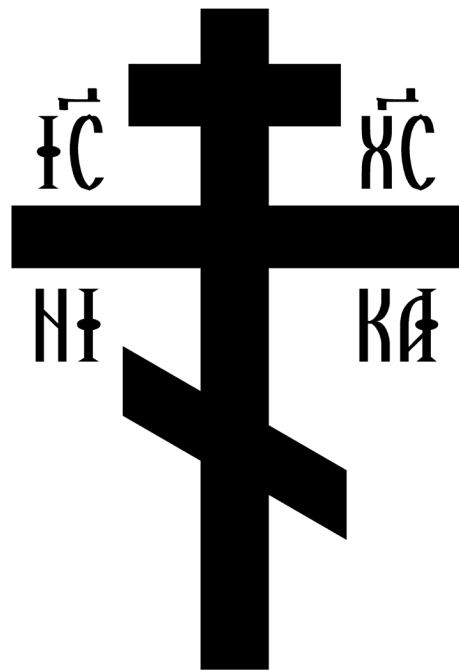




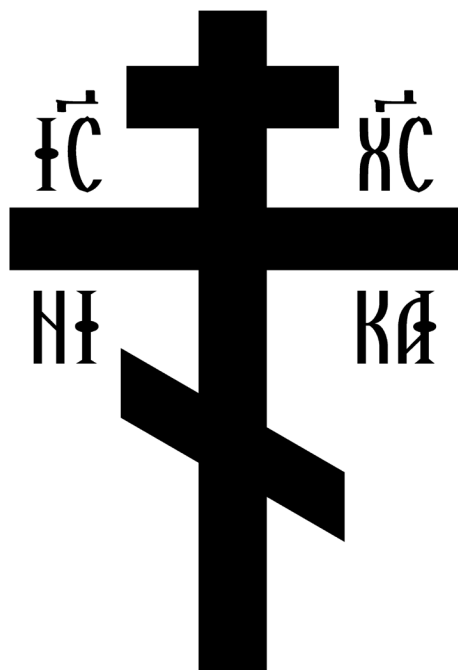
MARCH 25

**Music for the Holy Annunciation of Our Most-Holy Lady,
the Theotokos and Ever-Virgin Mary**

Δόμναι εἰκόχαι γένει μύροφόροι
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

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MMXXV



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MMXXV

The Menaion of the Orthodox Church, Volume VII
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The Psalter According to the Seventy
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Choral arrangements from
*Stichera and Prophecies of Great Vespers on the feast of the
Annunciation of our Most Holy Lady the Theotokos and Ever-Virgin Mary*
© 1992 Timothy J. Clader

Editor, Subdeacon Paul Daniels
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A.D. 2025 Meeting of Our Lord Jesus Christ
2025 г. Сретение Господа Нашего Иисуса Христа.

Music for the Holy Annunciation of Our Most-Holy Lady, the Theotokos and Ever-Virgin Mary

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Great Vespers

Lord I Have Cried, in Tone VI

Lord, I have cried unto Thee, hear-ken un-to me.

This musical system consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in the treble staff, and the bass staff provides a simple harmonic accompaniment. The lyrics are written below the notes.

Hear-ken un-to me, O Lord.

This musical system continues the melody and accompaniment from the first line. The lyrics are written below the notes.

Hear-ken un-to me, O Lord.

This musical system continues the melody and accompaniment from the second line. The lyrics are written below the notes.

Lord, I have cried un-to Thee, hear-ken un-to me;

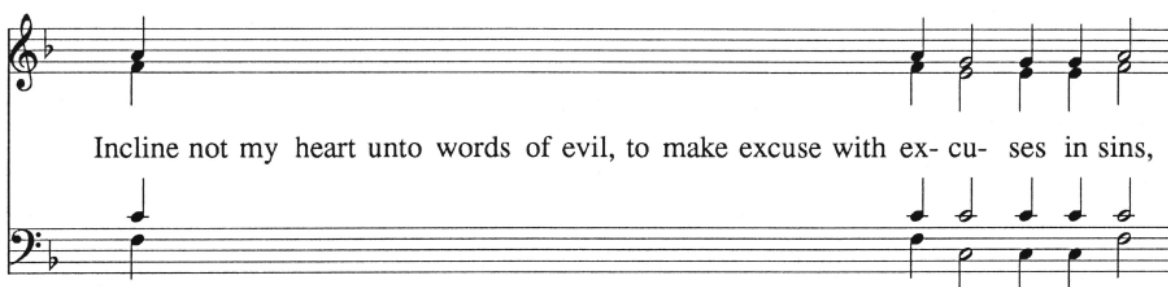
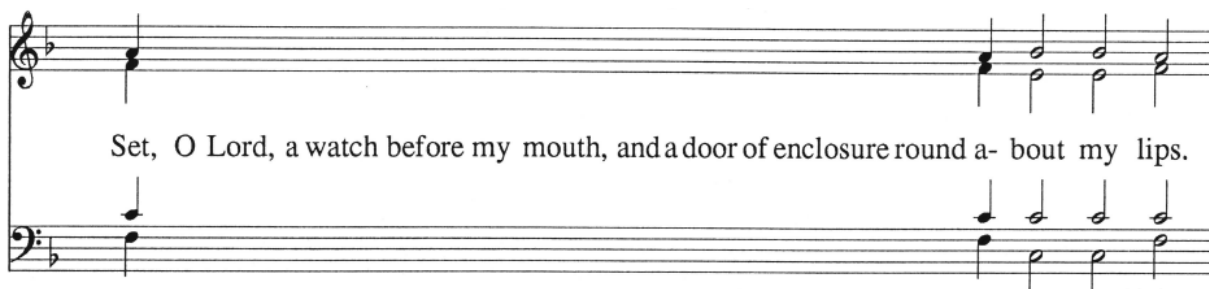
This musical system continues the melody and accompaniment from the third line. The lyrics are written below the notes.

Hear-ken un-to me, O Lord. Let my prayer be set forth

as in-cense be-fore Thee, the lift-ing up of my hands

as an eve-ning sac-ri-fice. Hear-ken un-to me, O Lord.

Verses of Lord, I Have Cried



With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Bring my soul out of prison, that I may confess Thy name.

The righteous shall wait patiently for me, until Thou shalt reward me.

Stichera at Lord, I Have Cried

If the Liturgy of the Presanctified Gifts is not celebrated, then on "Lord, I have cried...", we appoint 8 stichera: 3 stichera prosomoia from the Triodion, and 5 of the feast.

Stichos: Out of the depths have I cried unto Thee, O Lord./ O Lord hear my voice.

Stichos: Let Thine ears be attentive/ to the voice of my supplication.

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?/ For with Thee there is forgiveness.

Tone IV

Special Melody: Having set aside...

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word:



Re-vea-ling to thee the pre-et-er-nal coun-sel,

Gabriel came and stood be-fore thee, O Maid; and greet-ing thee, he said:

'Rejoice, thou earth that has not been sown;

Rejoice, thou burning bush that re-mains un-con-sumed;

Re- joice, thou un- search- a- ble depth;

Re- joice, thou bridge that leads to hea- ven,

and ladder raised on high that Ja- cob saw;

Re- joice, thou divine jar of man- - na;

Rejoice, thou deliverance from the curse

The first system of a musical score in G major (one sharp). It consists of a treble staff and a bass staff. The treble staff has a treble clef and a key signature of one sharp (F#). The bass staff has a bass clef and a key signature of one sharp (F#). The lyrics 'Rejoice, thou deliverance from the curse' are written below the staves. The music features a series of chords and single notes, with a final measure containing a whole note chord in the treble and a whole note chord in the bass, both circled.

Rejoice, thou restoration of Ad- am, the Lord is with thee.'

The second system of the musical score continues the melody. It features a treble staff and a bass staff. The lyrics 'Rejoice, thou restoration of Ad- am, the Lord is with thee.'

Stichos: From the morning watch until night, from the morning watch:



Revealing to thee the pre-eternal counsel,/ Gabriel came and stood before thee, O Maid;/ and greeting thee, he said:/ 'Rejoice, thou earth that has not been sown;/ Rejoice, thou burning bush that remains unconsumed;/ Rejoice, thou unsearchable depth;/ Rejoice, thou bride that leads to heaven,/ and ladder raised on high that Jacob saw;/ Rejoice, thou divine jar of manna;/ Rejoice, thou deliverance from the curse./ Rejoice, thou restoration of Adam,// the Lord is with thee.'

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:

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

This musical system consists of a treble and bass staff in G major. The treble staff features a melody of eighth and quarter notes, with a final half-note chord. The bass staff provides a simple harmonic accompaniment of quarter notes. The lyrics are centered between the staves.

'Thou dost appear unto me in the form of a man,'

This musical system continues the melody and accompaniment from the first system. The treble staff has a half-note rest at the beginning of the line. The lyrics are centered between the staves.

said the undefiled Maid to the chief of the hea- ven- ly hosts

This musical system concludes the third line of the Stichos. The treble staff ends with a half-note chord. The lyrics are centered between the staves.

'how then dost thou speak to me of things that pass man's pow- er?

For thou hast said that God shall be with me,

and shall take up His dwell- ing in my womb;

and how, tell me, shall I be- come the spa- cious hab- i- ta- tion

and the holy place of Him that rides upon the cher- u- bim?

Do not be- guile me with de- ceit: for I have not known plea- sure,

I have not entered in- to wed- lock. How then shall I bear a child?

Stichos: O praise the Lord, all ye nations:



'Thou dost appear unto me in the form of a man.'/ said the undefiled Maid to the chief of the heavenly hosts./ 'How then dost thou speak to me of things that pass man's power?/ For thou hast said that God shall be with me,/ and shall take up His dwelling in my womb;/ and how, tell me, shall I become the spacious habitation/ and the holy place of Him that rides upon the cherubim?/ Do not beguile me with deceit; for I have not known pleasure, I have not entered into wedlock./ How then shall I bear a child?'

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

And the truth of the Lord a-bi-deth for-ev-er.

This musical system consists of a treble and bass staff in G major. The treble staff features a melody of eighth notes, with a final measure containing a half note G and a whole note F#. The bass staff provides a harmonic accompaniment with eighth notes, also concluding with a half note G and a whole note F#.

'When God so wish-es,' said the bod-i-less an-gel

This musical system is divided into two measures. The first measure contains the lyrics "'When God so wish-es,'" and the second measure contains "said the bod-i-less an-gel". The melody in the treble staff continues with eighth notes, and the bass staff provides a consistent harmonic accompaniment.

the or-der of nature is ov-er-come,

This musical system is divided into two measures. The first measure contains the lyrics "the or-der of nature is ov-", and the second measure contains "er-come,". The melody in the treble staff continues with eighth notes, and the bass staff provides a consistent harmonic accompaniment.

and what is beyond man comes to pass.

Believe that my sayings are true,

O all-ho-ly Lady, utterly with-out spot.'

And she cried a-loud: 'Let it me unto me ac-cor-ding to Thy word:

and I shall bear Him that is without flesh,

Who shall borrow flesh from me,

that through this mingling He may lead man up unto his ancient glory,

for He alone has power so to do.'

Glory, Both Now, Theotokion, in Tone IV

Glory... Both now and ev- er, and unto the a- ges of a- ges. A- men.

This system of musical notation is for the first line of the hymn. It consists of a treble and a bass staff, both in the key of D major (indicated by a sharp sign on the F line). The melody is written in a simple, homophonic style. The lyrics are: "Glory... Both now and ev- er, and unto the a- ges of a- ges. A- men." The word "Glory..." is followed by a short melodic phrase, and then the main text begins. The melody is mostly composed of quarter and eighth notes, with some rests. The final note of the system is a half note with a fermata, indicating a pause or a long note.

Ga- bri- el the Archangel was sent from hea- ven

This system of musical notation is for the second line of the hymn. It consists of a treble and a bass staff, both in the key of D major. The melody continues from the first system. The lyrics are: "Ga- bri- el the Archangel was sent from hea- ven". The melody is mostly composed of quarter and eighth notes, with some rests. The final note of the system is a half note with a fermata, indicating a pause or a long note.

to announce to the Vir- gin

This system of musical notation is for the third line of the hymn. It consists of a treble and a bass staff, both in the key of D major. The melody continues from the second system. The lyrics are: "to announce to the Vir- gin". The melody is mostly composed of quarter and eighth notes, with some rests. The final note of the system is a half note with a fermata, indicating a pause or a long note.

the glad ti- dings of her con- cei- - ving;

and coming to Nazareth he pondered in a- maze- ment on this won- der.

