

9/8 The Nativity of the Mother of God  
Stichera on 'Lord, I have cried' in the 6<sup>th</sup> tone

*This numbering assumes the Feast not on Sunday. When in combination with Sunday, these Stichera are numbered at 6 from the end and proceed with no repetitions, and the "Both now" becomes the "Glory."*

**8** Today God, who resteth on the noetic thrones, /  
hath prepared for Himself a holy **throne** on earth. /  
He who hath established the heavens by His  
**wis\_.\_.\_dom** / hath in His loving-kindness created  
an animate **heaven**. / For the God of **won\_**ders, / the  
Hope of the **hope\_.\_.\_less**, / hath caused His Mother  
to **spring** forth / as a Life-bearing plant from a  
**barren** root. // **Glory to Thee, O Lord.**

**7** This is the **day** of the Lord! / Rejoice, O ye  
**peo\_**ple! / For, lo! The bridal chamber of the Light  
and the book of the **Word\_.\_** of life / have issued  
**forth** from the womb, / and the portal which faceth  
**toward** the east, / having been born, awaiteth the  
entry of the **great\_** High\_ Priest. / She alone leadeth  
the one Christ **into** the world, // for the *salvation of*  
**our\_** souls.

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**6/5** Even though, by the **will** of God, / famous barren women have produced **off\_spring**, / yet in divine majesty hath Mary outshone **all** who have been born; / for, having been all-gloriously born of a barren **mother**, / she supernaturally gave birth in the flesh to the **God** of all, / from a womb that **knew\_\_not\_\_seed**. / She alone is the gate of the only-begotten **Son** of God; / and He, passing through it, hath **kept** it closed, / and arranging all things wisely in accordance with His **know\_\_..\_\_ledge**, // hath wrought *salvation for all\_\_men*.

**4/3** Today, the gateway of the barren woman is **opened**, / and the divine Virgin portal **cometh** forth! / Today grace beginneth to **bear\_\_..\_\_fruit**, / revealing to the world the **Mother** of God, / through whom those on earth are united to those in **heav\_\_en**, // for the *salvation of our\_\_souls*.

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**2** Today is the pronouncement of **universal** joy! /  
Today the winds have blown which herald salva\_tion,  
/ and our nature is released from **bar**.\_.\_renness! /  
For the barren woman is shown to be the **mother** / of  
her who remaineth **vir**\_gin / even after giving birth to  
the Crea\_.\_tor, / from whom God **taketh** to Himself /  
that which is alien to Him by **na**\_ture, / and Christ,  
the Deliverer of our souls, who **loveth** man\_kind, //  
doth accomplish salvation for *the lost by means* of  
flesh.

**1** Today barren Anna giveth birth to the divine  
**Maiden** / who was chosen beforehand out of all  
genera\_tions / to be the dwelling place of **Christ**\_.\_  
our God, / the King and Creaor of all, / in fulfillment  
of the divine dispensa\_tion. / Thereby, O ye mortals,  
have we been **fa**\_shioned anew // and restored from  
corruption *to life without*\_end.

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***Glory to the Father & to the Son & to the Holy Spirit,  
Both now in the same tone.***

Today God, who resteth on the noetic thrones, /  
hath prepared for Himself a holy **throne** on earth. /  
He who hath established the heavens by His  
**wis\_.\_.\_dom** / hath in His loving-kindness created  
an animate **heaven**. / For the God of **won\_**ders, / the  
Hope of the **hope\_.\_.\_less**, / hath caused His Mother  
to **spring** forth / as a Life-bearing plant from a  
**barren root**. // **Glory to Thee, O Lord.**

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Stichera at the Litya

*In the 1<sup>st</sup> tone*

**Today\_** is the beginning of our *salva\_tion,/\_/\_O*  
*ye peo\_ple!* / For, **lo!** The Virgin Mother, who **was**  
**foretold** / from generations of **old** as the **receptacle**  
of God, / cometh **forth\_** to be born of a barren  
**woman.** / The flower of Jesse and the rod of his root  
*hath sprung\_* forth. / Let **Adam** our **forefather**  
rejoice, / and let Eve **revel** in **jubila\_tion!** / For,  
**behold!\_** She who was fashioned of the rib of  
**A\_dam** / manifestly blesseth her daughter and  
descendant, **say\_ing:** / “**Deliverance** hath been **born**  
in me, / for which cause I am freed from the **bonds** of  
**ha\_des!**” / Let **Da\_vid** rejoice, striking his harp, and  
let *him* **bless\_** God: / for, lo! The Virgin issueth forth  
from the womb of the barren **wo\_man,** // unto the  
**salvation** of our souls!

