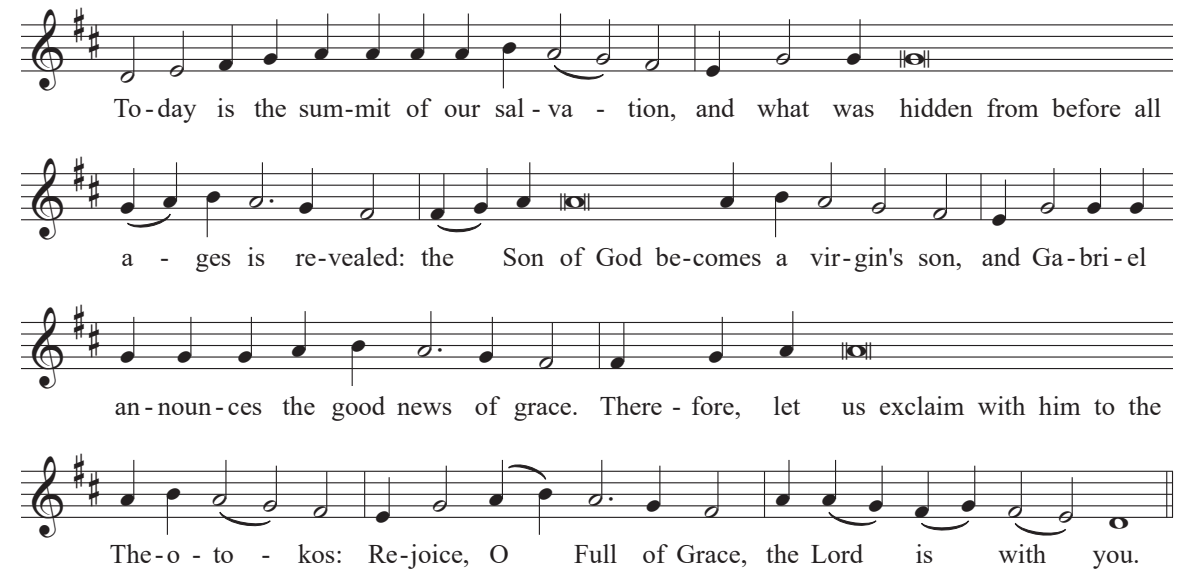


Matins propers, March 25
Fifth Saturday of the Great Fast (Akathistos Saturday)

THE ANNUNCIATION OF THE MOTHER OF GOD AND EVER-VIRGIN MARY when, in the city of Nazareth, the angel of the Lord announced to Mary, "Behold, you will conceive and bear a son, and he will be called the Son of the Most High." Mary said: "Behold the handmaid of the Lord; let it be to me according to your word." And thus the fullness of time was accomplished, and he who before time was the only-begotten Son of God was made flesh for our sake and for our salvation, by the Holy Spirit and the Virgin Mary and became human.

Troparion of the Annunciation - Tone 4 (sung three times)



To-day is the sum-mit of our sal - va - tion, and what was hidden from before all
a - ges is re-vealed: the Son of God be-comes a vir-gin's son, and Ga-bri-el
an-noun-ces the good news of grace. There - fore, let us exclaim with him to the
The-o - to - kos: Re-joyce, O Full of Grace, the Lord is with you.

The first reading from the Psalter (Psalms 109-117[110-118] or a selection of them) is chanted.

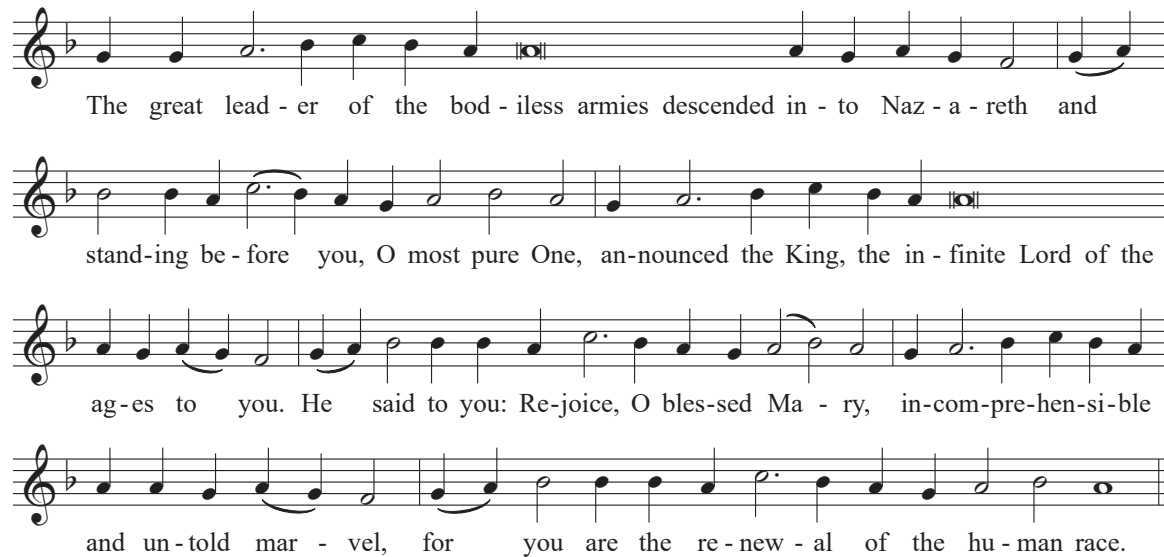
Then the first part of the Akathistos Hymn is sung, the 1st kontakion to the 4th kontakion, and then the 1st kontakion again. During the akathistos hymn, all who are able should remain standing.