'O how shall He Who dwelleth in the heights,

Whom none can com- pre- hend, be born of a Vir- gin?

How shall He Whose throne is hea- ven

and Whose foot- stool is the earth

be held in the womb of a wo- man?

He upon Whom the six- winged ser- a- phim

and the ma- ny eyed cherubim can- not gaze

has been pleased at a sin- gle word

to be made flesh of this His crea- ture.

It is the Word of God Who dwells with- in her.

Why then do I stand here and not say to the Mai- den:

Rejoice, thou who art full of grace: the Lord is with thee

Re- joice, O pure Vir- gin; Re- joice, Bride un- wed- ded.

Rejoice, mother of Life: blessed is the Fruit of thy womb.'

Entrance.

Prokeimenon

Saturday Evening, Tone VI

The Lord is King, He is clothed with maj- - - es- ty.

This musical score is for Saturday Evening, Tone VI. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "The Lord is King, He is clothed with maj- - - es- ty." The word "maj-" is followed by a long dash, indicating a sustained note. The piece ends with a double bar line and repeat dots.

Sunday Evening, Tone VIII

Behold now, bless ye the Lord, all ye ser- vants of the

This musical score is for Sunday Evening, Tone VIII. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "Behold now, bless ye the Lord, all ye ser- vants of the". The word "ser-" is followed by a long dash, indicating a sustained note. The piece ends with a double bar line and repeat dots.

Lord.

This musical score is a continuation of the previous one, for Sunday Evening, Tone VIII. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "Lord." The piece ends with a double bar line and repeat dots.

Prokeimenon

Monday Evening, Tone IV

The Lord will hearken unto me when I cry un- to Him.

This musical score is for Monday Evening, Tone IV. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is primarily composed of quarter notes and half notes. The lyrics are: "The Lord will hearken unto me when I cry un- to Him." The word "un-" is hyphenated and spans across the two staves. The piece concludes with a double bar line and repeat dots.

Tuesday Evening, Tone I

Thy mercy, O Lord, shall pur- sue me all the days of my life.

This musical score is for Tuesday Evening, Tone I. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody features several long, horizontal lines, indicating sustained notes or a slow, continuous melodic line. The lyrics are: "Thy mercy, O Lord, shall pur- sue me all the days of my life." The word "pur-" is hyphenated and spans across the two staves. The piece concludes with a double bar line and repeat dots.

Wednesday Evening, Tone V

O God, in Thy name save me, and in Thy strength do Thou judge me.

This musical score is for Wednesday Evening, Tone V. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is composed of quarter notes and half notes. The lyrics are: "O God, in Thy name save me, and in Thy strength do Thou judge me." The word "judge" is hyphenated and spans across the two staves. The piece concludes with a double bar line and repeat dots.

Prokeimenon

Thursday Evening, Tone VI

My help cometh from the Lord, Who hath made hea- ven

This system of musical notation is for the first part of the Prokeimenon. It consists of two staves, a treble staff and a bass staff, both with a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are: "My help cometh from the Lord, Who hath made hea- ven". The music is divided into three measures by bar lines. The first measure contains the words "My help cometh from the Lord,". The second measure contains "Who hath made". The third measure contains "hea- ven". The melody is primarily composed of quarter and eighth notes, with some rests. There are some ties and slurs indicating phrasing.

and the earth.

This system of musical notation is for the second part of the Prokeimenon. It consists of two staves, a treble staff and a bass staff, both with a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are: "and the earth.". The music is divided into two measures by a bar line. The first measure contains the word "and". The second measure contains "the earth.". The melody is primarily composed of quarter and eighth notes, with some rests. There are some ties and slurs indicating phrasing.

Friday Evening, Tone 7

O God, my helper art Thou, and Thy mer- cy shall go be- fore me.

This system of musical notation is for the Prokeimenon for Friday Evening, Tone 7. It consists of two staves, a treble staff and a bass staff, both with a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are: "O God, my helper art Thou, and Thy mer- cy shall go be- fore me.". The music is divided into two measures by a bar line. The first measure contains the words "O God, my helper art Thou,". The second measure contains "and Thy mer- cy shall go be- fore me.". The melody is primarily composed of quarter and eighth notes, with some rests. There are some ties and slurs indicating phrasing.

Paroemias

If it be a weekday, first the readings of the day from the Triodion, and 3 readings for the feast (but if the feast fall on a Saturday or Sunday or during Bright Week, see below):

A Reading from Genesis

Jacob went forth from the well of the oath, and departed into Haran. And he came to a certain place, and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed: and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said: "I am the God of thy father Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be like the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all tribes of the earth be blessed. And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said: "The Lord is in this place, and I knew it not." And he was afraid, and said: "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

A Reading from the Prophecy of Ezekiel

Thus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you," saith the Lord. Then He brought me back by the way of the outer gate of the sanctuary that faceth eastward; and it was shut. And the Lord said to me: "This gate shall be shut; it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by the way of the gate that faceth northward, in front of the house: and I looked, and, behold! the house was full of the glory of the Lord.

A Reading from Proverbs

Wisdom hath built a house for herself and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: "Whoso is foolish, let him turn aside to me." And to those who want understanding, she saith: "Come, eat of my bread, and drink wine which I have mingled for you. Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge." He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

Be it known that if the feast of the Annunciation fall on any of the Saturdays of the Fast, we read first the readings of the day (at Vespers on Friday evening), and after them 5 readings of the feast first these two:

A Reading from Exodus

Moses was tending the flock of Jethro his father-in-law, the priest of Midian; and he brought the sheep nigh to the wilderness, and came to the Mount of Horeb. And an angel of the Lord appeared to him in a flame of fire out of the bush, and he saw that the bush was burning with fire, but the bush was not consumed. And Moses said: "I will go near and see this great sight, why the bush is not consumed." And when the Lord saw that he drew nigh to see, the Lord called him out of the bush, saying: "Moses, Moses!" And he said: "What is it?" And He said: "Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground." And He said: "I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob." And Moses turned away his face, for he was afraid to gaze at God. And the Lord said to Moses: "I have surely seen the affliction of My people that is in Egypt, and I have heard their cry caused by their taskmasters; for I know their affliction. And I have come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, and to bring them into a good and wide land, into a land flowing with milk and honey."

A Reading from Proverbs

The Lord hath made me the beginning of His ways for His works. He established me before time was in the beginning, before He made the earth: even before He made the depths; before the fountains of water came forth; before the mountains were settled, and all the hills, He begetteth me. The Lord made countries and deserts, and the highest inhabited parts under the heavens. When He prepared heaven, I was present with Him; and when He prepared His throne upon the winds, and when He strengthened the clouds above, and when He secured the fountains of the earth, and when He strengthened the foundations of the earth: I was by Him, arranging all things. I was that in which He took delight; and daily I rejoiced in His presence continually.

And then the 3 readings from Genesis, Ezekiel and Proverbs as set forth above.

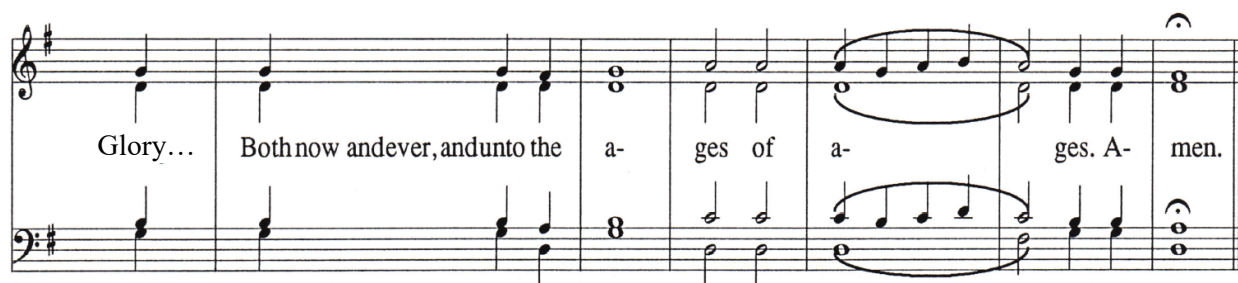
Similarly, if Annunciation fall on a Sunday, the five readings are read as set forth above (but there are no readings from the Triodion).

But if the feast fall on a weekday, the 3 readings are read at vespers on the eve of the feast, while the 2 readings are read at the Liturgy on the feast itself.

Aposticha

The sticheron of the day, from the Triodion, twice; and the sticheron of the martyrs.

Glory, Both Now, Theotokion, in Tone IV



The composition of Andrew of Jerusalem

Today is the joy of the annunciation, the triumph of virginity! Those below are united to those above! Adam is restored, and Eve is freed from her primal grief! The tabernacle of our nature, mingled with divinity, hath become the temple of God! O the mystery! Incomprehensible is the image of His abasement, and ineffable the richness of His goodness! An angel serveth the miracle, and the Virgin's womb receiveth the Son. The Holy Spirit is sent down from on high, and the Father is well-pleased. The covenant is enacted by common consent. Saved thereby, let us cry out together with Gabriel to the Virgin: Rejoice, O joyous one, from whom Christ God, our salvation, is come, assuming our nature and elevating it in Himself! Him do thou entreat, that our souls be saved.

Troparion of the Feast, in Tone IV

Today is the crown of our salvation/ and the revelation of the mystery which is from before the ages!/ The Son of God becometh the Son of the Virgin,/ and Gabriel announceth the glad tidings of grace./ Wherefore, with him let us cry out to the Theotokos:/ Rejoice, O thou who art full of grace!// The Lord is with thee!

Great Compline

God Is With Us

God is with us, un- der- stand, O ye na- tions, un- der- stand,

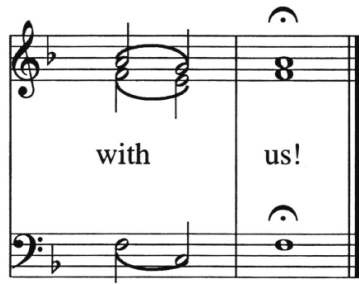
The first system of musical notation for 'God Is With Us'. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (Bb) and a common time signature (C). The melody is composed of eighth and quarter notes, with some measures containing chords. The lyrics are written below the treble staff, aligned with the notes. The bass staff provides a simple harmonic accompaniment with quarter and eighth notes.

O ye na- tions, un- der- stand, O ye na- tions, and sub-

The second system of musical notation. It continues the melody from the first system. The treble staff features a mix of eighth, quarter, and half notes, with some measures containing chords. The lyrics are written below the treble staff. The bass staff continues the accompaniment with quarter and eighth notes.

mit your- selves: For God is with us! For God is

The third system of musical notation. It concludes the phrase. The treble staff uses a variety of note values, including quarter, eighth, and half notes, with some measures containing chords. The lyrics are written below the treble staff. The bass staff provides the final accompaniment with quarter and eighth notes.



Second Choir: God is with us, understand, O ye nations, and submit yourselves: For God is with us.

Reader: Hearken ye unto the ends of the earth.



Choir: For God is with us.

Reader: O ye powerful, submit yourselves:

Choir: For God is with us.

Reader: For if ye again strengthen yourselves, ye shall again be vanquished.

Choir: For God is with us.

Reader: And whatsoever counsel ye shall take, the Lord shall bring it to nought.

Choir: For God is with us.

Reader: And the word, whatsoever ye speak, shall not remain with you.

Choir: For God is with us.

Reader: And of your fear we shall be neither afraid nor in dread.

Choir: For God is with us.

Reader: But the Lord our God, Him will we hallow, and he shall be fear unto us.

Choir: For God is with us.

Reader: And if I be trusting in Him, He shall be unto me sanctification.

Choir: For God is with us.

Reader: And I will be hoping in Him, and shall be saved by Him.

Choir: For God is with us.

Reader: Behold I and the children which God hath given me.

Choir: For God is with us.

Reader: The people that walk in darkness have seen a great light.

Choir: For God is with us.

Reader: Ye that dwell in the region and shadow of death, a light shall shine upon you.

Choir: For God is with us.

Reader: For unto us a Child is born, unto us a Son is given.

Choir: For God is with us.

Reader: Whose government is upon His shoulder.

Choir: For God is with us.

Reader: And of His peace there is no end.

Choir: For God is with us.

Reader: And His name shall be called Angel of Great Counsel.

Choir: For God is with us.

Reader: Wonderful Counselor.

