

Glory, both now, of "Lord I have cried", Tone 6

Reader: Glory, both now, in the same tone.

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

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!'"

Entrance with "O Joyous Light", Prokimenon of the day.

Priest: Wisdom!

Reader: The Reading from Genesis. (28:10-17)

Priest: Let us attend.

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 sad: "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

Priest: Wisdom!

Reader: The Reading from the Prophecy of Ezekiel. (43:27-44:4a)

Priest: Let us attend.

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.

Priest: Wisdom!

Reader: The Reading from Proverbs. (9:1-11)

Priest: Let us attend.

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.

At the Litia, these stichera —

Reader: In the 1st tone:

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!"

Litia (continued)

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!"

Litia (continued)

Glory... Both now..., in the Second tone:

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, or 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!"

The Aposticha

Reader: In the 4th tone, During the sixth month, the Archangel was sent to the pure Virgin,

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.

Reader: Proclaim from day to day

The musical notation consists of two staves, labeled II (top) and I (bottom). The key signature is one sharp (F#). The melody is written on a treble clef staff (II) and a bass clef staff (I). The lyrics are: "The sal - va - - - tion of our God." The word "salvation" is written with four hyphens, indicating a long note or a specific melisma. The music features a mix of quarter, eighth, and half notes, with some notes beamed together. There are also some rests and a final double bar line.

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!

Aposticha, continued

Reader: O sing unto the Lord a new song,

The musical score is written for a single voice part, likely a reader, in a two-staff format. The top staff is in treble clef and the bottom staff is in bass clef. Both staves are in the key of D major (one sharp). The melody is simple and homophonic, with a steady rhythm. The lyrics are: "Sing un - to the Lord all the earth." The word "un" is hyphenated to "to". There are some rests and ties in the melody, particularly under "the" and "all".

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!

Aposticha, continued

Reader: Glory, both now, in the same tone.

Glory... both now and ever, and unto the a - ges of a - - ges. A-men.

The image shows a musical score for a Gloria. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature is one sharp (F#). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are written below the treble staff. The text is: "Glory... both now and ever, and unto the a - ges of a - - ges. A-men." The music is in a simple, homophonic style, typical of a reader's part in a church service.

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.