The priest is vested in phelonion and epitrachilion. The Royal Doors are opened for the Akathistos Hymn itself and for the prescribed portions of Matins. The priest stands at the Holy Table for the singing of the Akathistos Hymn, though some typika prescribe that he stand before an icon of the Mother of God placed on the tetrapod.

The second reading from the Psalter (Ps 118[119]) is chanted, and then the 2nd part of the akathistos is sung: the 1st kontakion (repeated), and the 4th Ikos to the 7th Kontakion, then the 1st Kontakion again.

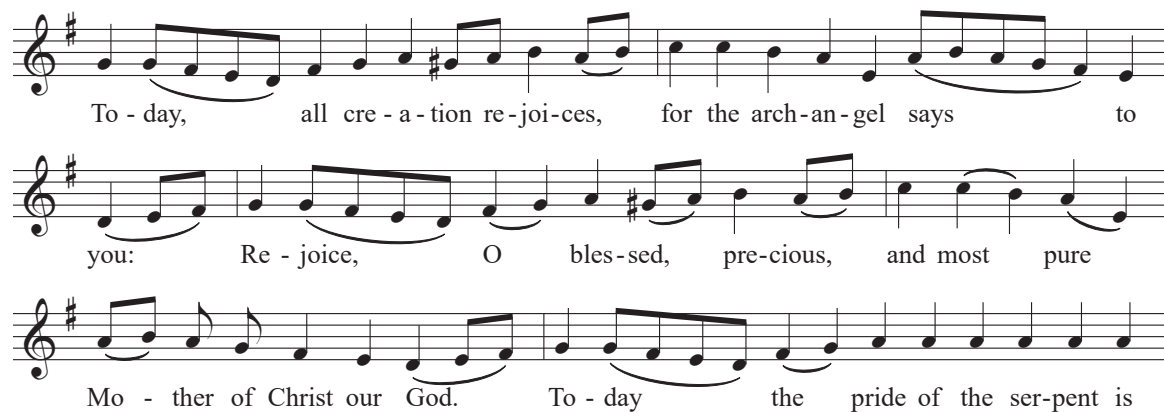
The third reading from the Psalter consists of the singing of the Polyeleos, followed immediately by the three Sessional Hymns of the Annunciation.

Sessional Hymn 1 - Tone 1 podoben: Hrob tvoj

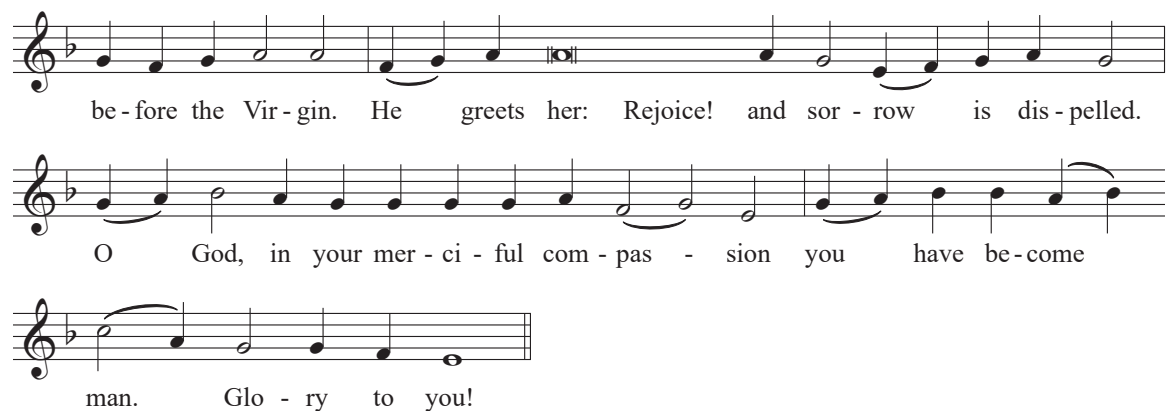


The great lead - er of the bod - iless armies descended in - to Naz - a - reth and
stand - ing be - fore you, O most pure One, an - nounced the King, the in - finite Lord of the
ag - es to you. He said to you: Re - joice, O bles - sed Ma - ry, in - com - pre - hen - si - ble
and un - told mar - vel, for you are the re - new - al of the hu - man race.