Choir: For God is with us.

Reader: Mighty God, Ruler, Prince of Peace.

Choir: For God is with us.

Reader: Father of the age to come.

Choir: For God is with us.

God is with us, un- der- stand, O ye na- tions, un- der- stand,

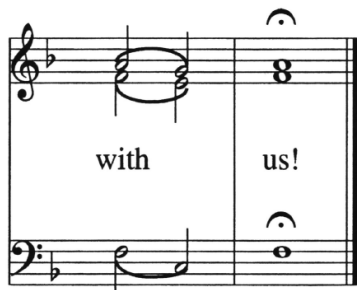
This musical system consists of two staves, treble and bass clef, in a 4/4 time signature. The melody is primarily in the treble clef, featuring a series of eighth and quarter notes. The lyrics are written below the notes, with hyphens indicating syllables across measures.

O ye na- tions, un- der- stand, O ye na- tions, and sub-

This musical system continues the melody from the first system. It features a mix of eighth, quarter, and half notes. The lyrics continue across the measures, with a final note in the treble clef ending with a fermata.

mit your- selves: For God is with us! For God is

This musical system concludes the hymn. It features a mix of quarter and half notes, with a final measure in the treble clef ending with a fermata. The lyrics conclude with 'For God is'.



Second Choir: God is with us, understand, O ye nations, and submit yourselves: for God is with us.

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



Reader: Both now and ever, and unto the ages of ages. Amen.

Second Choir: God is with us.

Both Choirs:



Troparion of the Feast, in Tone IV

Today is the crown of our salvation/ and the revelation of the mystery which is from before the ages!/ The Son of God becometh the Son of the Virgin,/ and Gabriel announceth the glad tidings of grace./ Wherefore, with him let us cry out to the Theotokos:/ Rejoice, O thou who art full of grace!// The Lord is with thee!

Kontakion of the Feast

Obikhod, Tone VIII

To thee, the Cham- pion Leader, we thy ser- vants ded- i- cate

The first line of the Kontakion is written on a two-staff system (treble and bass clefs). The melody is primarily composed of half notes and quarter notes, with some rests. The lyrics are: "To thee, the Cham- pion Leader, we thy ser- vants ded- i- cate".

a feast of vic- t'ry, and of thanks- giv- ing

The second line continues the melody. The lyrics are: "a feast of vic- t'ry, and of thanks- giv- ing".

as ones res- cued out of sufferings, O The- o- tok- os,

The third line continues the melody. The lyrics are: "as ones res- cued out of sufferings, O The- o- tok- os,".

but as thou art one with might which is in- vin- ci- ble

The fourth line concludes the Kontakion. The lyrics are: "but as thou art one with might which is in- vin- ci- ble".

from all dan- gers that can be do thou de- liv- er us

This musical system consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. It contains a series of eighth notes in the right hand, mostly beamed in pairs, with lyrics underneath. The bass staff provides a simple harmonic accompaniment with eighth notes and some chords. The lyrics are: "from all dan- gers that can be do thou de- liv- er us".

that we may cry to thee: Rejoice, thou Bride un- wed- ded!

This musical system continues the piece. The treble staff ends with a double bar line and a repeat sign. The bass staff also ends with a double bar line. The lyrics are: "that we may cry to thee: Rejoice, thou Bride un- wed- ded!".

At Litya

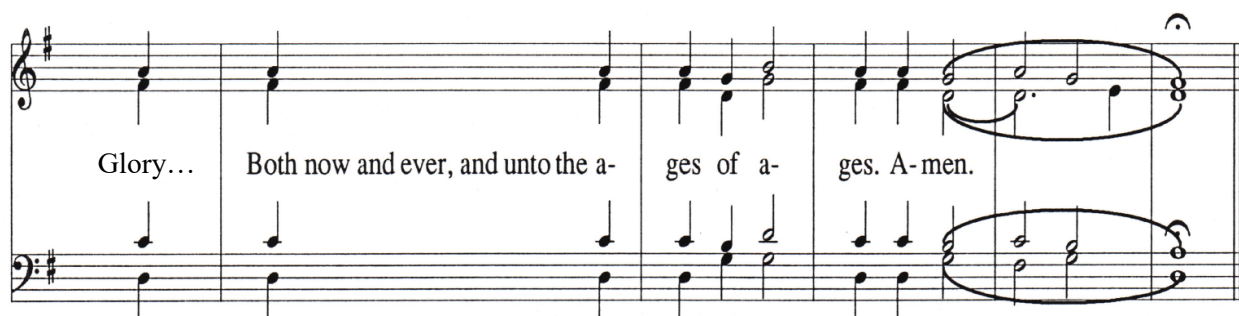
Stichera of the Feast, in Tone I

In the sixth month the supreme commander/ was sent to thee, the pure Virgin,/ to announce to thee the word of salvation,/ and to cry out to thee:/ "Rejoice, O joyous one!/ The Lord is with thee!/ Thou shalt give birth to the preeternal Son of the Father,// and He shall save His people from their sins!"

During the sixth month the Archangel Gabriel was sent from heaven/ to the city of Nazareth of Galilee,/ to convey to the Maiden the joy of the annunciation./ And, approaching her, he cried aloud, saying:/ "Rejoice, O joyous one!/ The Lord is with thee!/ Rejoice, O receptacle of the uncontainable Essence!/ For Him Whom the heavens cannot contain/ hath thy womb held, O blessed one!/ Rejoice, O honored restoration of Adam and deliverance of Eve,// thou joy of the world and gladness of our race!"

The Archangel Gabriel was sent by God from heaven/ to the undefiled Virgin,/ to the city of Nazareth of Galilee,/ to announce to her a conception strange in manner./ The incorporeal servant was sent to the animate city and noetic gate,/ to declare the descent and arrival of the Master./ The heavenly warrior was sent to the all-holy palace of glory,/ to prepare for the Creator a dwelling-place which cannot be taken away./ And, approaching her, he cried:/ "Rejoice, O fiery throne,/ far more glorious than the creatures with four faces!/ Rejoice, O throne of the King of heaven!/ Rejoice, O unquarried mountain,/ all-precious receptacle,/ for in thee hath all the fullness of the Godhead dwelt bodily,/ at the good pleasure of the everlasting Father/ and through the cooperation of the most Holy Spirit!/ Rejoice, O joyous one!// The Lord is with thee!"

Glory, Both Now, Theotokion, in Tone II



Today Gabriel announceth the glad tidings to her who is full of grace,/ saying: "Rejoice, O Mother unwedded,/ who knoweth not wedlock!/ Marvel not at my strange appearance,/ neither be thou afraid, for I am an archangel./ The serpent once deceived Eve, but now I announce joy to thee:/ thou shalt remain incorrupt and shalt give birth to the Lord,// O all-pure one!"

Aposticha of the Feast, in Tone IV

During the sixth month/ the archangel was sent to the pure Virgin,/ and having pronounced a salutation to her,/ he announced that the Deliverer would come forth from her./ Wherefore, having accepted the salutation,/ she conceived Thee, the preeternal God,/ Who wast well pleased to become ineffably incarnate// for the salvation of our souls.

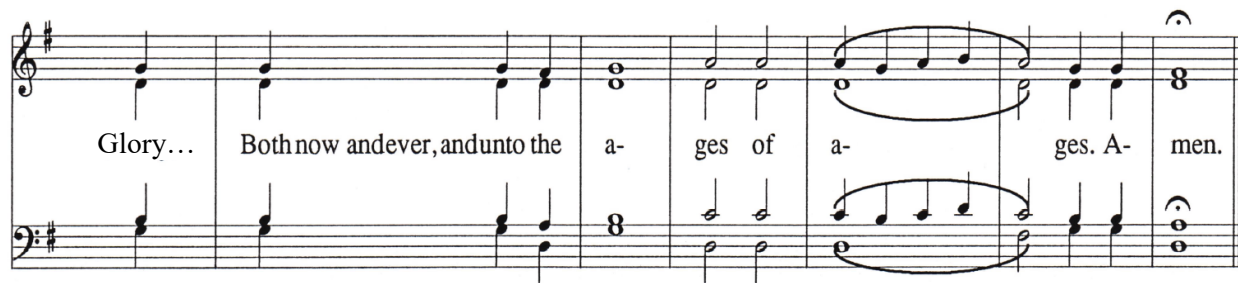
Stichos: Proclaim from day to day/ the good tidings of the salvation of our God.

The Theotokos heard a tongue which she knew not,/ for the archangel spake to her words of annunciation./ And accepting his salutation with faith,/ she conceived Thee, the preeternal God./ Wherefore, rejoicing, we cry out to Thee:/ O God Who wast immutably incarnate of her,// grant peace to the world and great mercy to our souls!

Stichos: O sing unto the Lord a new song,/ sing unto the Lord all the earth.

Behold, our restoration hath now been revealed to us!/ God uniteth Himself to men in manner past recounting!/ Falsehood is dispelled by the voice of the archangel!/ For the Virgin receiveth joy,/ an earthly woman hath become heaven!/ The world is released from the primal curse!/ Let creation rejoice and chant aloud:// O Lord, our Creator and Deliverer, glory be to Thee!

Glory, Both Now, Theotokion, in Tone IV



Today is the joy of the Annunciation,/ the triumph of virginity!/ Those below are united to those above!/ Adam is restored, and Eve is freed from her primal grief!/ The tabernacle of our nature, mingled with divinity,/ hath become the temple of God!/ O the mystery!/ Incomprehensible is the image of His abasement,/ and ineffable the richness of His goodness!/ An angel serveth the miracle,/ and the Virgin's womb receiveth the Son./ The Holy Spirit is sent down from on high,/ and the Father is well pleased./ The covenant is enacted by common consent./ Saved thereby, let us cry out together with Gabriel to the Virgin:/ Rejoice, O joyous one,/ from whom Christ God, our salvation, is come,/ assuming our nature and elevating it in Himself!// Him do thou entreat, that our souls be saved.

Troparion of the Feast, in Tone IV

Today is the crown of our salvation/ and the revelation of the mystery which is from before the ages!/ The Son of God becometh the Son of the Virgin,/ and Gabriel announceth the glad tidings of grace./ Wherefore, with him let us cry out to the Theotokos:/ Rejoice, O thou who art full of grace!// The Lord is with thee! *Thrice*

Matins

God is the Lord, in Tone IV

Four times

God is the Lord, and hath ap- peared un- to us. Blessed is he that com- eth

in the name of the Lord.

The musical score is written for two staves, Treble and Bass clef, in a key signature of one flat (B-flat). The melody is simple, using half and quarter notes. The lyrics are written below the notes. The first system contains two measures of music. The second system contains five measures of music, ending with a double bar line and repeat dots. The word 'Lord.' is written below the final measure of the second system.

Troparion of the Feast, in Tone IV

Today is the crown of our salvation/ and the revelation of the mystery which is from before the ages!/ The Son of God becometh the Son of the Virgin,/ and Gabriel announceth the glad tidings of grace./ Wherefore, with him let us cry out to the Theotokos:/ Rejoice, O thou who art full of grace!// The Lord is with thee! *Thrice*

After the First Chanting of the Psalter, Sessional Hymn

Tone I, Special Melody: Thy tomb, O Savior...

The great commander of the immaterial angels, presenting himself in the city of Nazareth, proclaimeth to thee the King and Lord of the ages, O all-pure one, saying to thee: Rejoice, O blessed Mary, thou unapproachable and ineffable mystery, thou restoration of men!

Glory..., Both now...: The foregoing is repeated.

After the Second Chanting of the Psalter, Sessional Hymn, in Tone

Tone III, Special Melody: Awed by the beauty of thy virginity...

Today all creation rejoiceth as the archangel saith to thee "Rejoice!", O blessed, honored and all-pure Mother of Christ God. Today the arrogance of the serpent is cast into darkness, for the bond of our forefather's curse is annulled. Wherefore, we cry out to thee unceasingly: Rejoice, O joyous one!

Glory..., Both now...: The foregoing is repeated.

The Polyeleos

Athonite Chant

Praise ye the name of the Lord.

This musical staff is in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is written in the treble staff, starting on G4, moving stepwise to D5, and then a half note on G5. The bass staff provides a harmonic accompaniment, starting on G3 and moving stepwise to D4, with a half note on G3. The final measure of both staves features a whole note chord of G5 and G3, which is circled.

O ye servants praise the Lord. Alleluia.

