**SUNDAY, SEPTEMBER 8 Tone 3**

**12th Sunday after Pentecost/Nativity of Our Most Holy Lady the Theotokos and Ever-Virgin Mary/Sunday before the Elevation of the Cross**

***[Music for the Feast of the Nativity of the Theotokos from the Department of Liturgical Music and Translations can be downloaded at*** [***www.oca.org***](http://www.oca.org)***]***

**"Lord I Call..." Tone 3**

Lord, I call upon You, hear me.

Hear me, O Lord.

Lord, I call upon You, hear me.

Receive the voice of my prayer,

when I call upon You.

Hear me, O Lord.

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice.

Hear me, O Lord.

*v. (10) Bring my soul out of prison, that I may give thanks to Your name!*

**Tone 3**  *(for the Resurrection)*

By Your Cross, O Christ our Savior,

death's dominion has been shattered;

the devil's delusion destroyed.

The human race, being saved by faith,//

always offers You a song.

*v. (9) The righteous will surround me; for You will deal bountifully with me.*

All has been enlightened by Your Resurrection, O Lord.

Paradise has been opened again.

All creation, praising You,//

always offers You a song.

*v. (8) Out of the depths I cry to You, O Lord. Lord, hear my voice!*

I glorify the power of the Father and the Son.

I praise the authority of the Holy Spirit:

the undivided, uncreated Godhead,//

the consubstantial Trinity which reigns forever.

*v. (7) Let Your ears be attentive to the voice of my supplications!*

We bow down in worship before Your precious Cross, O Christ,

and we glorify and praise Your Resurrection,//

for by Your wounds we have all been healed.

*v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.*

**Tone 6** *(for the Nativity, by Patriarch Sergius) Idiomela*

Today God, Who rests upon the spiritual thrones,

has prepared for Himself a holy throne on earth.

He, Who in wisdom established the heavens,

has fashioned a living heaven in His love for mankind;

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

even His Mother.

O God of wonders and Hope of the hopeless,//

O Lord, glory to You!

*v. (5) For Your name's sake I have waited for You, O Lord, my soul has waited for Your word; my soul has hoped on the Lord.*

This is the day of the Lord!

Rejoice, O peoples,

for, behold, the bridal chamber of the Light, the book of the Word of Life, has come forth from the womb!

The gate that faces the East is born

and awaits the entry of the Great Priest.

She alone admits Christ into the world//

for the salvation of our souls.

*v. (4) From the morning watch until night, from the morning watch, let Israel hope on the Lord!*

Although by God's will other barren women

have brought forth famous offspring,

yet, of all those children Mary shines brightest, as is fitting to God.

For she herself was born wondrously of a barren mother,

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

in a manner surpassing nature, from a womb without seed.

She is the only gateway of the only-begotten Son of God,

Who passed through this gate yet kept it closed,

and, having ordered all things in His own wisdom, //

has wrought salvation for all mankind.

*v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.*

**Tone 6** *(for the Nativity, by Stephen of Jerusalem)*

Today the gates of barrenness are opened,

and the virgin gate of God comes forth.

Today grace begins to bear its first fruit,

revealing to the world the Mother of God.

Through her things on earth are joined with the heavens//

for the salvation of our souls.

*v. (2) Praise the Lord, all nations! Praise Him, all peoples!*

Today is the prelude of universal joy;

today breezes blow that herald salvation,

and the barrenness of our nature is dispelled;

for the barren woman is revealed as the mother

of her who remained a virgin

after giving birth to the Creator.

From her the One Who is God by nature

takes what is foreign to Him and makes it His own;

and works salvation through the flesh for those who have gone

astray.//

He is Christ, the Lover of mankind and the Redeemer of our souls.

*v. (1) For His mercy is abundant towards us; and the truth of the Lord endures forever.*

Today the barren Anna gives birth to the handmaid of God,

who was chosen from all generations

to become the abode of the King and Creator of all, Christ our God

in fulfillment of the divine plan.

Through her we earth-born have been fashioned anew//

and restored from corruption to life eternal.

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

*now and ever, and unto ages of ages. Amen.*

**Tone 6** *(for the Nativity, by Patriarch Sergius) Idiomela*

Today God, Who rests upon the spiritual thrones,

has prepared for Himself a holy throne on earth.

He, Who in wisdom established the heavens,

has fashioned a living heaven in His love for mankind;

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

even His Mother.

O God of wonders and Hope of the hopeless,//

O Lord, glory to You!