Sessional Hymn 2 - Tone 4 podoben: Krasot'i divstva



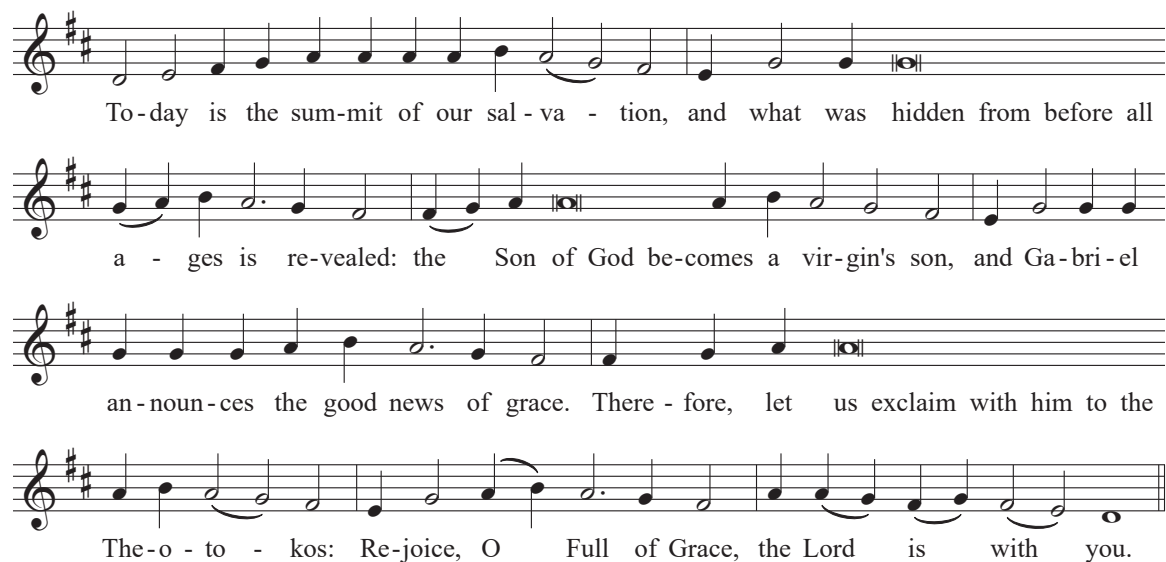
To - day, all cre - a - tion re - joi - ces, for the arch - an - gel says to
you: Re - joice, O bles - sed, pre - cious, and most pure
Mo - ther of Christ our God. To - day the pride of the ser - pent is



be-fore the Vir-gin. He greets her: Rejoice! and sor-row is dis-pelled.
 O God, in your mer-ci-ful com-pas-sion you have be-come
 man. Glo-ry to you!

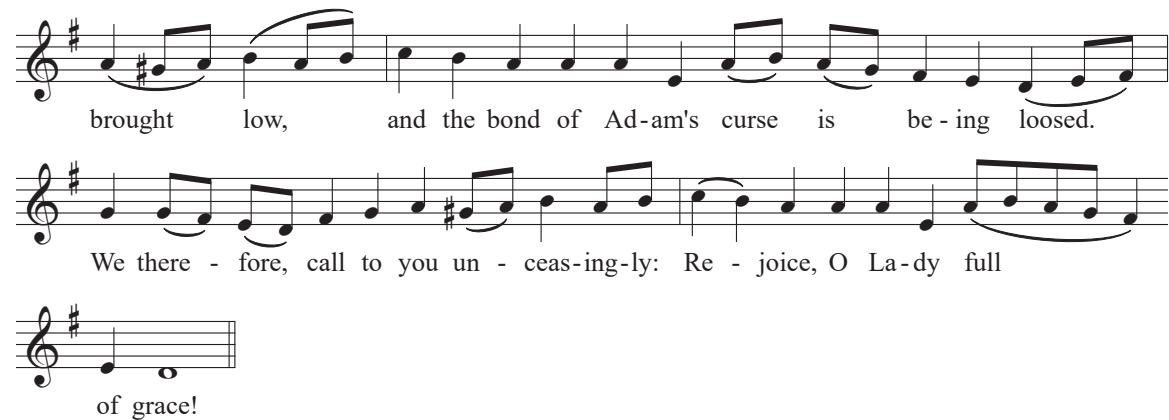
Continue with the Great Doxology, and the troparion of the feast:

Troparion of the Annunciation - Tone 4 (sung three times)