This musical staff is in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is written in the treble staff, starting on G4, moving stepwise to D5, and then a half note on G5. The bass staff provides a harmonic accompaniment, starting on G3 and moving stepwise to D4, with a half note on G3. The final measure of both staves features a whole note chord of G5 and G3, which is circled.

Ye that stand in the house of the Lord, in the courts of the house of our God. Alleluia.
O Lord, Thy name endureth forever, and Thy memorial unto generation and generation.
Alleluia.
Blessed is the Lord out of Sion, who dwelleth in Jerusalem. Alleluia.

O give thanks unto the Lord, for He is good;

This musical staff is in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is written in the treble staff, starting on G4, moving stepwise to D5, and then a half note on G5. The bass staff provides a harmonic accompaniment, starting on G3 and moving stepwise to D4, with a half note on G3. The final measure of both staves features a whole note chord of G5 and G3, which is circled.



To Him that established the earth upon the waters; Alleluia, alleluia; for His mercy endureth forever. Alleluia.

With a strong hand and a lofty arm; Alleluia, alleluia; for His mercy endureth forever. Alleluia.

O give thanks unto the God of Heaven; Alleluia, alleluia; for His mercy endureth forever. Alleluia.

Magnification

We cry out to thee with the voice of the archangel, O pure one: Rejoice, O thou who art full of grace! The Lord is with thee!

Selected Psalm Verses

O God, give Thy judgment to the king (*Psalm 71: 1*)
And Thy righteousness to the son of the king. (*Psalm 71: 1*)
That he may judge Thy people with righteousness. (*Psalm 71: 2*)
And Thy poor with judgment. (*Psalm 71: 2*)
He shall judge the beggars among the people, and shall save the sons of the poor. (*Psalm 71: 4*)
Proclaim from day to day the good tidings of the salvation of our God. (*Psalm cf. 95: 2*)
The Lord shall give speech with great power to those who bring good tidings. (*Psalm 67: 12*)
The Lord hath sworn in truth unto David, and He will not annul it. (*Psalm 131: 11*)
Of the fruit of thy loins will I set upon thy throne. (*Psalm 131: 11*)
He shall come down like rain upon fleece. (*Psalm 71: 6*)
And like rain-drops that fall upon the earth. (*Psalm 71: 6*)
And He bowed the heavens and came down, and thick darkness was under His feet. (*Psalm 17: 10*)
For the Lord hath elected Sion, He hath chosen her to be habitation for Himself. (*Psalm 131: 13*)
The Most High hath hallowed His tabernacle. (*Psalm 45: 5*)
God is in the midst of her, she shall not be shaken. (*Psalm 45: 6*)
He shall spare the poor man and the pauper, and the souls of the poor shall He save. (*Psalm 71: 13*)
All the nations shall serve Him. (*Psalm 71: 11*)
All the day long shall they bless Him (*Psalm 71: 15*)
He shall be support in the earth on the summits of the mountains. (*Psalm 71: 16*)
His name shall be blessed unto the ages. (*Psalm 71: 17*)
And in Him shall be blessed all the tribes of the earth. (*Psalm 71: 17*)
Blessed is the Lord, the God of Israel, Who alone doeth wonders. (*Psalm 71: 18*)
And blessed is the name of His glory forever, and unto the ages of ages. (*Psalm 71: 19*)
And all the earth shall be filled with His glory. So be it. So be it. (*Psalm 71: 19*)
Glory..., Both now...
Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*
We cry out to thee with the voice of the archangel, O pure one: Rejoice, O thou who art full of grace! The Lord is with thee!

After the Magnification, Sessional Hymn
Tone IV, Special Melody: Joseph marvelled...

Gabriel from heaven crieth out "Rejoice!" to the honored one; for she conceiveth in her womb the preëternal God Who formed the ends of the earth by His word. Wherefore, Mary replied: "I know not man: how then shall I give birth to a Son? Who hath ever seen a seedless birthgiving?" And the angel, recounting, said to the Virgin Theotokos: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee!"

Glory..., Both now...: Another Sessional hymn, in the same tone and melody

Gabriel was sent to the Virgin Mary and announced to her ineffable joy; for she would conceive without seed and not suffer corruption. "For thou shalt give birth to a Son, the preëternal God, and He will save His people from their sins. And He Who sent me beareth witness, telling me to cry to thee: Rejoice, O blessed one! O Virgin, thou shalt give birth, and shalt remain a virgin even after giving birth!"

Hymn of the Ascents

Tone IV, Antiphon I

From my youth have the many passions warred a- gainst me.

The first line of music is written on a grand staff with a treble and bass clef. The key signature has one sharp (F#). The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are written below the notes.

but do Thou help me and save me, O my Sav- iour.

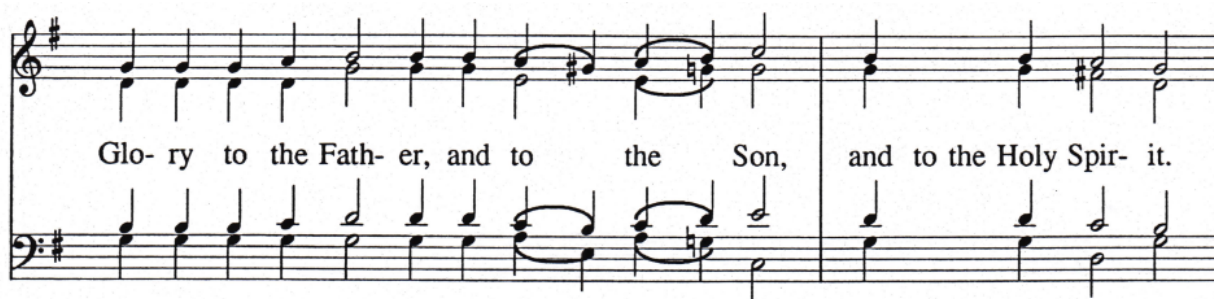
The second line of music continues the melody and bass line. The lyrics are written below the notes.

O ye who hate Si- on, ye shall be put to shame by the Lord;

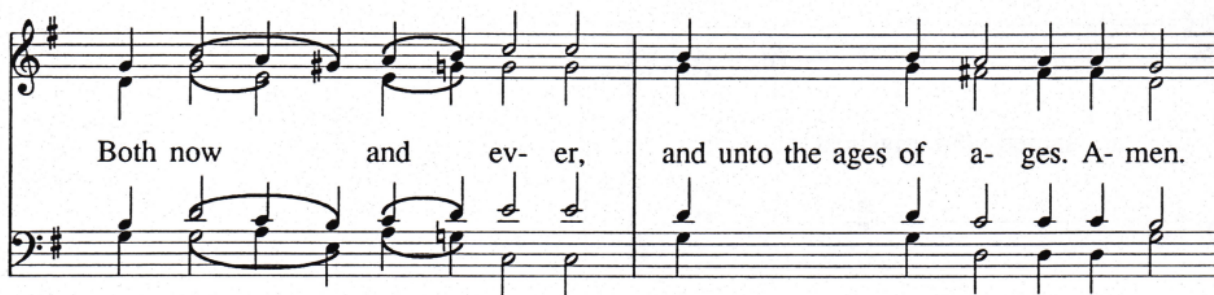
The third line of music continues the melody and bass line. The lyrics are written below the notes.

for ye shall be with- ered up like grass by the fire.

The fourth line of music continues the melody and bass line. The lyrics are written below the notes.



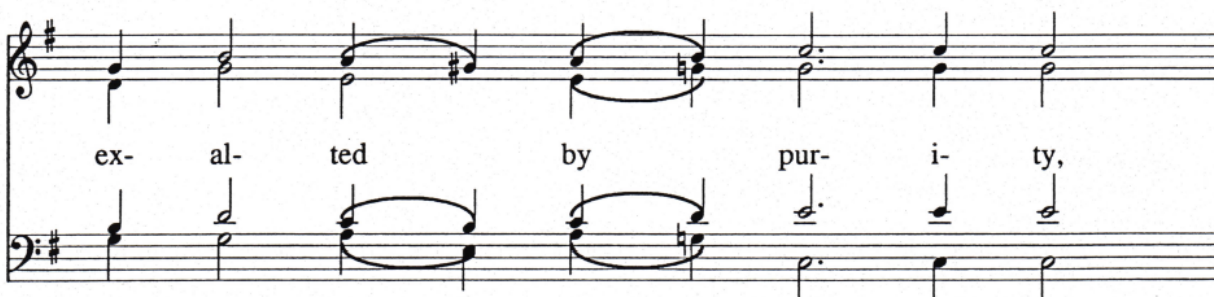
Glo- ry to the Fath- er, and to the Son, and to the Holy Spir- it.



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



By the Ho- ly Spir- it, is every soul giv- en life,



ex- al- ted by pur- i- ty,

and made radiant by the Unity of the Trinity in

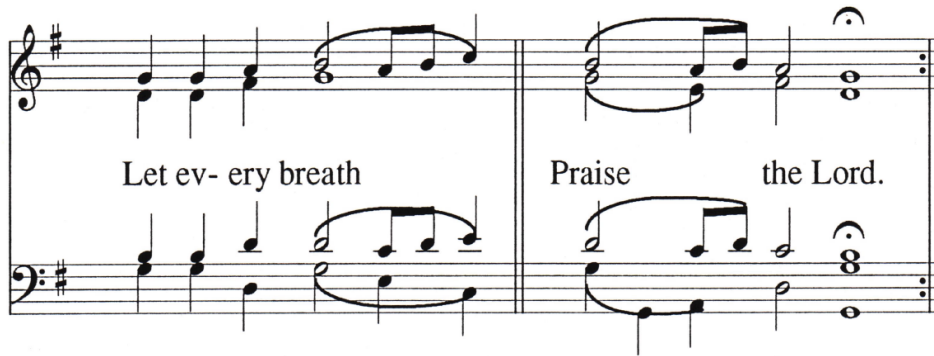
a sacred and mystical man-ner.

Prokeimenon, in Tone IV

Proclaim from day to day/ the good tidings of the salvation of our God.

Stichos: O sing unto the Lord a new song, sing unto the Lord all the earth.

Let Every Breath Praise the Lord, in Tone IV



Holy Gospel

Luke §4 (1:39-49, 56)

In those days, Mary arose and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elizabeth. And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit: and she spake out with a loud voice, and said: "Blessed art thou among women, and blessed is the Fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." And Mary said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name." And Mary abode with her about three months, and returned to her own house.

Stichera following Psalm 50

Tone VI

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

The first line of musical notation is in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is primarily on the treble staff, starting on G4, moving to A4, then B4, and ending on G4. The bass staff provides a simple accompaniment with notes on G3, A3, and B3.

Through the prayers of the The- o- tok- os, O mer- ci- ful One:

The second line of musical notation continues the melody. It features a melisma on 'The- o- tok- os' with a long note on G4. The melody then moves to A4 for 'O mer- ci- ful One' and ends on B4. The bass staff continues with the same accompaniment pattern.

Blot out the multitude of our trans- gres- - sions.

The third line of musical notation features a melisma on 'trans- gres-' with a long note on G4. The melody then moves to A4 for 'sions' and ends on B4. The bass staff continues with the same accompaniment pattern.

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

The fourth line of musical notation continues the melody. It features a melisma on 'a- ges' with a long note on G4. The melody then moves to A4 for 'A- men' and ends on B4. The bass staff continues with the same accompaniment pattern.

Through the prayers of the The- o- tok- os, O mer- ci- ful One:

Blot out the multitude of our trans- gres- sions.

Have mercy one me, O God, according to Thy great mer- cy,

and according to the multitude of Thy com- pas- sions,



Sticheron of the Feast, in Tone II

Today Gabriel announceth to her who is full of grace:/ "Rejoice, O Mother unwed, who knewest not wedlock!/ Be not amazed by my strange appearance,/ neither be thou afraid; for I am an archangel!/ The serpent once deceived Eve; but now I announce joy unto thee:/ thou wilt remain incorrupt and wilt give birth to the Lord, // O all-holy one!"

The Canon

Ode I

*Canon of the feast, the acrostic whereof is (up to Ode VIII) the (Greek) alphabet
The composition of Theophanes, in Tone IV*

I will open my mouth, and with the Spirit will it be filled,

and I shall utter discourse unto the Queen and Mother,

and shall appear, keeping splendid festival;

and, rejoicing, I will hymn her wonders.

Refrain: O Most-Holy Theotokos, save us.

O Mistress, let David thy forefather chant to thee, striking his spiritual harp: "Pay heed, O daughter, to the joyful voice of the angel; for he announceth to thee ineffable joy!"

