathismata & the 2nd Sessional Hymn are omitted.

Matins continues with Polyeleos on page 13 followed by the Festal Exaltation on page 15.

Festal Exaltation (page 15)



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.

Matins continues with the Small Litany on page 22.

Sessional Hymn (page 22)

the 3rd Sessional Hymn (Tone 8 podoben: Povelinnoje Tajno):



Let heav - en re - joice 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!

Matins continues with the Festal Gradual Hymn (Stepenna) in Tone 4.

Stepenna (page 23)

Tone 4

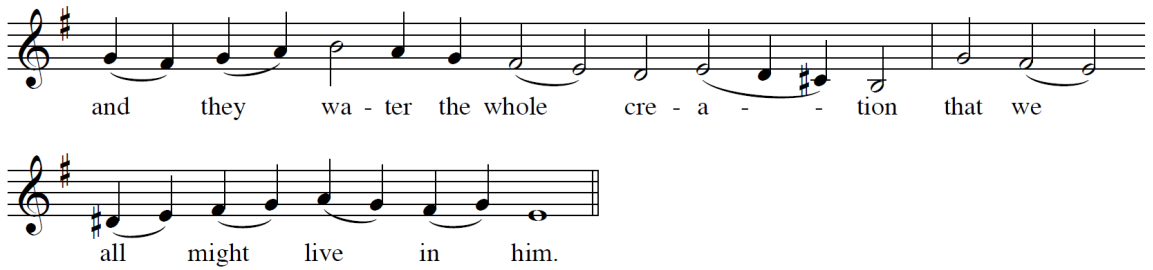
①
Ev - er since the days of my youth, man - y pas - sions have
fierce - ly waged a bat - tle a - gainst me: but
has - ten to my res - cue and save me, O my Sav - ior.

②

All of you that hate Zi - on shall be put to
 shame by the Lord: all of you shall be with - - - ered up,
 as the grass is by the fire. Glo - ry to the Father and to the Son and
 to the Ho - ly Spir - it: The Ho - ly Spir - - - it
 gives his life to ev - 'ry soul; it is ex - alt - ed in pu - ri - ty;
 it is il - lu - - - mined by the one God in three Per - sons
 in a sa - cred mys - ter - y. Now and ev - er and
 for ev - er. A - men. The Ho - ly Spir - - - it
 caus - es streams of grace which are flow - ing for us all,

③

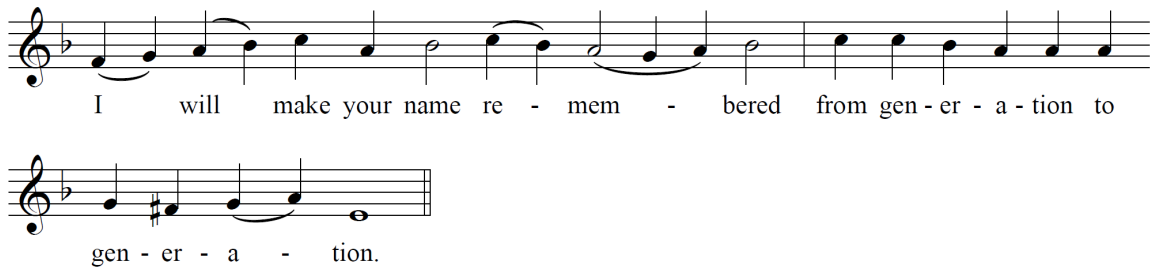
④



and they wa - ter the whole cre - a - - tion that we
all might live in him.

Matins continues with the Prokeimenon ("Let us be attentive...") on page 23.

Prokeimenon (page 16) *Tone 4 – Psalm 44:18, 2*

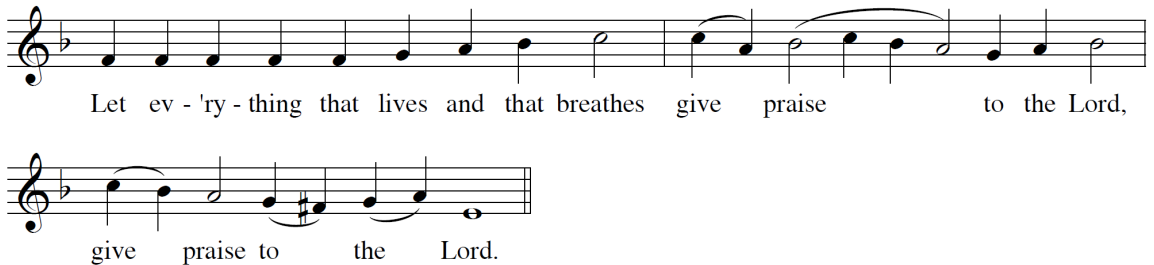


I will make your name re - mem - bered from gen - er - a - tion to
gen - er - a - - tion.