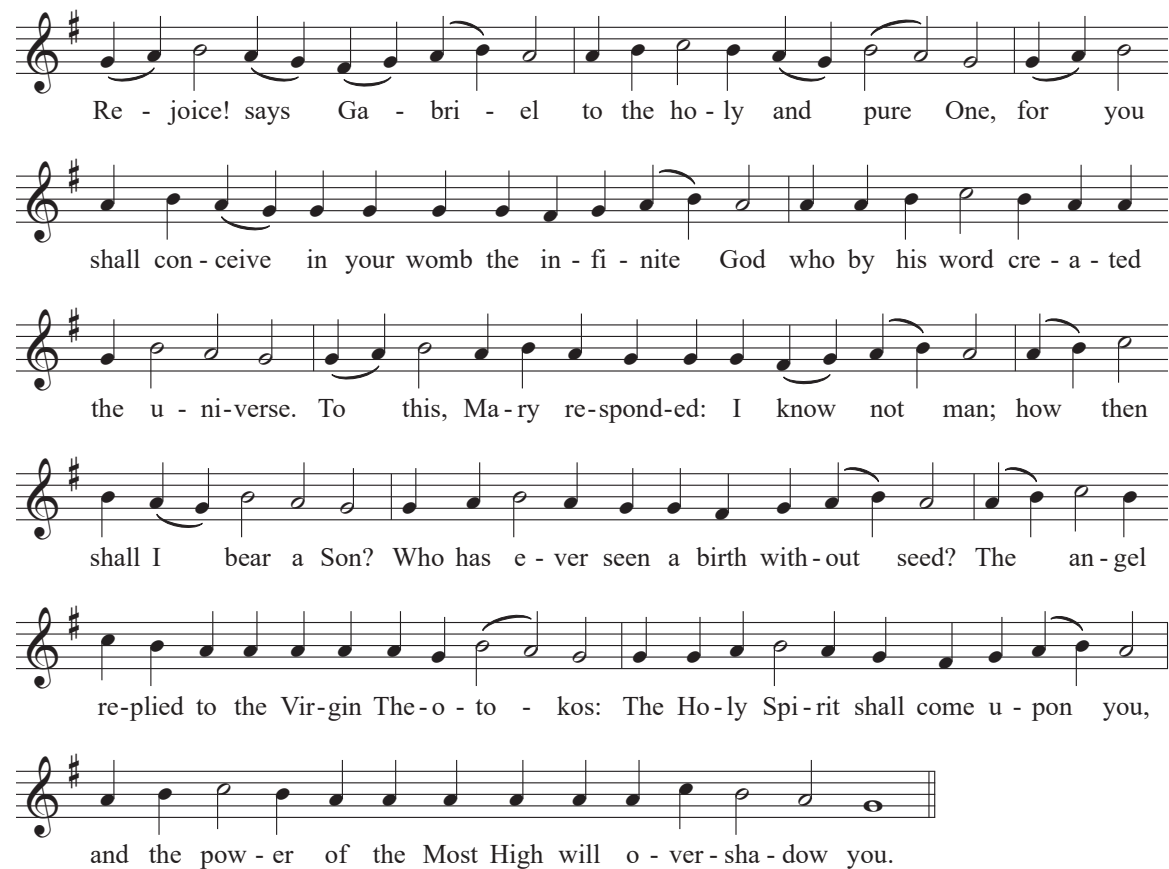
To-day is the sum-mit of our sal-va-tion, and what was hidden from before all
 a-ges is re-vealed: the Son of God be-comes a vir-gin's son, and Ga-bri-el
 an-noun-ces the good news of grace. There-fore, let us exclaim with him to the
 The-o-to-kos: Re-joice, O Full of Grace, the Lord is with you.

Comclude with the litanies and dismissal.



brought low, and the bond of Ad-am's curse is be-ing loosed.
 We there-fore, call to you un-ceas-ing-ly: Re-joice, O La-dy full
 of grace!

Sessional Hymn - Tone 4 podoben: Udivisja Josif



Re-joice! says Ga-bri-el to the ho-ly and pure One, for you
 shall con-ceive in your womb the in-fi-nite God who by his word cre-a-ted
 the u-ni-verse. To this, Ma-ry re-spond-ed: I know not man; how then
 shall I bear a Son? Who has e-ver seen a birth with-out seed? The an-gel
 re-plied to the Vir-gin The-o-to-kos: The Ho-ly Spi-rit shall come u-pon you,
 and the pow-er of the Most High will o-ver-sha-dow you.

Cantor: Glory... now and ever...

Ga - bri - el was sent to the Vir - gin Ma - ry and an - nounced to her the in - eff - a - ble
 joy: You shall con - ceive with - out seed and re - main in - vi - o - late.
 You shall give birth to a Son, the E - ter - nal God, and He shall save his peo - ple
 from their sins. And He who sent me com - mands me to say to you:
 Re - joice, O Bles - sed One! As a vir - gin you shall give birth,
 and e - ven af - ter the birth you shall re - main a vir - gin.

Prokeimenon - Tone 4 (Psalm 95:2,1):

Day af - ter day an - nounce the good news of our God's sal - va - tion.

Verse: Sing to the Lord a new song; sing to the Lord, all the earth.

Gospel: Luke 1:39-49.56

by means of the flesh, O Vir - gin The - o - to - kos. He raised up our human race
 which had fal - len be - cause of the an - cient curse. There - fore
 with the angel we faith - ful - ly call out to you: Re - joice, O Mo - ther
 of the Lord!

Cantor: (Tone 2) Glory... now and ever...