The Angel: "I cry to thee in gladness: Incline thine ear, and hearken unto me, who announce the seedless conception of God; for in God's sight thou hast found favor which no one else hath ever found, O most honored one!"

The Theotokos: "That I may understand the power of thy words, O angel, how shall what thou hast said come to pass? Speak more plainly: How shall I conceive, who am a virgin maiden? How shall I become the Mother of my Creator?"

The Angel: "Thou thinkest, I suppose, that I am making a false declaration. I rejoice, beholding thy steadfastness. Yet be thou of good cheer, O Mistress, for, God willing, all-glorious things will easily come to pass!"

Katavasia: *The irmoi of the feast, except for those odes which conclude with a Triodion, when the Katavasia is prescribed by the Triodion.*

I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

Ode III

O The- o- tok- os, thou living and abundant foun- tain:

in thy divine glo- ry es- tab- lish those who hymn thee,

and spiritually forming them- selves in- to a choir;

and vouchsafe unto them crowns of glo- ry.

The Theotokos: "A ruler hath failed from Judah! The latter time hath come, wherein Christ, the hope of the nations, shall appear! But tell me: how shall I, who am a virgin, give birth to Him?"

The Angel: "O Virgin, thou seekest to learn from me the manner of thy conceiving; yet it is indescribable. The Holy Spirit, overshadowing thee, shall accomplish it by His creative power."

The Theotokos: "My first mother, accepting the serpent's knowledge, was driven away from divine sustenance; wherefore, I fear thy strange salutation, wary lest I stumble."

The Angel: "I am sent as a divine intercessor to convey to thee the counsel of God. Wherefore fearest thou me who am even more in awe of thee, O most immaculate one? Why dost thou render homage to me who render homage to thee with honor, O Mistress?"

Katavasia: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Sessional Hymns

Tone VIII, Special Melody: Of the shepherds' pipes...

The Word of God hath now come down to the earth, and the angel stood forth, crying out to the Virgin: "Rejoice, O blessed one, receiving the preëternal Word and Lord in thy womb, that, as God, He might save the human race from deception!"

Glory..., Both now...:

*Another Sessional hymn, in the same tone,
Special Melody: That which was commanded...*

Gabriel, the supreme commander, was sent from heaven by God; and he quickly presented himself before the animate city, manifestly saying to her: "Thou shalt receive the Creator in thy womb, O Virgin, and shalt immutably give birth to Him in the flesh! Wherefore, I am sent to announce to thee thy strange birthgiving, O pure one, and stand here, crying aloud to thee: Rejoice, O bride unwedded!"

Ode IV

Seated in glory up- on the throne of the God- head,

This musical system features a treble and bass staff in G major. The treble staff contains a series of chords, with a half note G4 and a whole note G4-A4-B4. The bass staff contains a series of chords, with a half note G2 and a whole note G2-A2-B2. The lyrics are written below the notes.

Je- sus most divine hath come on a light cloud,

This musical system continues the melody with a treble and bass staff in G major. The treble staff contains a series of chords, with a half note G4 and a whole note G4-A4-B4. The bass staff contains a series of chords, with a half note G2 and a whole note G2-A2-B2. The lyrics are written below the notes.

And with His incorrupt arm hath saved those who cry:

This musical system continues the melody with a treble and bass staff in G major. The treble staff contains a series of chords, with a half note G4 and a whole note G4-A4-B4. The bass staff contains a series of chords, with a half note G2 and a whole note G2-A2-B2. The lyrics are written below the notes.

Glo- ry to Thy pow- er, O Lord!

This musical system concludes the piece with a treble and bass staff in G major. The treble staff contains a series of chords, with a half note G4 and a whole note G4-A4-B4. The bass staff contains a series of chords, with a half note G2 and a whole note G2-A2-B2. The lyrics are written below the notes.

The Theotokos: "I have heard the prophet who of old prophesied that Emmanuel would come when a certain sanctified virgin giveth birth. Yet I wish to understand how human nature will endure mingling with divinity?"

The Angel: "O joyous and most hymned one, the bush which was unconsumed when it received the flame revealed the all-glorious mystery which will be wrought in thee, for thou shalt remain a pure Ever-virgin after giving birth."

The Theotokos: "Illumined with the radiance of God Almighty, O Gabriel, thou herald of the Truth, speak thou things most true: How shall I give birth to the incorporeal Word in the flesh, while remaining in mine incorrupt purity?"

The Angel: "As a servant I stand with awe and fear before thee, my Maiden Lady, and I am abashed to look upon thee; for as the rain descended upon the fleece, so will the Word of the Father descend upon thee, as is His good pleasure."

Katavasia: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

Ode V

All things are filled with awe at Thy di- vine glo- ry;

The first line of musical notation for Ode V. It consists of a treble and bass staff in G major (one sharp). The treble staff has a key signature of one sharp (F#) and a 2/4 time signature. The melody is composed of quarter and half notes, with some notes beamed together. The lyrics are: "All things are filled with awe at Thy di- vine glo- ry;".

for thou, O Virgin, who hast not known wed- lock,

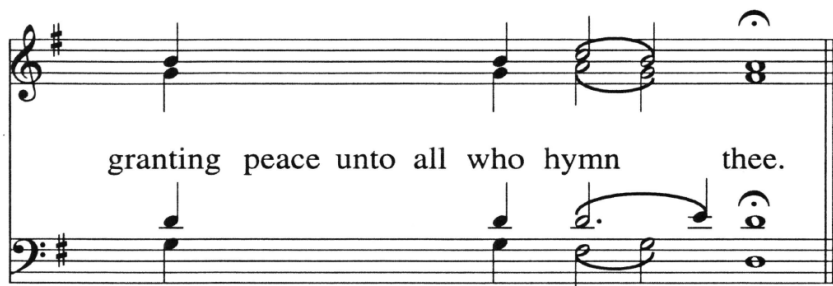
The second line of musical notation for Ode V. It continues the melody from the first line. The lyrics are: "for thou, O Virgin, who hast not known wed- lock,".

didst con- tain with- in thy womb Him Who is God ov- er all,

The third line of musical notation for Ode V. It continues the melody. The lyrics are: "didst con- tain with- in thy womb Him Who is God ov- er all,".

and gavest birth to the time- less Son,

The fourth line of musical notation for Ode V. It continues the melody. The lyrics are: "and gavest birth to the time- less Son,".



The Theotokos: "I cannot understand the purport of thy words; for there have been miracles in great numbers, wrought by divine power, and the signs and images of the law; yet never hath a virgin given birth without knowing man!"

The Angel: "Thou dost marvel, O most immaculate one, for strange is the miracle of thee; for thou alone shalt receive the King of all incarnate in thy womb. Yea, the sayings and indistinct images of the prophets and the types of the law prefigure thee."

The Theotokos: "How can He, Whom nought can contain and is visible to no one, make His abode in a virgin's womb, which He Himself created? How shall I conceive God the Word, Who with the Father and the Spirit is equally without beginning?"

The Angel: "A promise was given to David, thine ancestor, that the Fruit of thy loins would sit upon the throne of his kingdom. And God hath chosen thee alone, the beauty of Jacob, to be His reason-endowed habitation."

Katavasia: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Ode VI

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

The Theotokos: "Accepting the joyous sound of thy words, O Gabriel, I have been filled with divine gladness! For thou speakest of joy, and dost announce gladness without end!"

The Angel: "To thee hath divine joy been given, O Mother of God! To thee doth all creation cry out "Rejoice!", O Bride of God! For thou alone hast been called beforehand the Mother of the Son of God, O pure one!"

The Theotokos: "Let the condemnation of Eve now be annulled! Let her debt now be repaid by me! Through me let the ancient loan be repaid in full!"

The Angel: "God promised thine ancestor Abraham that the nations would be blessed in his seed, O pure one; and through thee hath this promise found its fulfillment this day!"

Katavasia: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

Kontakion of the Feast

Obikhod, Tone VIII

To thee, the Cham- pion Leader, we thy ser- vants ded- i- cate

The first line of the Kontakion is written on a two-staff system. The treble staff contains a melody of eighth and quarter notes, while the bass staff provides a harmonic accompaniment of quarter and eighth notes. The lyrics are written below the staves.

a feast of vic- t'ry, and of thanks- giv- ing

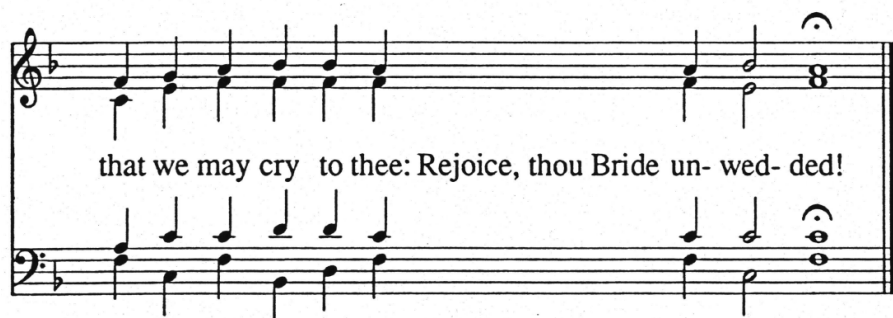
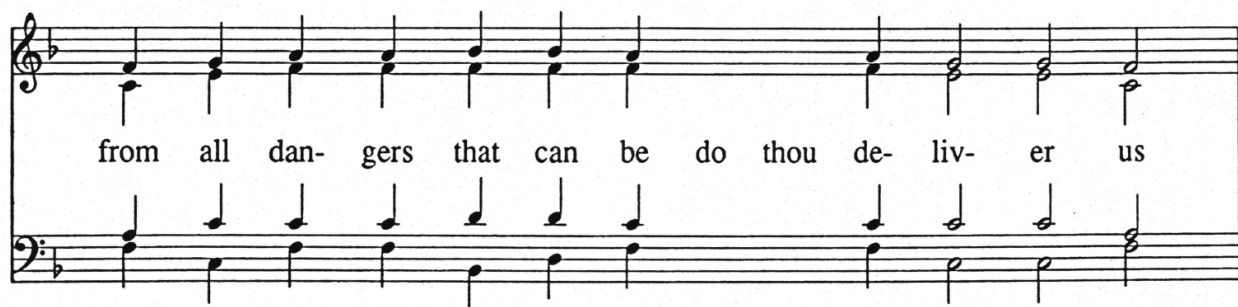
The second line continues the melody and accompaniment from the first line. The lyrics are: "a feast of vic- t'ry, and of thanks- giv- ing".

as ones res- cued out of sufferings, O The- o- tok- os,

The third line continues the melody and accompaniment. The lyrics are: "as ones res- cued out of sufferings, O The- o- tok- os,".

but as thou art one with might which is in- vin- ci- ble

The fourth line concludes the Kontakion with the lyrics: "but as thou art one with might which is in- vin- ci- ble".



Ikos: An angelic captain was sent from heaven to cry to the Mother of God: "Rejoice!" with his incorporeal voice. And, beholding Thee incarnate, O Lord, he was filled with awe and stood, crying to her such things as these: Rejoice, thou through whom Joy shineth forth! Rejoice, thou through whom the curse is lifted! Rejoice, restoration of fallen Adam! Rejoice, deliverance from tears for Eve! Rejoice, height difficult for human thoughts to scale! Rejoice, depth hard even for the eyes of angels to fathom! Rejoice, for thou art the throne of the King! Rejoice, thou who didst bear Him Who upholdeth all things! Rejoice, star heralding the Sun! Rejoice, womb of the divine incarnation! Rejoice, thou through whom creation is made new! Rejoice, thou through whom we worship the Creator! Rejoice, O Bride unwedded!

Ode VII

The di- vine- ly wise youths worshipped not a cre- a- tion

This musical system consists of a treble and bass staff in G major. The treble staff features a series of chords: G4-B4, A4-B4, B4-C5, and a final G4-B4 chord with a fermata. The bass staff provides a simple harmonic accompaniment with notes G2, A2, B2, and G2.

rather than the Cre- a- tor, but, man- ful- ly trampling

This musical system continues the melody and accompaniment. The treble staff has chords G4-B4, A4-B4, and B4-C5, followed by a measure with a fermata. The bass staff continues with notes G2, A2, B2, and G2.

the threat of the fire un- der- foot, they re- joiced, chant- ing:

This musical system continues the melody and accompaniment. The treble staff has chords G4-B4, A4-B4, B4-C5, and a final G4-B4 chord with a fermata. The bass staff continues with notes G2, A2, B2, and G2.

