

Stichera at "Lord, I Call"

The Nativity of the Theotokos - September 8

Kievan Chant
arr. from B. Ledkovsky

Tone 6
Sticheron 1

Soprano
Alto

Tenor
Bass

Today God, Who rests upon the spir - it - ual thrones,

has pre-pared for Himself a holy throne on earth. He, Who in

wisdom established the heav - ens, has fashioned a living

heaven in His love — for man - kind; for from a barren

root He has made a life - bearing branch spring up for us,

[even His Mother.]

e-ven His Moth - er. O God of wonders and Hope of the

hope - less, // O Lord, glo - ry to Thee!

Sticheron 2

This is the day — of the Lord! Re-joice, O peo - ples,

for, be - hold, the bridal chamber of the Light, the book of the

Word — of Life, has come forth — from the womb!

[The gate that faces . . .]

The gate that faces the East is born and a - waits the

entry of the Great Priest. She alone admits Christ in -

to the world // for the sal - va - tion of our souls.

Sticheron 3

Although by God's will other bar - ren wom - en

have brought forth fa - mous off - spring, yet, of all those

[children Mary shines . . .]

children Mary shines most brightly, as is fit - ting to God.

For she herself was born wondrously of a bar-ren moth - er,

and gave birth in the flesh to the God of all, in a

manner surpassing nature, from a womb with - out

seed. She is the only gateway of the only-begot - ten Son of

[God, / Who passed through . . .]

God, Who passed through this gate yet kept it closed,

and, hav - ing ordered all things in His own wis -

dom, // has wrought sal - va - tion for all — man - kind.

Sticheron 4

Today the gates of barrenness are o - pened, and the

virgin gate of God comes forth. To - day grace begins to

[bear its first fruit,]

bear its first fruit, re-vealing to the world the

Moth - er of God. Through her things on earth are

joined with the heav - ens // for the sal - va - tion

of our souls.

Sticheron 5

Today is the prelude of u - ni - ver - sal joy; to - day

[the winds blow that . . .]

the winds blow that herald sal - va - tion, and the

barrenness of our na - ture is dis - pelled; for the bar - ren

woman is revealed as the moth - er of her who re -

mained a vir - gin af - ter giv - ing birth to the Cre -

a - tor. From her the One Who is God by

[nature / takes what is ...]

na - ture takes what is foreign to Him and makes it His

own, and works sal - vation through the flesh for

those who have gone a - stray. // He is Christ, the

Lover of man and the Re - deem - er of our souls.

Sticheron 6

Today the barren Anna gives birth to the hand - maid of

[God, / who was chosen ...]

God, who was chosen from all gener - a - tions to be -

come the a-bode of the King and Creator of all, Christ— our God

in ful - fillment of the di - vine— plan. Through her we

earth-born have been fash - ioned a - new // and re - stored

from corruption to life e - ter - nal.