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

Matins continues with the Preparation for the Gospel ("Let us pray...") on page 23.

Let everything that lives... (page 15) *Tone 4*



Let ev - 'ry - thing that lives and that breathes give praise to the Lord,
give praise to the Lord.

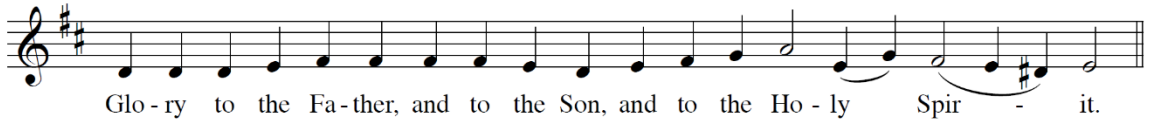
The Preparation for the Gospel continues with "That we may be deemed..." on page 24.

*The Gospel is read (Luke 1:39-49, 56). The Hymn of the Resurrection is **not** sung.*

Matins then continues with Psalm 50 on page 27, followed by the stichera.

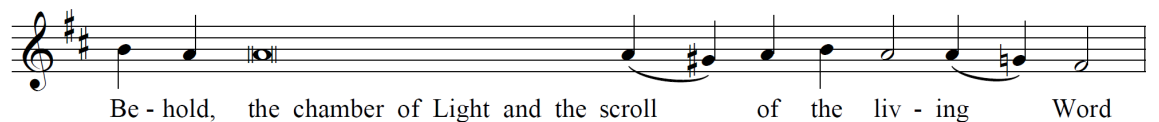
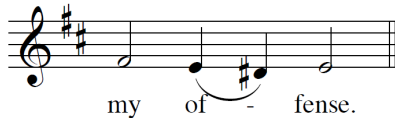
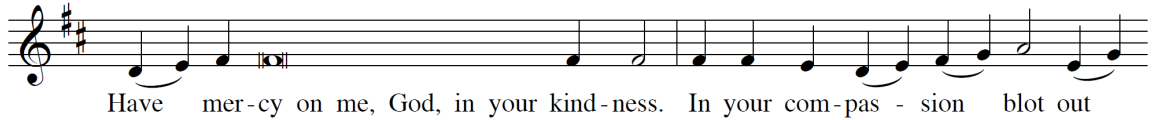
Stichera at Psalm 50 (page 28).

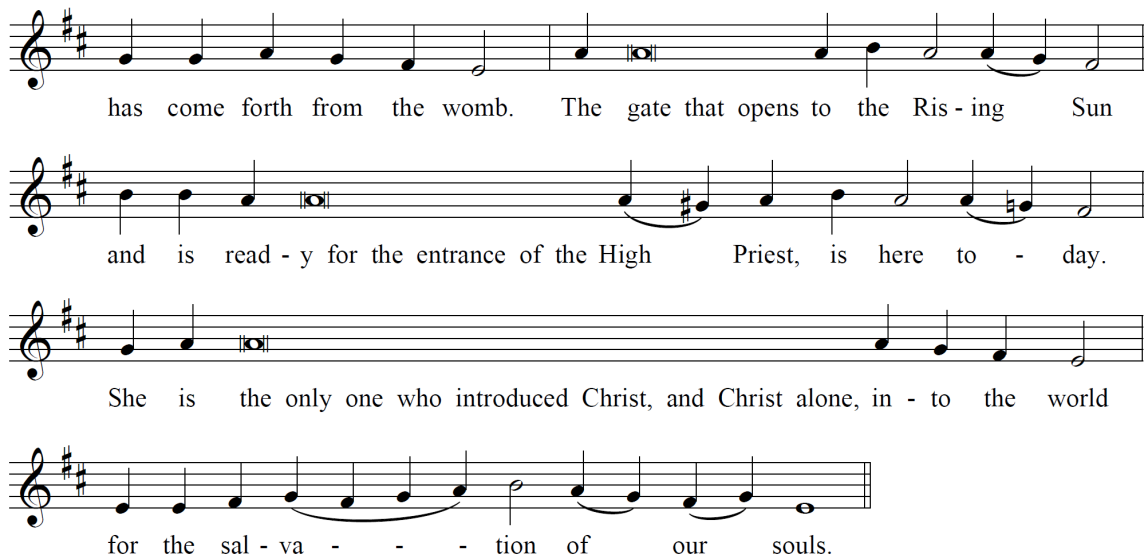
Cantor (Tone 6):