Blessed art Thou, the all- hymned God of our fath- ers!

This musical system concludes the piece. The treble staff has chords G4-B4, A4-B4, and B4-C5, followed by a final G4-B4 chord with a fermata. The bass staff continues with notes G2, A2, B2, and G2.

The Theotokos: "Declaring the splendid tidings, the divine announcement, that the immaterial Light Who, in His great loving-kindness, is uniting Himself to a material body, thou criest to me: "Blessed is the Fruit of thy womb, O most pure one!"

The Angel: "Rejoice, O Virgin Mistress! Rejoice, O all-pure one! Rejoice, O receptacle of God! Rejoice, O lamp-stand of the Light, restoration of Adam, deliverance of Eve, holy mountain, all-manifest sanctuary and bridal-chamber of immortality!"

The Theotokos: "My soul hath been cleansed, my body sanctified; I am wrought a temple fit to hold God, a divinely adorned tabernacle, a temple rendered animate through the visitation of the all-holy Spirit, and the pure Mother of the Life!"

The Angel: "I see thee now as a lamp of surpassing radiance, a bridal-chamber made by God, a golden ark. O Bride of God, receive the Giver of the law, Whose good pleasure it is to deliver corrupt human nature through thee!"

Katavasia: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

Ode VIII

Irmos: Hearken, O pure Virgin Maiden! Let Gabriel give utterance unto the true and ancient counsel of the Most High: "Make ready to receive God, for through thee hath the Infinite One come to dwell with men!" Wherefore, rejoicing, I cry out: Bless the Lord, all ye works of the Lord!

The Theotokos: "Every earthly mind is vanquished, pondering the all-glorious things thou declarest unto me," answered the Virgin; "I have heard thy words, yet am in fear and terror, lest through deception thou send me far away from God. Yet, behold! I cry out: 'Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!'"

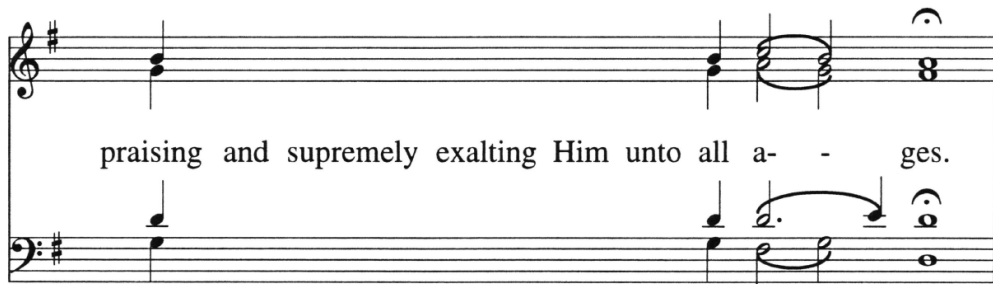
The Angel: "Behold, thy perplexity hath been resolved," Gabriel said to this; "for thou hast said well that this is a matter hard to comprehend. Yet, submitting to the words of thy mouth, doubt not that this is true, but believe it. For, rejoicing, I cry: 'Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!'"

The Theotokos: "This is God's law for men," the immaculate one straightway said, "Birth-giving cometh from mutual love. I am utterly ignorant of the pleasure of a spouse. How then sayest thou that I will give birth? I fear that thou speakest falsehood. Yet do I cry out: 'Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!'"

The Angel: "The words thou declarest to me, O pure one, apply in general to the birthgiving of mortal men," the angel said again; "I promise thee that the true God, incarnate in manner past recounting and comprehension, as He knoweth, will come forth from thee. Wherefore, rejoicing, I cry aloud: 'Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!'"

The Theotokos: "Thou showest thyself to me as a herald of the truth," the Virgin said, "for thou hast come as a harbinger of common joy. I have therefore cleansed soul and body. Be it unto me according to thy word, that God may dwell in me, to Whom I cry out with thee: 'Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!'"

We Praise, We Bless



Katavasia: Hearken, O pure Virgin Maiden! Let Gabriel give utterance unto the true and ancient counsel of the Most High: "Make ready to receive God, for through thee hath the Infinite One come to dwell with men!" Wherefore, rejoicing, I cry out: Bless the Lord, all ye works of the Lord!

At Ode IX, the faithful again light their candles. We do not chant the Magnificat; rather, the right choir chanteth instead the refrain of the feast and the irmos, and then the left choir doeth the same. The refrain is also used to introduce each of the Troparia of Ode IX of the festal canon, but for the Troparia of the Triodion, we use the refrain: "Glory to Thee, our God, glory to Thee!", and for the Theotokion of the Triodion we use the festal refrain.

Refrain: O earth, announce glad tidings of great joy! Ye heavens, praise the glory of God!

Ode IX

Irmos: May the hands of the profane in nowise touch the Theotokos, the animate ark of God; but let the lips of the faithful, unceasingly chanting the cry of the angel, joyfully cry out: Truly thou art more highly exalted than all, O pure Virgin!

Refrain: O Most-Holy Theotokos, save us.

Conceiving God in manner past understanding, O Mistress, thou didst elude the custom of nature; for in giving birth thou didst escape corrupt maternal nature, transcending it. Wherefore, thou hearest as is meet: Rejoice, O thou who art full of grace! The Lord is with thee!

No earthly tongue can explain how thou pourest forth milk, O pure Virgin; for thou showest forth a thing strange to nature and dost transcend the rule of lawful birthgiving. Wherefore, thou hearest as is meet: Rejoice, O thou who art full of grace! The Lord is with thee!

Mystically wast thou spoken of in the sacred Scriptures, O Mother of the Most High; for Jacob of old, seeing thee in figure as a ladder, said: "This is the ladder of God!" Wherefore, thou hearest as is meet: Rejoice, O thou who art full of grace! The Lord is with thee!

The bush and the fire showed forth a wondrous miracle to Moses, who was manifest in sanctity; and seeking the end thereof in the passage of time, he said: "I perceive it in the pure Maiden!" Unto her, as the Theotokos, let it be said: Rejoice, O thou who art full of grace! The Lord is with thee!

Daniel called thee the mystical mountain, and Isaiah called thee the birth-giver of God. Gideon saw thee as a fleece, David called thee a sanctuary, and another called thee a door. But Gabriel crieth out to thee: Rejoice, O thou who art full of grace! The Lord is with thee!

Then the irmos of the Triodion (as Katavasia), and the refrain and irmos of the feast, both choirs together.

Refrain: O earth, announce glad tidings of great joy! Ye heavens, praise the glory of God!

May the hands of the profane in nowise touch the Theotokos, the animate ark of God; but let the lips of the faithful, unceasingly chanting the cry of the angel, joyfully cry out: Truly thou art more highly exalted than all, O pure Virgin!

Exapostilarion

Special Melody: With the disciples...

The supreme commander of the angelic hosts was sent by God Almighty to the pure Virgin, to announce a strange and ineffable wonder; for God, Who watcheth over the whole human race, as man became a babe through her without seed. O ye people, tell forth the glad tidings of the restoration of the world! *Twice*

*Glory..., Both now...: Another exapostilarion,
Special Melody: Hearken, ye women...*

The mystery of God which was from before time is made known today: In His loving-kindness God the Word becometh the Son of the Virgin Mary, and Gabriel proclaimeth the joy of the annunciation. And with him we cry out to her: Rejoice, O Mother of the Lord!

Let Every Breath Praise the Lord, in Tone I

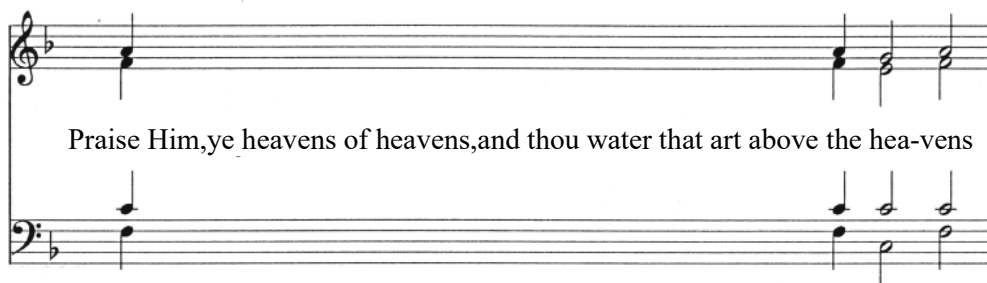
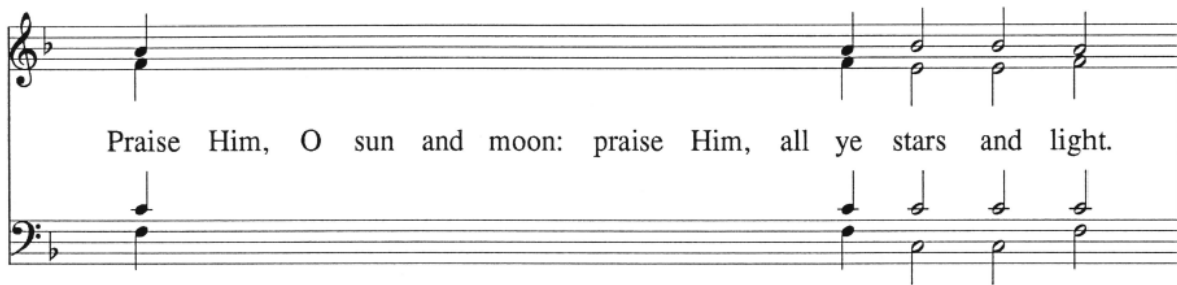
Let ev- ery breath praise the Lord. Praise the Lord from the hea- vens,

praise Him in the high- est. To Thee is due praise, O God.

Praise Him, all ye His an- gels; praise Him all ye His hosts.

To Thee is due praise, O God.

Verses of the Psalms of Praise



Let them praise the name of the Lord; for He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye abysses,
Fire, hail, snow, ice, blast of tempest, which perform His word,
The mountains and all the hills, fruitful trees, and all cedars,
The beasts and all the cattle, creeping things and winged birds,
Kings of the earth, and all peoples, princes and all the judges of the earth,
Young men and virgins, elders with the younger; let them praise the name of the Lord,
for exalted is the name of Him alone.

His praise is above the earth and Heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands,

To do vengeance among the heathen, punishments among the peoples,

To bind their kings with fetters, and their nobles with manacles of iron.

To do among them the judgment that is written, this glory shall be to all His saints.

Praise ye God in His saints, praise Him in the firmament of His power.

Psalms of Praise, in Tone I

Stichos: Praise Him for His mighty acts:

Musical score for the Stichos "Praise Him according to the multitude of His greatness." The score is written for a single melodic line on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "Praise Him according to the mul- ti- tude of His great- ness." The melody consists of eighth and quarter notes, with a final cadence marked by a double bar line and a fermata. The bass line is a simple accompaniment of quarter notes.

Flying down to Nazareth from the vaults of heaven, Gabriel came to the Virgin Mary, crying to her: "Rejoice! Thou shalt conceive a Son Who is older than Adam, the Creator of the ages and the Deliverer of those who cry to thee: 'Rejoice, O pure one!'"

Stichos: Praise Him with the sound of trumpet:

Musical score for the Stichos "Praise Him with psalter-y and harp." The score is written for a single melodic line on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "Praise Him with psal- ter- y and harp." The melody consists of eighth and quarter notes, with a final cadence marked by a double bar line and a fermata. The bass line is a simple accompaniment of quarter notes.

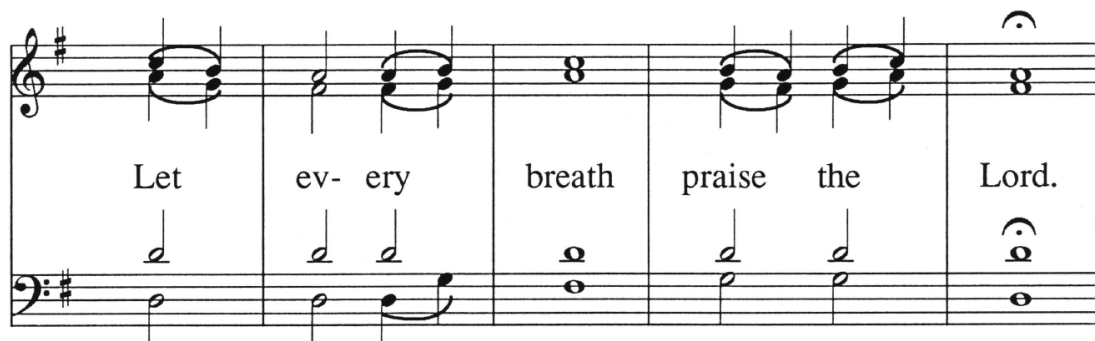
The Word Who with the Father is equally eternal and wholly without beginning, without separating Himself from those on high, hath now come to those below in His extreme loving-kindness, taking pity on us for our stumbling; and, accepting the poverty of Adam, He hath assumed a form alien to Himself.