Tone 2 samohlasen

To - day is revealed the mystery from all e - ter - ni - ty; the Son of God
 be - comes the Son of Man that, by shar - ing in what is worse, he may give me
 a share in what is bet - ter. Once Ad - am was de - ceived, he sought to
 be - come god but failed. Now God becomes man that he may make Ad - am God.
 Let cre - a - tion re - jice; let na - ture ex - ult; for the arch - an - gel stands in fear

③

Be-cause of his ut-ter com-pas-sion, the co-e-ter-nal Word of the unbe-got-ten
 Fa-ther is now a-mong those on earth, not sep-arating him-self
 from on high. He had mer-cy on us who had fal-len, and he ac-cept-ed the lowliness
 of A-dam and took u-upon him-self the na-ture which He did not have.

②

Ga-bri-el brought greet-ings to the Virgin from heav-en say-ing: You shall
 con-ceive and con-tain in your womb the One whom all the uni-verse can-not con-tain.
 You will give birth to Him who pro-ceeds from the Fa-ther be-fore
 the dawn of time.

①

The Di-vine Word, according to the plan of the Fa-ther, took up a-bode in you

Stichera after Psalm 50

Cantor:

Tone 6 samohlasen

Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir-it.

All:

Through the pray'rs of the The-o-to-kos, O Mer-ci-ful One, cleanse us
 of our man-y sins.

Cantor:

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

All repeat "Through the prayers of the Theotokos..."

Cantor:

Tone 2 Bolhar

Have mer-cy on me, O God, in your kind-ness; in your com-pas-sion,
 blot out my of-fense.

Tone 2 Bolhar

To-day Ga-bri-el an-noun-ces the good news to the wom-an
 full of grace: Re-joyce, Un-wed-ded Maid-en who have not known wed-lock.

Do not be ter - rified by my strange ap - pear - ance nor be a - fraid.
 I am an arch - an - gel. Once Eve was de - ceived by a ser - pent.
 Now I bring you good news of joy. You will re - main in - vi - o - late,
 O all - pure one, e - ven while you give birth to the Lord.

Canon

Ode 1

Irmos - Tone 4

I will o - pen my mouth; it will be filled by the Ho - ly Spir - it, and I
 will offer my praise to the Queen Moth - er. I will cel - e - brate in joy;
 in my re - joic - ing I will sing of these won - ders.

Refrain

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

Spare your inheritance, O Lord, closing your eyes to all our sins; favorably accept the intercession of the one who bore you on earth, O Christ, when, in your sovereign love, you deigned to clothe yourself in human nature.

The irmos may be sung as katavasia if desired.

Hymn of Light

The leader of the angelic hosts was sent from God Almighty to the pure Virgin to announce the strange and ineffable miracle: the Incarnation of God and his birth from a virgin, in order to refashion the human race. Therefore, O peoples, proclaim with joy the renewal of the world.

Glory be ...now and ever...

The eternal mystery of God is proclaimed today. Through his mercy, God the Word becomes the Son of the Virgin Mary. Gabriel announces the joy of the good news. With him, then, let us all joyfully sing to her: Rejoice, O Mother of the Lord!

Stichera at the Praises (Psalms 148-150)

Gab - ri - el de - scend - ed to Nazareth from the heav - en - ly heights. He
 came to the Virgin Mary and cried out to her: Re - joice, for you shall conceive a son,
 more an - cient than A - dam, the Cre - a - tor of all ages, and Redeemer of those
 who cry out to you: Re - joice, O most pure one!



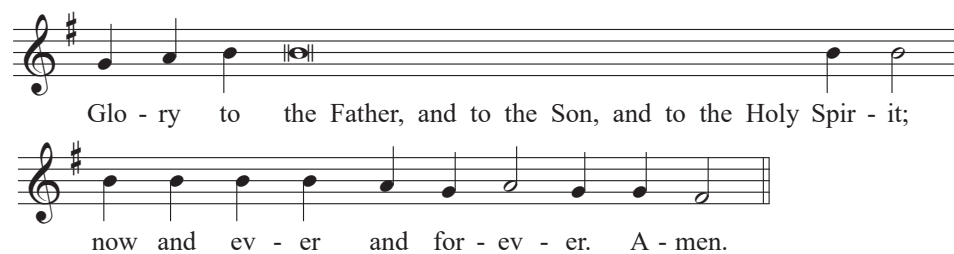
You surpassed the laws of nature, O Virgin, by conceiving God in a manner beyond understanding. Although you were mortal by nature, you were not subject to the ordinary laws of motherhood. Therefore, it is fitting that you should be greeted with: Rejoice, O woman full of grace; the Lord is with you!

The mortal mind cannot understand how you can nourish with milk, O pure Virgin. For you manifest a mystery beyond nature which completely surpasses the usual laws of birth. Therefore, it is fitting that you should be greeted with: Rejoice, O woman full of grace; the Lord is with you!

O Mother of God, the Holy Scriptures mystically speak of you. In ancient times Jacob saw you prefigured in the ladder and said: This is the stairway on which God shall walk. Therefore, it is fitting that you should be greeted with: Rejoice, O woman full of grace; the Lord is with you!

The bush and the fire on Sinai revealed a marvelous wonder to Moses, the divine prophet. Seeking its fulfillment in the course of time, he said: I shall see it come to pass in the allpure Virgin when they shall greet her as the Mother of God and say: Rejoice, O woman full of grace; the Lord is with you!