Repeat: "Through the prayers..."

Cantor (Tone 6):





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.

Matins continues with the prayer "Save your people..." on page 32.

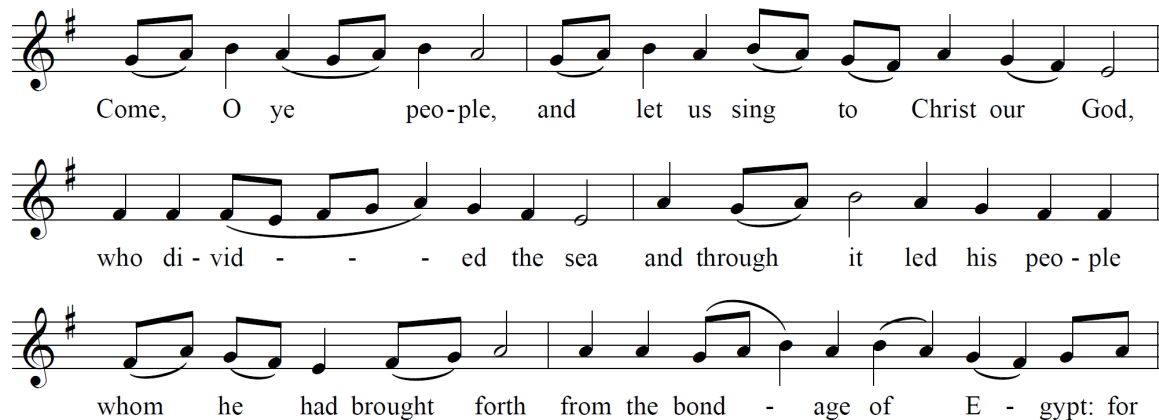
The Canon (page 32)

The faithful come forward to venerate the Gospel Book on the tetrapod.

The priest (taking the hand cross) and deacon (taking the blessed oil) go to the tetrapod, where priest anoints all those who come forward.

Ode 1 First Canon of the Theotokos by John of Damascus, in Tone 2

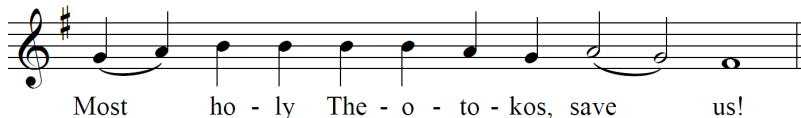
Irmos - Tone 2 samopodoben



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



Refrain



Come ye faithful and rejoicing with divine spirit, let us honor with hymns the Ever-virgin Maiden who today has issued forth from a barren woman for the salvation of men.

Refrain

Rejoice, O pure one, Mother and handmaid of Christ God, mediatrix of our primal blessedness! All of us, the human race, glorify you with hymns, as is meet.

Refrain

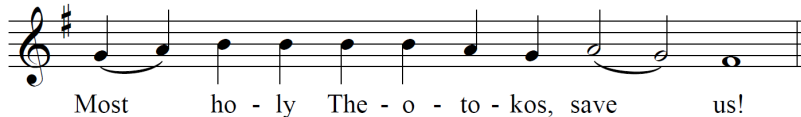
Today the bridge of life is born, through whom men have attained restoration after their fall into Hades, glorifying Christ, the Bestower of life, with hymns.

Second Canon of the Theotokos *by Andrew of Crete, in Tone 8*

Irmos *(Tone 8):*

To Him Who has crushed battles with His arm and led Israel across the Red Sea, let us chant as God our Deliverer, for He has been glorified!