**Old Testament Readings**

 **Genesis 28:10-17**

 **Ezekiel 43:27-44:4**

 **Proverbs 9:1-11**

**12th Sunday after Pentecost/Nativity of Our Most Holy Lady the Theotokos and Ever-Virgin Mary/Sunday before the Elevation of the Cross**

**Litya**

**Tone 1** *(by Stephen of Jerusalem) Idiomela*

The first fruit of our salvation is accomplished today, O peoples,

for behold, the Mother and Virgin and vessel of God,

foreordained from ancient generations,

comes to be born from a barren woman.

A flower from Jesse and a rod from his root has budded;

let Adam, our forefather, be glad, and Eve rejoice and delight,

for behold, she who was formed from Adam’s rib

plainly calls her daughter and descendant blessed:

“My deliverance has been born,” says Eve;

“through her, I shall be freed from the bonds of Hades.”

Let David rejoice, striking his lyre, and let him bless God,

for behold, the Virgin comes forth from a barren rock//

for the salvation of our souls!

**Tone 2**

Come, all you friends of virginity,

and lovers of purity;

come, and welcome with love the boast of virginity!

She is the fountain of life that flows from the solid rock;

she is the bush that springs from the barren ground//

and burns with the immaterial fire that cleanses and enlightens our souls.

**Tone 2** *(by Anatolios)*

What is this sound of feasting we hear?

Joachim and Anna mystically celebrate, saying:

“Rejoice with us today, O Adam and Eve;

for if by your transgression you closed the gate of Paradise to those of old,

we have now been given a glorious fruit,//

Mary, the child of God, who opens its entrance to all!”

She who was foreordained Queen of all

and the habitation of God,

has come forth today from the barren womb of joyful Anna.

She is the divine sanctuary of the eternal Essence;

shameless Hades has been trampled down through her,

and Eve with all her race is established secure in life.

It is fitting and right that we should cry aloud to her://

“Blessed are you among women, and blessed is the Fruit of your womb!”

*Glory to the Father, and to the Son, and to the Holy Spirit;*

*now and ever, and unto ages of ages. Amen.*

**Tone 8** *(by Sergius of the Holy City)*

Let us strike our spiritual harp on this solemn day of our feast,

for today, from the seed of David,

the Mother of Life is born, dispelling the darkness.

She is the re-creation of Adam, and the recalling of Eve.

She is the source of incorruption and our release from corruption.

In her we are made divine and are given life.

Through her we have been deified and delivered from death.

So let us, the faithful, cry out to her with Gabriel:

“Rejoice, O full of grace, the Lord is with you,//

granting us His great mercy through you!”

**12th Sunday after Pentecost/Nativity of Our Most Holy Lady the Theotokos and Ever-Virgin Mary/Sunday before the Elevation of the Cross**

**Aposticha**

**Tone 3**  *(for the Resurrection)*

The sun was darkened by your Passion, O Christ,

but all creation was enlightened by the light of Your Resurrection.//

Accept our evening song, O Lover of mankind!

*v. The Lord is King; He is robed in majesty!*

Your life-bearing Resurrection, O Lord,

enlightened the whole universe, recalling Your creation.

Delivered from Adam's curse, we sing://

“Almighty Lord, glory to You!”

 *v. For He has established the world, so that it shall never be moved.*

You are the changeless God,

Who, suffering in the flesh, were changed.

Creation could not endure seeing You on the Cross.

It was filled with fear while praising Your patience.

By descending to hell and rising on the third day,//

You have granted to the world life and great mercy.

*v. Holiness befits Your house, O Lord, forevermore!*

You endured death, O Christ,

to deliver the human race from death.

You rose from the dead on the third day,

raising with yourself those who knew You as God//

and enlightening the world. Glory to You!

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

*now and ever, and unto ages of ages. Amen.*

**Tone 8** *(for the Nativity, by Sergius of the Holy City)*

Come, all you faithful, let us run to the Virgin!

For, behold, today she is born, who was foreordained before the womb, as

 the Mother of our God,

the treasure of virginity, the rod of Aaron that budded, springing

 from the root of Jesse,

the preaching of the Prophets, the offspring of the righteous Joachim and

Anna.

She is born and with her the world is renewed.

She comes from the womb and the Church is adorned in her majesty.

She is the holy temple, the vessel of the Godhead,

the virgin instrument and bridal chamber of the King,

in which has come to pass the strange mystery of the union of the natures

 that came together in Christ.//

As we worship Him, we praise the birth of the all-pure Virgin.