Daniel called you a spiritual mountain; Isaiah, the Mother of God; Gideon saw you as fleece, and David called you a sanctuary; another called you a gate. Gabriel now cries out to you: Rejoice, O woman full of grace; the Lord is with you!



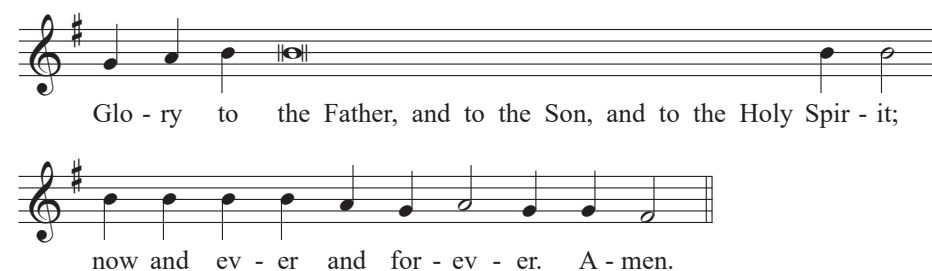
Let David, your forefather, sing to you, O Lady, playing upon the lyre of the Spirit: Listen, O daughter, to the joyous voice of the angel, for he reveals to you a mystery beyond comprehension. *Refrain*

The Angel: With great joy I cry out to you: Incline your ear and listen to me as I tell you of the conception of God without seed. For you, O most pure One, have found favor with the Lord which is unknown to any other woman. *Refrain*

The Theotokos: Help me to understand the meaning of your words, O angel. How can what you say ever come to pass? Tell me clearly, how shall I, who am a virgin, conceive? And how shall I become the Mother of my Creator?

The Angel: It appears that you think I am deceiving you, and I rejoice to see your prudence. But take courage, O Lady, for wondrous mysteries are easily accomplished when God so wills.

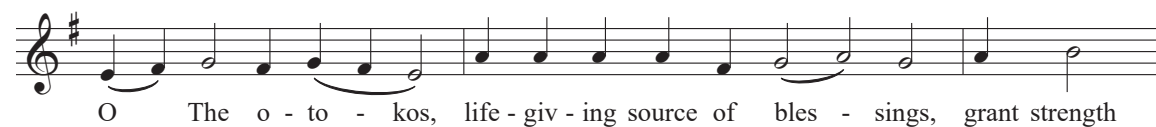
The troparia of Ode 1 from the Canon of the Akathist may be chanted if desired, with the same refrain. Then:



Rejoice, treasury of purity, who raises us up when we have fallen; rejoice, royal lily, whose fragrance fills the faithful; rejoice, sweet-smelling incense and most precious perfume.

The irmos may be sung as katavasia if desired.

Ode 3 Irmos - Tone 4



to those unit-ed in faith who sing hymns of praise to you.

In your glo - ry, grant them the crowns of vic - to - ry.

Refrain

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

The Theotokos: No longer is there a prince from the line of Judah, but the time is at hand for Christ, the hope of the Gentiles, to appear. Do explain to me how I, a virgin, shall bear Him. *Refrain*

The Angel: O Virgin, you wish that I would tell you the manner of your conceiving, but this is beyond all comprehension. The Holy Spirit shall overshadow you, and through his power these things shall come to pass. *Refrain*

The Theotokos: When Eve, my mother, listened to the beguilement of the serpent, she was cast out of Paradise; therefore, I am afraid of your strange greeting, and I am cautious lest I should fall.

The Angel: I was sent as the messenger of God to reveal to you the divine will. Why do you fear me, O most pure One? Rather, it is I who fear you. Why do you stand in awe of me, O Lady? It is I who stand in reverent awe of you.

The troparia of Ode 3 from the Canon of the Akathist may be chanted if desired, with the same refrain. Then:

Glo - ry to the Father, and to the Son, and to the Holy Spir - it;
now and ev - er and for - ev - er. A - men.

Glo - ry to the Father, and to the Son, and to the Holy Spir - it;

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

You have borne the Savior of the world, who leads us from earth to heaven; rejoice, O all-blessed one, strength and protection, fortress and rampart of those who sing with you: All you works of the Lord, bless the Lord and praise him above all forever!

The irmos may be sung as katavasia if desired.

The Canticle of the Theotokos is NOT sung; instead, we continue with the ninth ode:

**Ode 9
Magnification**

O earth, an - nounce the good news, the good news
of great joy. You heav - ens, sing the glo - ry, the glo - ry of God.

Irmos - Tone 4

Let no un - in - i - ti - at - ed hand touch the liv - ing Ark
of God; but let faith - ful lips, sing - ing with -
out ceas - ing the words of the an - gel to the The - o - to - kos,



The Theotokos: All mortal thought is astonished as it tries to comprehend the strange wonders which you tell me. Your words fill me with joy; yet I am afraid that you might deceive me, as Eve was deceived, and lead me astray. Yet behold, you cry out: All you works of the Lord, bless the Lord! *Refrain*

The Angel: Put your troubled mind at ease. It is true that this matter is hard to grasp. Obey, then, the words from your own lips; do not doubt as though these things I say are false, but believe in them as what is true. For I cry out, rejoicing: All you works of the Lord, bless the Lord! *Refrain*

The Theotokos: The Virgin, who is without reproach, answered: Childbirth comes from mutual love, such is the law God has given to the human race. I have not known the pleasure of marriage, so how can you say that I shall bear a child? I am afraid that you are deceiving me. But yet you cry out: O all you works of the Lord, bless the Lord!