Refrain



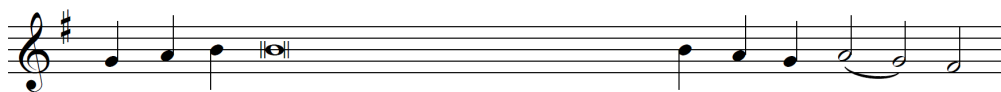
Let all creation dance for joy, and let David also rejoice. From his seed has come forth the One who gave birth to a flower, the Lord and Deliverer of all. *Refrain*

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.

Refrain

With hymns we all honor you, the innocent ewe-lamb who has been born of Anna and who through your womb brought the Lamb Christ into our nature.



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 1 of the Exaltation of the Cross

Tone 6 simple



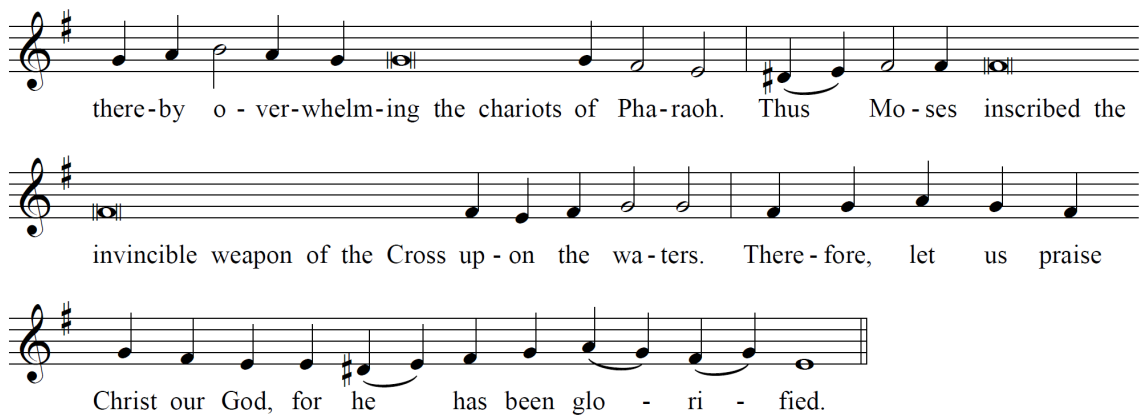
Mo-ses took his staff and marked a straight line be-fore him and di-vid-ed the sea,



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



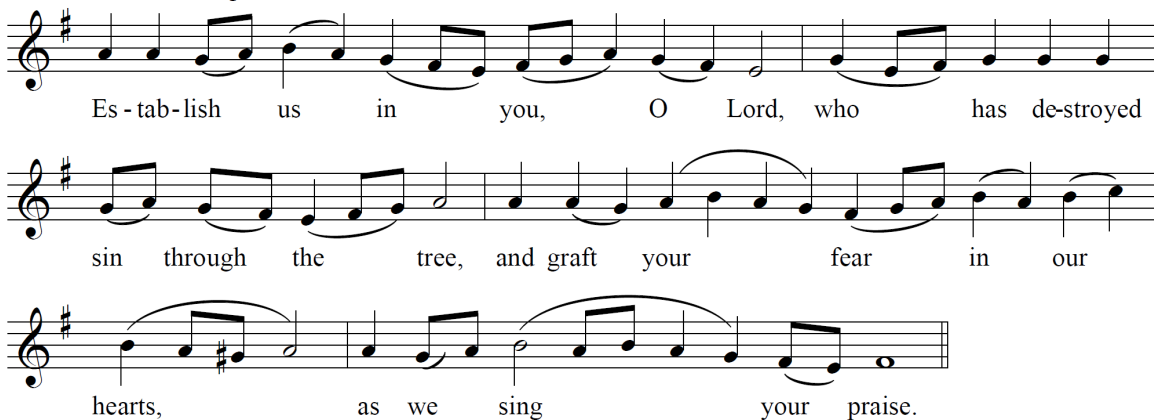
Then he marked a sec - ond line over the wa-ters and u - ni - ted them a - gain,



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

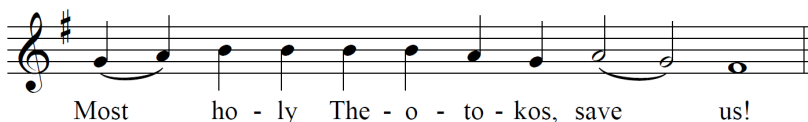
Ode 3 **First Canon of the Theotokos**

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!