Stichos: Praise Him with timbrel and dance:

Musical score for the Stichos "Praise Him with strings and flute." The score is written for a single melodic line on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "Praise Him with strings and flute." The melody consists of eighth and quarter notes, with a final cadence marked by a double bar line and a fermata. The bass line is a simple accompaniment of quarter notes.

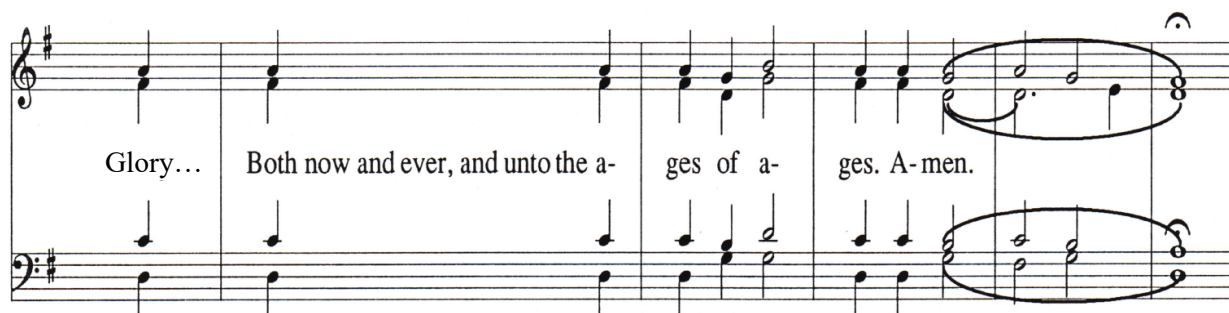
Bearing glad tidings from heaven to the Virgin, Gabriel cried aloud: "Rejoice! Thou shalt conceive in thy womb Him Who will be contained by thee, though He can be contained by nought; and in giving birth thou shalt show forth Him Who shone forth from the Father before the day-star!"

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation:



The transcendent Word hath made His abode within thee in the flesh at the counsel of the Father, O Virgin Theotokos; becoming like us, He hath restored the race which fell through the ancient curse. Wherefore, with the angel we all cry out to thee with faith: Rejoice, O Mother of Christ!"

Glory, Both Now, Theotokion, in Tone II



The composition of Theophanes

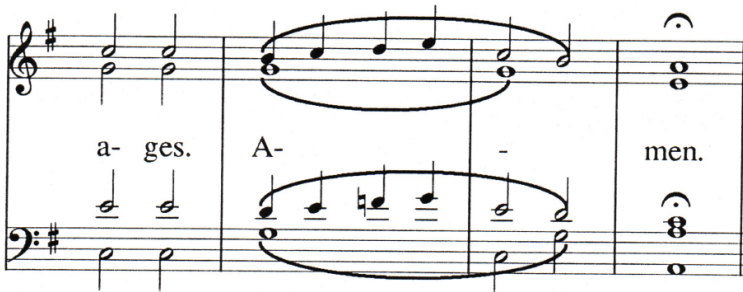
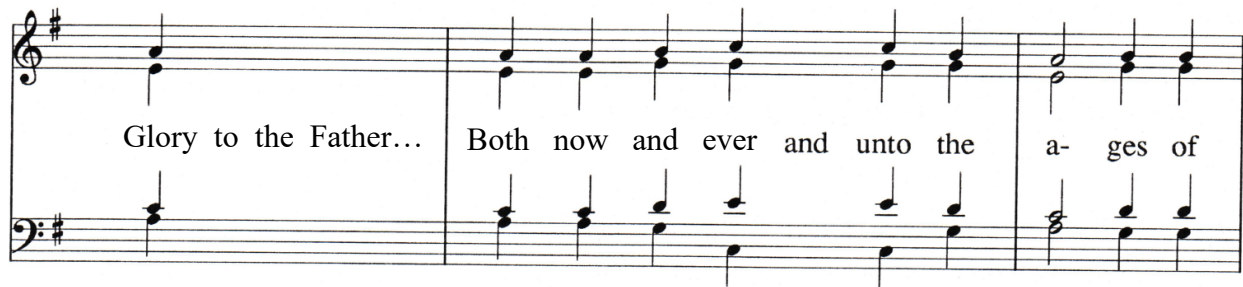
Today the mystery is revealed which was hidden from before time began, and the Son of God becometh the Son of the man, that, taking upon Him that which is baser, He might grant me that which is higher. Of old Adam was deceived, and though he desired to become a god, he could not; yet God becometh man that He might make Adam a god. Let creation be glad, let nature dance! For the archangel standeth with fear before the Virgin and offereth her "Rejoice!", an antidote to grief. O our God Who hast become man in the loving-kindness of Thy mercy, glory be to Thee!

If it be Saturday or Sunday, the Great Doxology, litanies and dismissal.

Aposticha

If it be a weekday, we chant at the Aposticha the idiomelon of the day from the Triodion, twice, and the sticheron of the martyrs; then, Glory..., Both now...

Glory, Both Now, Theotokion, in Tone VIII



Let the heavens be glad and let the earth rejoice! For He Who with the Father is equally everlasting, equally without beginning and equally enthroned, taking unto Himself His loving mercy toward mankind, hath appointed for Himself an abasement, by the good pleasure and counsel of the Father, and hath made His abode within the Virgin's womb, which was wholly purified by the Spirit. O the wonder! God is among men, the Infinite One is contained in a womb, the Timeless One hath entered into time! And what is more glorious: His conception is seedless, His abasement is ineffable. O how great is this mystery! For God doth empty Himself and becometh incarnate, taking form when the angel spake of His conception to the pure one, saying: "Rejoice, O joyous one, the Lord is with thee, Who hath great mercy!"

Then, "It is good to give praise unto the Lord..." Trisagion through Our Father...

Troparion of the Feast, in Tone IV

Today is the crown of our salvation/ and the revelation of the mystery which is from before the ages!/ The Son of God becometh the Son of the Virgin,/ and Gabriel announceth the glad tidings of grace./ Wherefore, with him let us cry out to the Theotokos:/ Rejoice, O thou who art full of grace!// The Lord is with thee! *Thrice*

Litanies, and three final full prostrations, without the dismissal of matins. Then the holy oil is given to the brethren, and the stichera idiomela are chanted.

Vesperal Liturgy
Lord, I Have Cried, in Tone IV

Lord, I have cried unto Thee, hear- ken un- to me. Hear- ken un- to me, O Lord.

This system consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are written below the notes.

Lord, I have cried un- to Thee, hear- ken un- to me;

This system continues the melody from the first system. It features a similar homophonic texture with quarter and eighth notes. The lyrics are written below the notes.

attend to the voice of my sup- pli- ca- -tion when I cry un- to Thee.

This system continues the melody. It includes a half note and a quarter note in the treble staff. The lyrics are written below the notes.

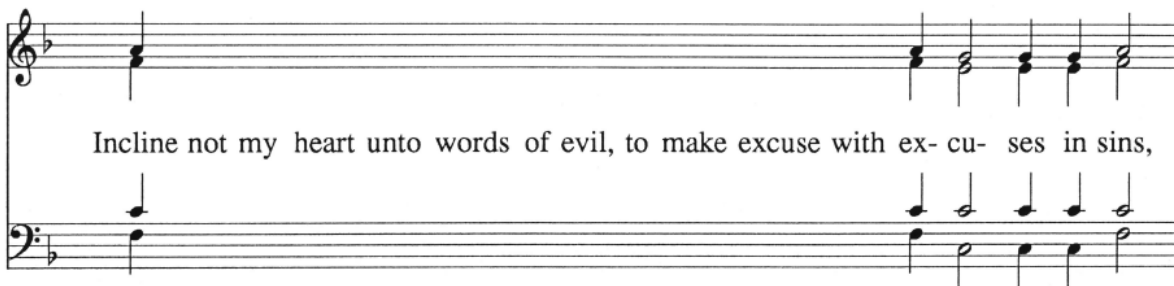
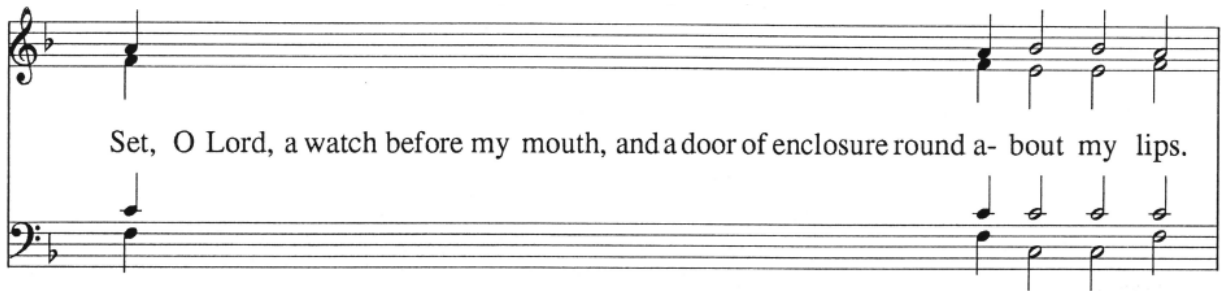
Hear- ken un- to me, O Lord. Let my prayer be set forth

This system concludes the piece. It features a double bar line and a repeat sign. The melody ends with a half note and a quarter note. The lyrics are written below the notes.

as incense be- fore Thee, the lift- ing up of my hands

as an eve-ning sac- ri- fice. Hear-ken un- to me, O Lord.

Verses of Lord, I Have Cried



With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Stichera for Lord, I Have Cried

On "Lord, I have cried...", 11 stichera (but beginning the stichoi as usual for 10 stichera): the idiomelon of the day from the Triodion, twice. (Note: the sticheron of the martyrs is not chanted.)

Stichos: Bring my soul out of prison/ that I may confess Thy name.

Stichos: The righteous shall wait patiently for me/ until Thou shalt reward me.

3 stichera prosomoia from the Triodion.

Stichos: Out of the depths have I cried unto Thee, O Lord;/ O Lord, hear my voice.

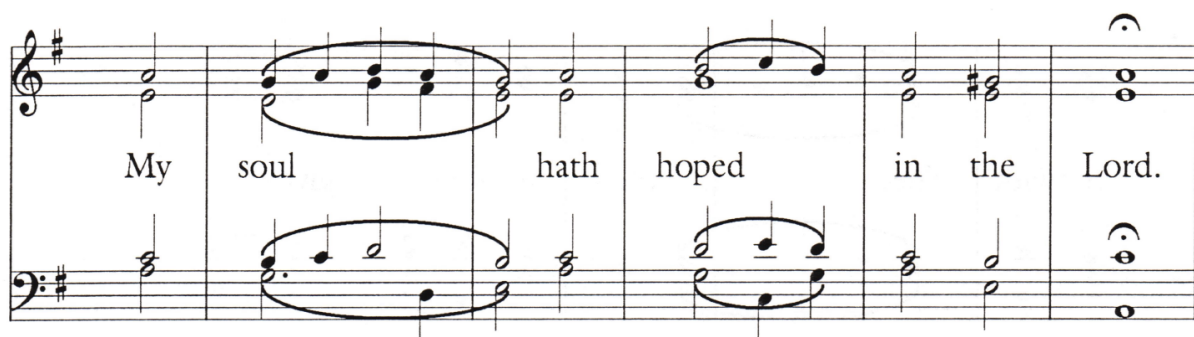
Stichos: Let Thine ears be attentive/ to the voice of my supplication.

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?/ For with Thee there is forgiveness.