The Angel: You speak to me, O holy Virgin, of the usual way in which birth takes place, but I tell you of the birth of the true God. In a manner beyond comprehension and expression, in a way known only to Him, God shall take flesh from you. Therefore, I cry out in joy: All you works of the Lord, bless the Lord!

The Theotokos: It seems that you are speaking the truth to me, for you have come as a messenger bringing joy to all. Since the Holy Spirit has purified my soul and body, let it be done to me as you say; may God dwell within me. With you I cry out to Him: All you works of the Lord, bless the Lord!

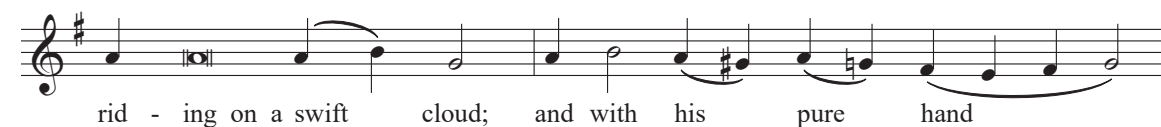
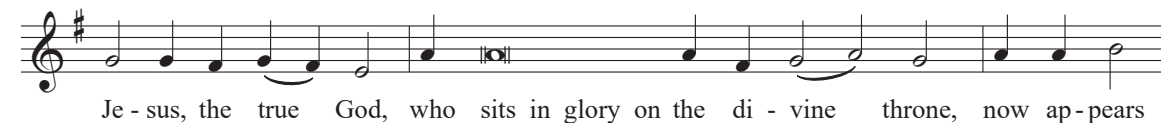
The troparia of Ode 8 from the Canon of the Akathist may be chanted if desired, with the same refrain. Then:

Rejoice, only gate through whom the Word alone has passed; by giving birth, O Virgin, you shattered the gates and bolts of Hades; rejoice, divine entryway of the redeemed people, O Virgin all-worthy of our hymns.

The irmos may be sung as katavasia if desired, followed by the 3rd part of the akathistos: the 1st kontakion (repeated), and the 7th Ikos to the 10th Kontakion, then the 1st Kontakion again.

Ode 4

Irmos - Tone 4



The Theotokos: I have learned from the Prophet, who foretold in ancient times the coming of Emmanuel, that a certain holy Virgin would bear a child. But I desire to know how the human race shall be united with the Godhead. *Refrain.*

The Angel: The burning bush that remained unconsumed revealed the secret mystery that shall come to pass in you, O pure Virgin full of grace. For after childbirth you shall remain a virgin. *Refrain.*

The Theotokos: O Gabriel, messenger of the truth who shines with the radiance of Almighty God, tell me in truth: How shall I, without harm to my virginity, bear in the flesh the Word who has no body?

The Angel: O Virgin, I stand before you in fear as a servant before the Queen; and in awe I am afraid to raise my eyes to you. In his good pleasure, the Word of God shall descend upon you as dew upon the fleece.

The troparia of Ode 4 from the Canon of the Akathist may be chanted if desired, with the same refrain. Then:

Glo - ry to the Father, and to the Son, and to the Holy Spir - it;
now and ev - er and for - ev - er. A - men.

For the world. you have woven a crown not made by human hands; we sing to you and cry out: Rejoice. holy Virgin and protectress of all, unshakable rampart, fortress and sacred refuge.

The irmos may be sung as katavasia if desired.

Ode 5

Irmos - Tone 4

All the na - tions mar - velled at your ho - ly Pres - en - ta - tion,
for you, O Virgin who have not known wed - lock, en - tered in - to the
tem - ple of God as the most pure Tem - ple, grant - ing peace
to all who sing your praise.

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

Glo - ry to the Father, and to the Son, and to the Holy Spir - it;
now and ev - er and for - ev - er. A - men.

We. your servants, beseech you and we bow our hearts before you; incline your ear to us and save us from the abyss of temptations; protect your people from the darts of the Enemy, O holy Theotokos.

The irmos may be sung as katavasia if desired.

Ode 8

Irmos - Tone 4

Lis - - - ten, O pure vir - gin maid - en, while
Ga - - - bri - el makes the an - nounce - ment of the
Most High that is both an - cient and true. Pre - pare to
re - ceive God; for through you the In - com - pre - hen - si - ble
comes to dwell a - mong mor - tals. There - fore I

pre - fer - ring to wor - ship the Cre - a - tor ra - ther than cre - a - ted things

and they sang out in joy: Bless - ed are you and praised a - bove all, O God

of our fa - thers.