Having lived blamelessly for God, you gave birth unto the salvation of all, O divinely wise parents of her who gave birth to our Creator and God.

Refrain

From a barren woman did the Lord, Who pours forth life upon all, cause the Virgin to come forth, in whom he was pleased to make his abode, preserving her incorrupt even after giving birth.

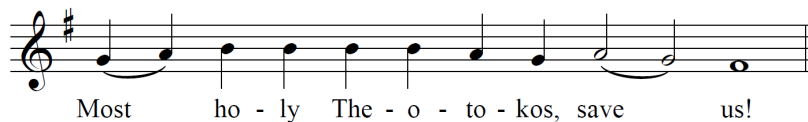
Refrain

Let us sing to Mary today as the Theotokos, the fruit of Anna, the intercessor and helper of all, who gave birth to the life-bearing Cluster.

Second Canon of the Theotokos

Irmos (*Tone 8*):

My heart is established in the Lord, and my horn is exalted in my God; my mouth is enlarged over my enemies, and I am glad in your salvation.

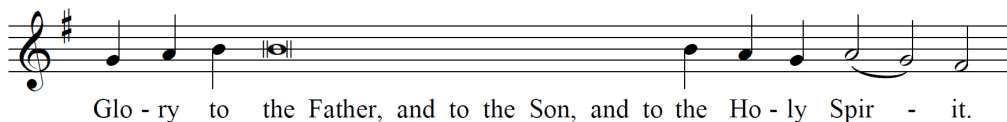


The fruit of virginity came forth from your blessed womb, O holy Anna. She is the one who, without seed, gave birth to Jesus, the Nourishment and Deliverer of all creation.

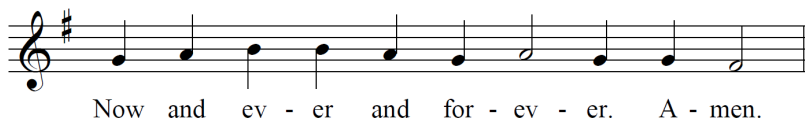
Refrain

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.

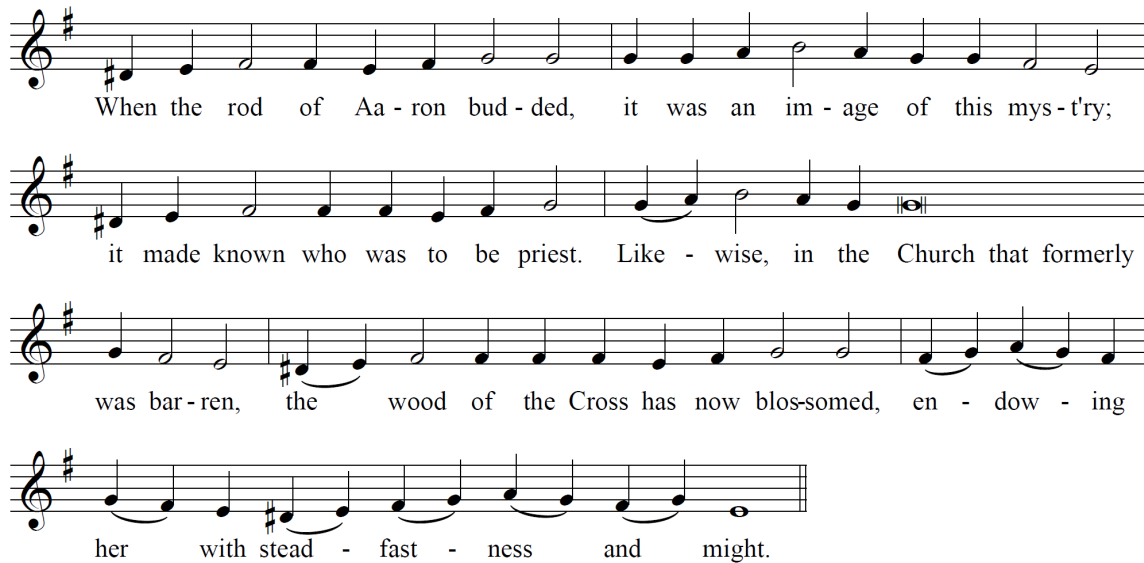


We worship the unbegotten Father, we sing hymns to the begotten Son, and we venerate the coeternal Spirit; for the Trinity is one and undivided.