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***(at Great Vespers)***

**Tone 3** **Troparion**  *(Resurrection)*

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

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

*now and ever, and unto ages of ages. Amen.*

**Tone 4** **Troparion** *(Nativity of the Theotokos)*

Your nativity, O Virgin,

has proclaimed joy to the whole universe!

The Sun of righteousness, Christ our God,

has shone from you, O Theotokos.

By annulling the curse,

He bestowed a blessing.//

By destroying death, He has granted us eternal life.

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***(at Vigil)***

**Tone 4** **Troparion** *(Nativity of the Theotokos)*

Your nativity, O Virgin,

has proclaimed joy to the whole universe!

The Sun of righteousness, Christ our God,

has shone from you, O Theotokos.

By annulling the curse,

He bestowed a blessing.//

By destroying death, He has granted us eternal life.

 *(thrice)*

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***(at the Divine Liturgy)***

**Tone 3** **Troparion**  *(Resurrection)*

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

**Tone 4** **Troparion** *(Nativity of the Theotokos)*

Your nativity, O Virgin,

has proclaimed joy to the whole universe!

The Sun of righteousness, Christ our God,

has shone from you, O Theotokos.

By annulling the curse,

He bestowed a blessing.//

By destroying death, He has granted us eternal life.

**Tone 3** **Kontakion**  *(Resurrection)*

On this day You rose from the tomb, O Merciful One,

leading us from the gates of death.

On this day Adam exults as Eve rejoices;

with the Prophets and Patriarchs//

they unceasingly praise the divine majesty of Your power.

**Tone 4** **Kontakion** *(Nativity of the Theotokos)*

By your nativity, most pure Virgin,

Joachim and Anna are freed from barrenness,

Adam and Eve -- from the corruption of death.

And we, your people, freed from the guilt of sin, celebrate and

sing to you://

“The barren woman gives birth to the Theotokos, the nourisher of

our Life.”

**Tone 6** **Prokeimenon**

O Lord, save Your people, and bless Your inheritance! *(Ps 27/28:9))*

*v: To You, O Lord, will I call. O my God, be not silent to me! (Ps 27/28:1)*

**Tone 3** **Prokeimenon** *(Song of the Theotokos)*

My soul magnifies the Lord, and my spirit rejoices in God my Savior.

*(Lk 1:46-47)*

**Epistle**

 Galatians 6:11-18 *(Sunday before the Elevation)\**

 1 Corinthians 15:1-11\*

 Philippians 2:5-11 *(Nativity of the Theotokos)*

**Tone 1**

Alleluia, Alleluia, Alleluia!

*v. I have exalted one chosen out of My people. (Ps 88/89:20)*

*v: For My hand shall defend him and My arm shall strengthen him.*

*(Ps 88/89:22)*

**Tone 8**

*v: Hear, O daughter, and see, and incline your ear! (Ps 44/45:10)*

**Gospel**

 John 3:13-17 *(Sunday before the Elevation)\**

Matthew 19:16-26\*

Luke 10:38-42; 11:27-28 *(Nativity of the Theotokos)*

***(Instead of “It is truly meet …,” we sing:)***

 **Tone 8**

Magnify, O my soul, the most glorious birth of the Mother of God!

Virginity is foreign to mothers;

childbearing is strange for virgins.

But in you, O Theotokos, both were accomplished./

Therefore all we nations of the earth unceasingly magnify you.

 **Communion Hymns**

Praise the Lord from the heavens! Praise Him in the highest! *(Ps 148:1)*

I will receive the cup of salvation and call on the name of the Lord.

*(Ps* *115/116:13)*

Alleluia, Alleluia, Alleluia!

 *\* The readings for the Sunday before the Elevation and Sunday are read as one*.

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In addition to the texts for the feast of the Nativity of the Theotokos which have been provided by the Department of Liturgical Music of the Orthodox Church in America, liturgical texts for the Sunday Resurrection represent modified versions of translations provided by Holy Myrrhbearers Monastery, Otego, New York and St. Tikhon’s Monastery, South Canaan, Pa. The Department of Liturgical Music and Translations of the Orthodox Church in America expresses its gratitude to Holy Myrrhbearers Monastery and St. Tikhon’s Monastery and to those translators whose work has been consulted at times in the course of reviewing and modifying these texts to their present form: Metropolitan Kallistos (Ware), Archimandrite Ephrem (Lash), Archimandrite Juvenaly, Father Benedict Churchill, Isaac Lambertson, St. Vladimir’s Seminary, and Holy Transfiguration Monastery, among others.