Tone IV

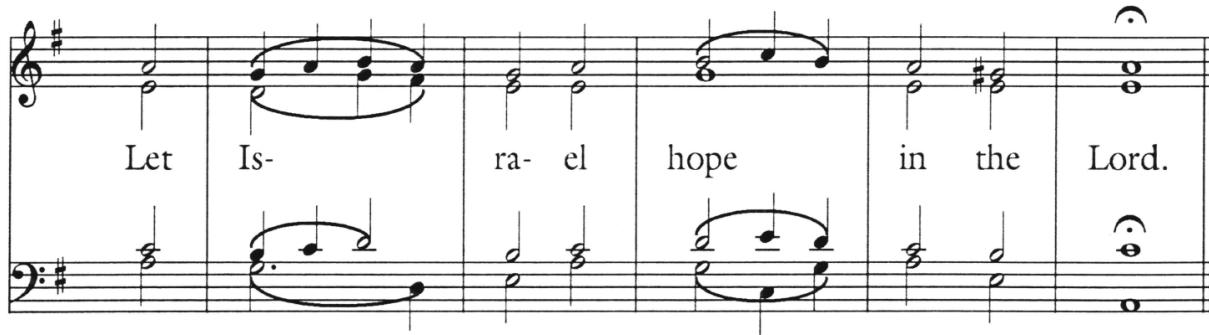
3 stichera of the feast, idiomela, in Tone IV.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word:



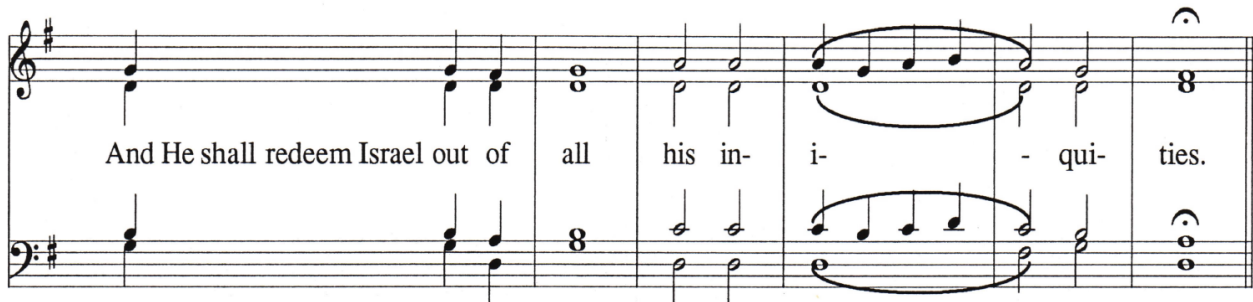
During the sixth month/ the archangel was sent to the pure Virgin,/ and having pronounced a salutation to her,/ he announced that the Deliverer would come forth from her./ Wherefore, having accepted the salutation,/ she conceived Thee, the preëternal God,/ Who wast well-pleased to become ineffably incarnate// for the salvation of our souls.

Stichos: From the morning watch until night, from the morning watch:



The Theotokos heard a tongue which she knew not,/ for the archangel spake to her words of annunciation./ And accepting his salutation with faith,/ she conceived Thee, the preëternal God./ Wherefore, rejoicing, we cry out to Thee:/ O God Who wast immutably incarnate of her,// grant peace to the world and great mercy to our souls!

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:

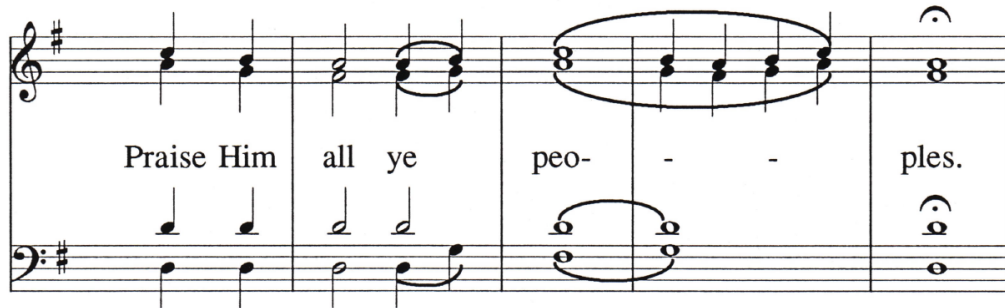


Behold, our restoration hath now been revealed to us!/ God uniteth Himself to men in manner past recounting!/ Falsehood is dispelled by the voice of the archangel!/ For the Virgin receiveth joy,/ an earthly woman hath become heaven!/ The world is released from the primal curse!/ Let creation rejoice and chant aloud:// O Lord, our Creator and Deliverer, glory be to Thee!

Tone I

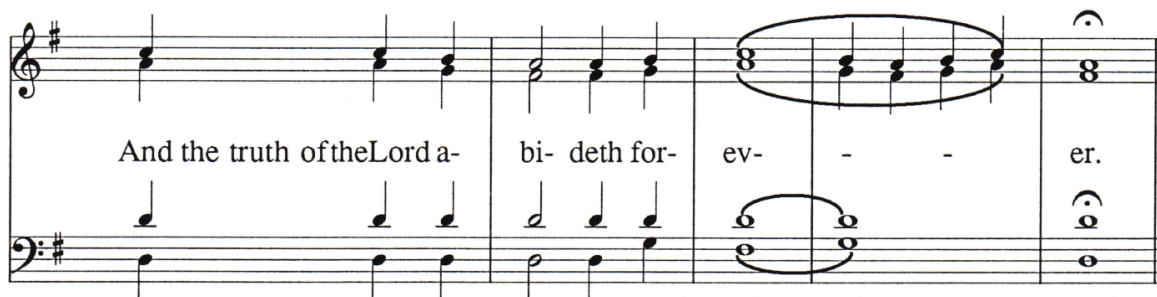
Stichera of the archangel, in Tone I.

Stichos: O praise the Lord, all ye nations:



The great Gabriel, the most godly, radiant and salvific intelligence,/ who with the ranks on high beholdeth the light of the threefold Sun/ and chanteth divine and awesome hymnody,/ prayeth that He grant unto our souls// peace and great mercy.

Stichos: For He had made His mercy to prevail over us:

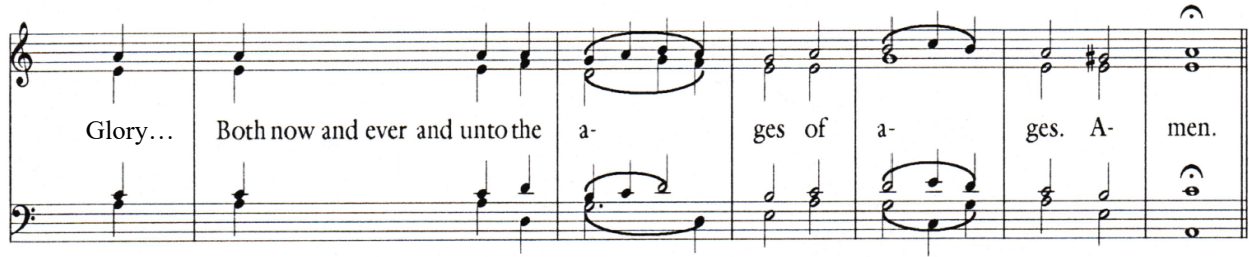


The great mystery unknown before to the angels/ and kept secret from before time began/ was entrusted to thee alone, O Gabriel;/ and thou didst declare it to her who alone is pure,/ having arrived in Nazareth./ With her do thou pray,/ that God grant unto our souls// peace and great mercy.

Stichos: He maketh His angels spirits,/ and His ministers a flame of fire.

Ever full of light, doing the will of the Almighty and carrying out His commands, O chief among the angels, most excellent Gabriel, save those who honor thee with love, ever asking that God grant unto our souls peace and great mercy.

Glory, Both Now, Theotokion, in Tone VI



The Archangel Gabriel was sent from heaven/ to announce the conception to the Virgin./ And, arriving in Nazareth,/ he pondered within himself, marveling at the wonder:/ How is it that He Who in the highest is unapproachable/ is born of the Virgin;/ that He Who hath heaven for His throne and the earth for His footstool/ is contained within the Virgin's womb;/ that He upon Whom the six-winged and many eyed beings cannot gaze/ hath been well pleased to become incarnate of her by His word alone?/ This is God's word./ Why, therefore, do I stand and not say to the Virgin:/ 'Rejoice, O thou who art full of grace!/ The Lord is with thee!/ Rejoice, O pure Virgin!/ Rejoice, O unwedded Bride!/ Rejoice, O Mother of Life!// Blessed is the Fruit of thy womb!'"

During the chanting of the stichera, the priest performeth proskomedia.

Entrance with the Gospel book. "O gladsome Light..." Prokeimenon of the day.

Paroemias

Readings of the day, from the Triodion. And 2 readings for the feast:

A Reading from Exodus

Moses was tending the flock of Jethro his father-in-law, the priest of Midian; and he brought the sheep nigh to the wilderness, and came to the Mount of Horeb. And an angel of the Lord appeared to him in a flame of fire out of the bush, and he saw that the bush was burning with fire, but the bush was not consumed. And Moses said: "I will go near and see this great sight, why the bush is not consumed." And when the Lord saw that he drew nigh to see, the Lord called him out of the bush, saying: "Moses, Moses!" And he said: "What is it?" And He said: "Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground." And He said: "I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob." And Moses turned away his face, for he was afraid to gaze at God. And the Lord said to Moses: "I have surely seen the affliction of My people that is in Egypt, and I have heard their cry caused by their taskmasters; for I know their affliction. And I have come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, and to bring them into a good and wide land, into a land flowing with milk and honey."

A Reading from Proverbs

The Lord hath made me the beginning of His ways for His works. He established me before time was in the beginning, before He made the earth: even before He made the depths; before the fountains of water came forth; before the mountains were settled, and all the hills, He begetteth me. The Lord made countries and deserts, and the highest inhabited parts under the heavens. When He prepared heaven, I was present with Him; and when He prepared His throne upon the winds, and when He strengthened the clouds above, and when He secured the fountains of the earth, and when He strengthened the foundations of the earth: I was by Him, arranging all things. I was that in which He took delight; and daily I rejoiced in His presence continually.

Prokeimenon, in Tone IV

Proclaim from day to day the good tidings of the salvation of our God.

Stichos: O sing unto the Lord a new song, sing unto the Lord all the earth.

Epistle
Hebrews §306 (2:11-18)

Brethren: He that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying: "I will declare Thy name unto my brethren, in the midst of the church will I sing praise unto Thee. And again: I will put my trust in him. And again: Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him who had the power of death, that is, the devil; and deliver those who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor those who are tempted.

Alleluia, in Tone I

The musical score is written for two staves, Treble and Bass clef, in the key of D major (one sharp). The first system contains three measures of music. The lyrics are: "Al- le- lu- ia", "Al- le- lu- ia,", and "Al- - - le-". The second system contains two measures of music. The lyrics are: "lu- - - i- a." and "lu- - - i- a.".

He shall come down like rain upon a fleece, and like rain-drops that fall upon the earth.
Stichos: His name shall be blessed unto the ages, before the sun doth His name continue.

Holy Gospel
Luke §3 (1:24-38)

In those days, Elizabeth, the wife of Zachariah, conceived, and hid herself five months, saying: "Thus hath the Lord dealt with me in the days wherein He looked on me, to take away my reproach among men." And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said: "Hail, thou who art highly favored, the Lord is with thee: blessed art thou among women." And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her: "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Then said Mary unto the angel: "How shall this be, seeing I know not a man?" And the angel answered and said unto her: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible." And Mary said "Behold the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.

And the rest of the Liturgy of John Chrysostom.

Refrain and Irmos of Ode IX

Instead of "It is truly meet...", we chant the refrain and irmos of Ode IX of the festal canon.

Refrain: O earth, announce glad tidings of great joy! Ye heavens, praise the glory of God!

May the hands of the profane in nowise touch the Theotokos,/ the animate ark of God;/ but let the lips of the faithful,/ unceasingly chanting the cry of the angel,/ joyfully cry out:// Truly thou art more highly exalted than all, O pure Virgin!

But according to other texts (such as the Festal Menaion), after the above refrain, we chant instead (also in Tone IV):

Let every mortal born on earth,/ radiant with light, in spirit leap for joy;/ and let the host of the angelic powers/ celebrate and honor the holy feast of the Mother of God,/ and let them cry:// Rejoice! Pure and blessed Ever-Virgin, who gavest birth to God.

Communion Verse

The Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

Κοίνιζ, ἡ βῆδ ἡλῡημῶ ελῡκα.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μῦροφόρῃ
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Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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MMXXV