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 3 of the Exaltation of the Cross



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.

Matins continues with the Small Litany on page 34.

Sessional Hymn (page 26)

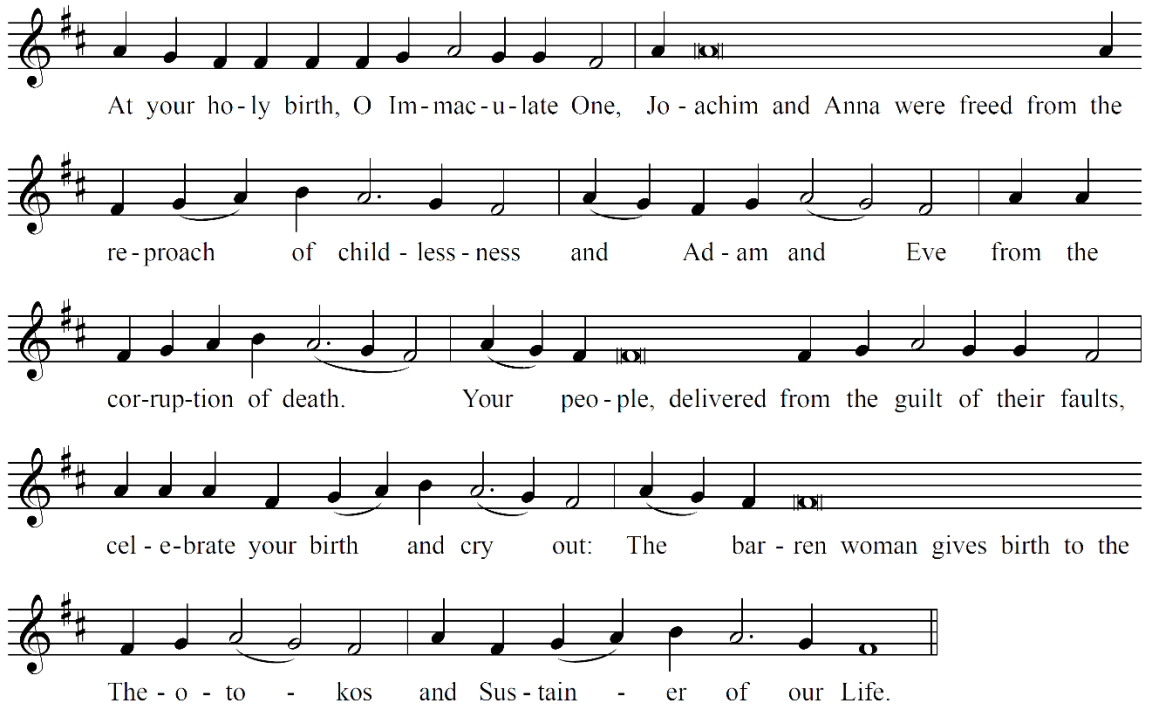
Sessional Hymn after Ode 3 (Tone 4 podobn: Udivisja Josif):

Like a cloud of light, the Virgin Mary, the Theotokos, truly shone forth upon us today, * and she comes forth from the righteous ones for our glory. * No longer is Adam condemned, and Eve is freed from her bonds. * Wherefore, we exclaim, crying aloud with boldness to her who alone is pure: ** your nativity announces joy to the whole world!

*The repetition of this Sessional Hymn and Odes 4-6 are omitted.
Matins continues with the Kontakion & Ikos of the Feast.*

Kontakion & Ikos (page 26)

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.

The Synaxarion is omitted and the Canon continues with Ode 7.

Ode 7

First Canon of the Theotokos

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

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

Once, the transmitter of the law was prevented from understanding your great mystery in material manifestations, O all-pure one, though instructed through images to not think earthly thoughts. Wherefore, marveling at the wonder, he said: Blessed is the God of our fathers!

Refrain

In godly manner the divine choir called you beforehand the mountain and portal of heaven and the noetic ladder; for from you was the Stone cut without the aid of man's hands, and you are the door through which passed the Lord of wonders, the God of our fathers.