9/8 The Nativity of the Mother of God  
Stichera at the Litya

*In the 2<sup>nd</sup> tone*

**Come**\_, all ye who love *virgi*\_nity\_, / ye zealots  
of **purity**! / **Come**, and with love take up the praise of  
*the Virgin*: / the well spring of Life which floweth  
from a **hard**\_ rock, / *the bush* of old which grew  
*from barren* ground, / unconsumed by the  
immaterial Fire, // which doth purify and *illumine*  
our souls.\_.\_.\_

**What**\_ is this noise of *re*\_velers!\_ / Joachim  
and Anna keep festival mystically, **say**\_ing: /  
“**Rejoice** with us today, O Adam and Eve!” / For by  
their transgression was **paradise** shut, / but a *right*  
**glorious** fruit is *now given* unto us: / Mary, the divine  
**Maid**\_en, // who throweth open *its gates* unto  
all.\_.\_.\_

The **Queen**\_ of all who *hath been*\_ foretold,\_ /  
the habitation of God, / the *divine* dwelling place of  
the eternal **Essence**, / hath come forth today from the

barren womb of the glorious **An\_na**, / and *by her*,  
shameless hades hath *been* **trampled** down, /and  
Eve, the mother of our race, is led into ever**lasting**  
life. / *To her* do we **cry out**, as is meet: / Blessed art  
thou among **wo\_men**, // and blessed is *the fruit* of  
thy womb!\_.\_.\_

*In the 8<sup>th</sup> tone*

Glory to the Father & to the Son & to the Holy Spirit,  
Both now & ever & unto the ages of **a-ges**. **A-**  
\_.\_.\_.\_.\_men.

**On** the right excellent **day** of *our* feast / let us  
strike *the spi-ri-tu-al* harp; / for the Mother of **Life**  
is **born** today /\_of the seed of **Da\_vid**, / dispelling  
*the dark\_.\_ness*: / the renewal of Adam, the  
**re\_storation** of Eve, / the Well-spring of  
in**corrup\_tion**, / our release from **corrup\_.\_tion**. /  
Because of **her** we *have been* **deified**\_/\_and  
**delivered** *from* death. / And we the faithful cry out to  
her *with* **Ga\_briel**: / Rejoice, thou who art full of  
grace, the **Lord** is **with\_** thee, // for thy sake,  
granting us great **mer\_cy**!

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Stichera on the Aposticha

*In the 4<sup>th</sup> tone*

The joy of the whole world hath shone forth  
**upon** us / from the righteous Joachim *and* **Anna**: the  
*all-lauded* Virgin who, because of her surpassing  
**purity**, / becometh the *animate* **temple** of God / and  
is known as the one true Theoto\_.\_.\_.\_kos. /  
Through her prayers, O Christ God, *send* down **peace**  
upon the world // and great **mercy** to our souls.

*Stichos*: Hearken, O daughter, *and* **see**, and  
**incline**\_.\_.\_.\_ thine ear.

In accordance with the angel's **prophecy**, / thou  
didst issue forth from the righteous Joachim *and*  
**Anna**, / as *an* **all**-pure fruit, as heaven, *and* the  
**throne** of God, / a receptacle of purity, heralding  
forth joy *to* **all** the world, / O Virgin, *media*\_.\_.\_.\_tress of  
our life, / removal of the curse, *bestowal* of  **blessing**.  
/ Wherefore, on the feast of thy *nativity*, / O divinely  
called **Vir**\_.\_.\_.\_gin, ask peace for the world and  
great **mercy** for our souls.

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Stichera on the Aposticha

*Stichos:* The rich among the people shall  
**entreat**\_ thy **coun**\_.\_.\_.te-nance.

Today let the barren and childless Anna clap her hands with **splendor**, / let those on earth bear lamps, *let* **kings** leap for joy, / *let* **hierarchs** be glad in blessing, and let all the *world* keep **festival**; / for behold, the Queen, the immaculate Bride of *the* **Fa**\_ther, / hath sprung forth from the root of **Jes**\_.\_.\_.se. / No longer will *women* bear **children** in grief, / for Joy *hath* **blossomed** forth / and Life shall live in the world for **all**\_.\_.\_. men. / No longer will the offerings of Joachim *be* **rejected**, / for the lamentation of Anna hath *been* **changed** to joy, / and she saith: “Rejoice with me, all ye chosen of **Is**\_.\_.ra-el, / for lo, the Lord hath given me the animate palace of His *divine* **glory**, / for our *common* **gladness** and joy, // and the **salvation** of our souls!”

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Stichera on the Aposticha

*In the 8<sup>th</sup> tone*

Glory to the Father & to the Son & to the Holy Spirit,  
both now & ever & unto the ages of **a**-ges. **A**-  
\_.\_.\_.\_.\_men.

**Come**, all ye **faith**\_ful, / let us make haste to *the*  
**Vir**\_gin! / For, lo! She is born who was foreseen  
before the **womb** *as the* **Mother** of God, / the vessel  
of **virginity**, the rod of Aaron which sprang forth from  
the root of **Jes**\_se, / the proclamation of *the*  
**pro**\_phets, / the offspring of the righteous Joachim  
and **An**\_na! / She is born, and with her *the* **world** is  
restored! / She is born, and the Church adorneth  
**herself** *in her* **majesty**! / She is the holy temple and  
receptacle of the **God**\_head, / the vessel of  
**virgi**\_nity, / the bridal **cham**\_ber of the King, /  
wherein was wrought the all-glorious and perfect  
**mystery** / of the ineffable union of the natures which  
have come **together** in Christ! / And worshipping  
Him, we praise the nativity of the most immaculate  
**Vir**\_gin.