Refrain

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

The Theotokos: You bring me glad tidings of great joy, that in his generous compassion, the immaterial Light will assume a material body; and now you cry out to me: O all-pure Virgin, blessed is the fruit of your womb!

The Angel: Rejoice, O Lady; rejoice, O most pure Virgin; rejoice, O vessel that contains God; rejoice, O candlestick of the Light, the restoration of Adam, and the deliverance of Eve, the holy mountain, the shining sanctuary, and the bridal chamber of immortality.

The Theotokos: The overshadowing of the Holy Spirit purified my soul and sanctified my body; through his power I have become a temple that contains God, a divinely adorned tabernacle, a living sanctuary, and the pure Mother of Life.

The Angel: O all-pure Virgin, I acknowledge you as a brightly burning lamp and as a bridal chamber made by God. Receive now, as a golden ark, the Giver of the Law who has been pleased to deliver our corrupted nature through you.

The troparia of Ode 7 from the Canon of the Akathist may be chanted if desired, with the same refrain. Then:

The Theotokos: I do not understand what your words mean. There have been many miracles and wonders worked by the power of God, many symbols and figures foretold in the Law, but never has a virgin given birth without seed. *Refrain*

The Angel: O all-pure Virgin, you are amazed, and indeed the mystery in which you participate is amazing; for you alone shall carry within your womb the King of all in the flesh. You are prefigured by the sayings of the prophets and by the symbols of the Law. *Refrain*

The Theotokos: How can the One whom nothing can contain and upon whom no one can gaze, dwell in the womb of a virgin whom He has created? And how shall I conceive God the Word, who is eternal with the Father and the Spirit? *Refrain*

The Angel: The One who promised David, your forefather, that the fruit of his loins would sit upon the throne of his kingdom is the One that has chosen you, the glory of Jacob, as his spiritual abode.

The troparia of Ode 5 from the Canon of the Akathist may be chanted if desired, with the same refrain. Then:

Glo - ry to the Father, and to the Son, and to the Holy Spir - it;
now and ev - er and for - ev - er. A - men.

Rejoice, spacious tabernacle of the Word of God; rejoice, most pure one, for you have fashioned the divine jewel; rejoice, unparalleled wonder; *you reconcile with God those who proclaim you blessed, O Theotokos.

The irmos may be sung as katavasia if desired.

Ode 6
Irmos

Fore - sha - dow - ing your three - day bur - - - i - al,

Jo - nah the pro - phet in the bel - ly of the whale cried out:

De - li - ver me from cor - rup - tion, O Je - sus, King and Lord of Hosts.

Refrain

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

The Theotokos: I am filled with divine joy, O Gabriel, as I hear your glad tidings; for you tell me of a joy that has no end. *Refrain*

The Angel: O Mother of God, divine joy is given to you; all creation praises you. Rejoice, O Bride of God; for you alone, O pure Virgin, were chosen to be the Mother of the Son of God. *Refrain*

The Theotokos: May the curse of Eve be brought low through me, and may her debt be paid back today. May the ancient debt be completely satisfied. *Refrain'*

The Angel: God promised Abraham, our forefather, that the Gentiles would be blessed through his seed, O pure Lady; today through you this promise is fulfilled.

The troparia of Ode 6 from the Canon of the Akathist may be chanted if desired, with the same refrain. Then:

Glo - ry to the Father, and to the Son, and to the Holy Spir - it;

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

You are the reason for all our joy; give us the wisdom to sing to you: Rejoice, bush that burns without being consumed; rejoice, bright cloud covering the faithful with its never-ending shadow. *The irmos may be sung as katavasia if desired.*

The irmos may be sung as katavasia if desired, followed by the 4rd part of the akathistos: the 1st kontakion (repeated), and the 10th Ikos to the 13th Kontakion, then the 1st Kontakion again.

Kontakion - Tone 8

O The - o - to - kos, val - iant de - fend - er, your serv - ants offer you hymns of victo - ry

in thanks - giv - ing, for you have de - liv - ered us. But since you have invincible power, free

us from all per - il, that we may exclaim to you: Re - joice, O Un - wed - ded Bride.

Ikos:

An archangel was sent from heaven to greet the Mother of God, and as he saw You assuming a body at the sound of His bodiless voice, O Lord, he stood rapt in amazement and cried to her in these words:

- Rejoice, O you through whom joy will shine forth;
- Rejoice, O you through whom the curse will disappear!
- Rejoice, O Restoration of the fallen Adam;
- Rejoice, O Redemption of the tears of Eve!
- Rejoice, O Peak above the reach of human thought;
- Rejoice, O Depth even beyond the sight of angels!
- Rejoice, for you have become a kingly throne;
- Rejoice, for you carry Him who carries all!
- Rejoice, O Star who manifests the Sun;
- Rejoice, O Womb of the Divine Incarnation!
- Rejoice, O you through whom creation is renewed;
- Rejoice, O you through whom the Creator becomes a Babe!
- Rejoice, O Unwedded Bride!

Ode 7

Irmos - Tone 4

The three youths cou - rageously walked about in the flam - ing fur - nace,