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 7 of the Exaltation of the Cross

The e - vil command of the wicked tyrant be-wil - dered the na - tions;
he ut - tered threats and blas - phemy hateful to God. Yet nei - ther
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 our fa - thers.

Ode 8 is omitted and Matins continues with "Let us greatly extol..." on page 36.

*The Canticle of the Theotokos is **not** sung and the Canon continues with Ode 9.*

Ode 9

First Canon of the Theotokos

Before the Irmos & each troparion of the First Canon, this exaltation:

The Priest (or deacon) sings the Exaltation:

Ex - tol, ex - tol, O my soul, O my soul,
the all - glor - i - ous Na - ti - vi - ty of the Mo - ther of God!

Irmos:

You do we magnify, O blessed and most pure Theotokos, who through your virginal womb ineffably made God incarnate, the Luminary who shone forth before the sun and has come to us in the flesh.

All repeat the Exaltation.

He who poured forth water from the stone for the rebellious people, through the womb of a barren woman gave to us, the submissive nations, the fruit of gladness: you, O all-pure Mother of God, whom we magnify as is proper.

All repeat the Exaltation.

You, O Theotokos, do we magnify, who has removed the ancient and precipitous condemnation: the restoration of our first mother, the cause of the reconciliation of the human race to God, the bridge to the Creator.

Ode 9

Second Canon of the Theotokos

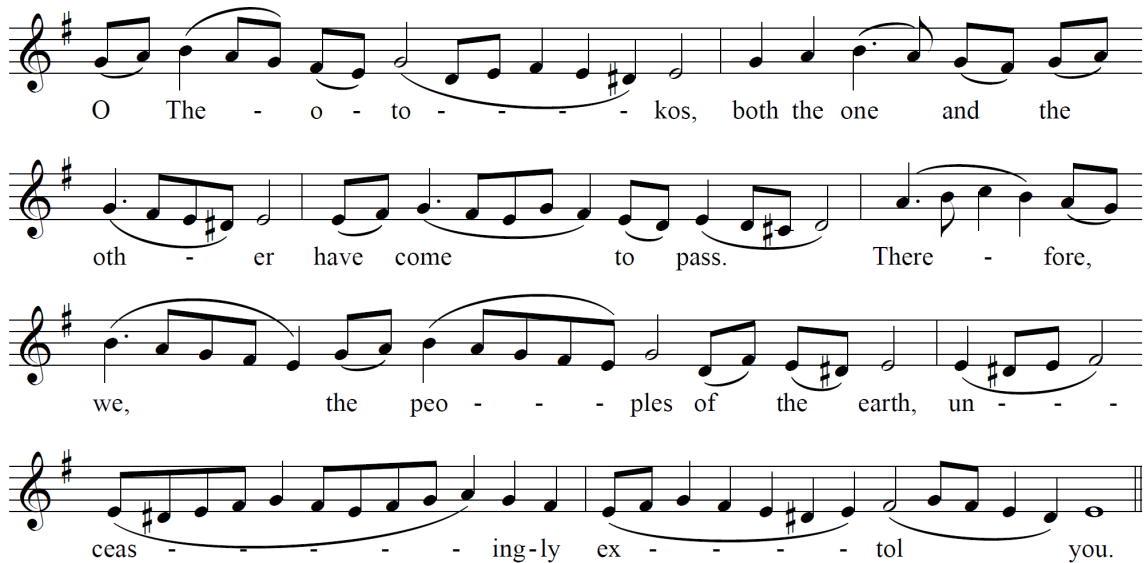
The Priest (or deacon) sings the Exaltation:

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..."

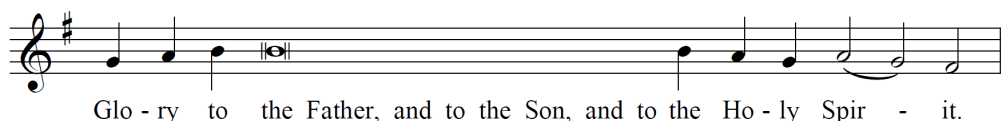
We join all the nations of the earth to unceasingly praise you, O Theotokos; for you inherited, according to the promise, a birth worthy of your purity. You were given to the sterile one as a divine gift.

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.



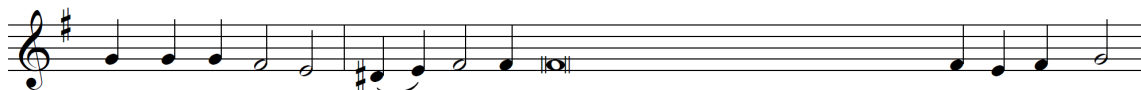
Now and ev - er and for - ev - er. A - men.

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 9 of the Exaltation of the Cross



You are a mystical paradise, O The-o - to-kos; Christ has blos-somed 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.

Matins continues with the Small Litany on page 39.

Hymn of Light *(page 40)*

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.

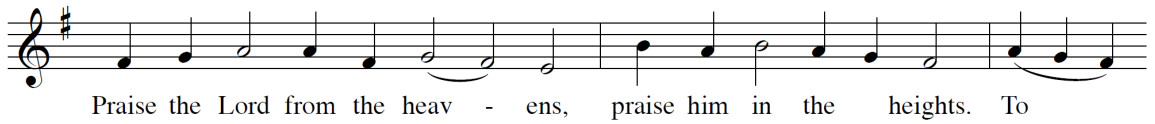
Glory...now and ever...

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.

Matins continues with the Psalms of Praise.

Psalms of Praise *(page 41)*

Tone 1



The Psalms of Praise continue with "Praise him, sun and moon..." on page 41.

Stichera (page 43)

The 1st & 2nd stichera of the Feast:

Cantor (Tone 1):

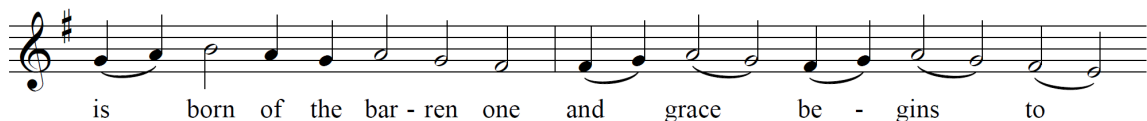


Praise him with tim-brel and dance, praise him with strings and pipes.

Tone 1 podoben: O divnoje udo



O mar - vel - ous won - - - der! The Source of life



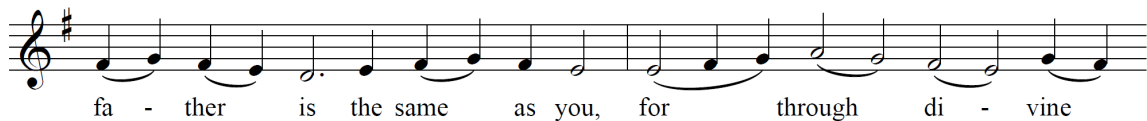
is born of the bar - ren one and grace be - gins to



bear its glo - ri - ous fruit. Re-joyce, O Jo - a - chim



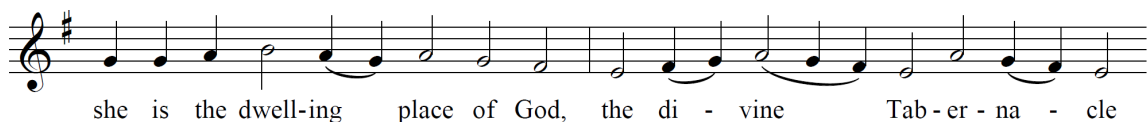
at the birth of the The - o - to - kos. No earth - ly



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 (*Tone 1*):

O praise him with resounding cymbals, praise him with clashing of cym - bals.

Let ev - 'ry - thing that lives and that breathes give praise to the Lord.

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 - joyce, O Full of Grace, the Lord is with you,

and through you has grant - ed great mer - cy to the world.

Cantor (*Tone 6*):

Glo - ry to the Father, and to the Son, and to the Holy Spir-it, now and ev - er

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

Doxastikon - *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.

Matins continues with the Great Doxology on page 33.

Troparion *(page 36)*

Troparion of the Nativity of the Theotokos – Tone 4

Your birth, O Vir-gin The-o - - 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 bles - sing, and by de-stroy-ing Death, he grant-ed us e - ter-nal life.

Matins continues with the Litany of Supplication on page 37