**SEPTEMBER 8**

**The Nativity of our Most Holy Lady Theotokos and Ever-Virgin Mary**

**"Lord I Call..." Tone 6[[1]](#footnote-1)**

Lord, I call upon Thee, hear me!

Hear me, O Lord!

Lord, I call upon Thee, hear me!

Receive the voice of my prayer,

when I call upon Thee!//

Hear me, O Lord!

Let my prayer arise

in Thy sight as incense,

and let the lifting up of my hands

be an evening sacrifice!//

Hear me, O Lord!

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

**Tone 6** *Idiomela (by Patriarch Sergius)*

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 Thee!

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

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. (6) *If Thou, O Lord, shouldst mark iniquities, Lord, who could stand? But there is forgiveness with Thee.*

Although by God’s will other barren women

have brought forth famous offspring,

yet, of all those children Mary shines most brightly, 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. (5) *For Thy Name’s sake I wait for Thee, O Lord. My soul has waited for Thy word; my soul has hoped on the Lord.*

(Repeat: “Although by God’s will…”)

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

**Tone 6** *Idiomela (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. (3) *For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.*

(Repeat: “Today the gates of barrenness…”)

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

Today is the prelude of universal joy;

today the winds 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 man and the Redeemer of our souls.

V. (1) *For His mercy is confirmed on us, and the truth of the Lord endures forever.*

Today 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** *(by Patriarch Sergius)*

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 Thee!

**Old Testament Readings**

**Genesis 28:10-17**

**Ezekiel 43:2-44:4**

**Proverbs 9:1-11**

**Litya**

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

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; let Eve rejoice and delight,

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

plainly declares 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 you lovers of purity,

come, and welcome with love the boast of virgins!

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 Anatolius)*

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 meet and right that we should cry aloud to her://

“Blessed art thou among women, and blessed is the Fruit of thy 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 Patriarch Sergius)*

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 restoration of Adam, and the recalling of Eve.

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

Through her we have been made Godlike and delivered from death.

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

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

granting us His great mercy through thee!”

**Aposticha**

**Tone 4** *Idiomela (by Patriarch Germanus)*

The joy of all the world has dawned for us from the righteous ones:

the all-praised Virgin who springs from Joachim and Anna.

Through the abundance of goodness she becomes the living temple of God,

and she alone is acknowledged as truly the Theotokos.

Through her prayers, O Christ God,//

send peace to the world and to our souls great mercy!

V. *Hearken, O daughter, and see, and incline thine ear! (Ps. 44:9a)*

As foretold by the Angel’s prophecy,

thou hast come forth today, O Virgin,

the most sacred fruit of righteous Joachim and Anna.

Thou art the heaven and throne of God, the vessel of purity,

heralding joy to all the world, thou that bringest us our life;

thou dost destroy the curse and givest blessing in its stead.

Wherefore on this feast of thy birth, O Maiden called by God,//

entreat peace for the world and for our souls great mercy!

V. *Even the rich among the people shall pray before thy face. (Ps. 44:11b)*

Let the barren and childless Anna today clap her hands with gladness!

Let those on earth be decked in splendor;

let rulers leap for joy;

let priests be glad in blessing; let the whole world keep the feast!

For behold, the Queen and immaculate bride of the Father

has sprung forth from the root of Jesse.

No longer will women bear children in sorrow,

for joy has blossomed forth,

and the Life of mankind now dwells in the world.

No longer are the offerings of Joachim turned away,

for the lamentation of Anna has been changed to joy.

She cries: “Rejoice with me, all you chosen of Israel,

for behold, the Lord has given me the living palace of His divine glory

for our common gladness and joy//

and for the salvation of our souls!”

*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 Patriarch Sergius)*

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 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.//

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

**Tone 4** **Troparion**

Thy nativity, O Virgin,

has proclaimed joy to the whole universe!

The Sun of righteousness, Christ our God,

has shone from thee, O Theotokos.

By annulling the curse,

He bestowed a blessing.//

By destroying death, He has granted us eternal life.

*(sung once at Great Vespers, thrice at Vigil)*

***(at Matins)***

**"God is the Lord…" Tone 4**

**Tone 4** **Troparion**

Thy nativity, O Virgin,

has proclaimed joy to the whole universe!

The Sun of righteousness, Christ our God,

has shone from thee, O Theotokos.

By annulling the curse,

He bestowed a blessing.//

By destroying death, He has granted us eternal life. *(thrice)*

**The Polyeleion**

**Magnification**

We magnify thee,

O Most-Holy Virgin

and we honor thy holy parents

and praise thine all-glorious nativity.

V. *O Lord, remember David and all his meekness. (Ps. 131:1)*

V. *Arise, O Lord, into Thy rest; Thou and the Ark of Thy Holiness.* *(Ps. 131:8)*

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

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

**Tone 4 Prokeimenon**

I will remember thy name / from generation to generation. *(Ps. 44:16)*

V. *My heart overflowed with a good word. (Ps. 44:1a)*

Let everything that breathes praise the Lord!

V. *Praise God in His sanctuary! Praise Him in His mighty firmament! (Ps. 150:1)*

**Gospel**

(4) Luke 1:39-49, 56

*“Having beheld the Resurrection of Christ…” is not sung, but immediately Psalm 50.*

**Tone 2 Post-Gospel Stichera**

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

Through the prayers of the Theotokos,

O merciful One,//

blot out the multitude of my transgressions.

Now and ever, and unto ages of ages. Amen.

Through the prayers of the Theotokos,

O merciful One,//

blot out the multitude of my transgressions.

**Tone 6**

Have mercy on me, O God,

according to Thy great mercy,

and according to the multitude of Thy tender mercies//

blot out my transgression.

**Tone 6**

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.

**Tone 2 1st Canon, Ode 1 – Heirmos** *(by St. John of Damascus)*

Come, O peoples, let us sing a song to Christ our God

Who parted the sea and through it led His people,

whom He had brought out of bondage in Egypt;//

for He has been glorified!

**Tone 8 Katavasia, Ode 1** *(from the Canon of the Elevation of the Cross,*

*by Cosmas the monk)*

Moses traced out a cross,

as with his staff he divided the Red Sea in two,

so that Israel could go across on foot;

and then striking it again crosswise,

and uniting it over Pharoah and his chariots,

he inscribed the Invincible Weapon.//

Therefore let us sing to Christ our God, for He has been glorified.

**Tone 2 1st Canon, Ode 3 – Heirmos**

Establish us in Thyself, O Lord;

Thou Who on the Tree didst put sin to death,

and implant the fear of Thee in the hearts//

of us who sing praises to Thee.

**Tone 8 Katavasia, Ode 3**

The rod of Aaron is an image of this mystery,

for when it budded it revealed who should be the priest;

and for the Church, which before was barren,

the Tree of the Cross has blossomed forth//

for her strength and firm foundation.

*The Little Litany, then the Kathisma Hymns (not presented here).*

**Tone 2 1st Canon, Ode 4 – Heirmos**

I have heard, O Lord, the report of Thy dispensation,

and I have glorified Thee,//

the only Lover of mankind.

**Tone 8 Katavasia, Ode 4**

I have heard the mystery of Thy dispensation, O Lord,

I have meditated on Thy works//

and have glorified Thy Godhead.

**Tone 2 1st Canon, Ode 5 – Heirmos**

Thou hast dispelled the mist of dark sayings obscurely worded,

and hast illumined the hearts of the faithful

by the fulfillment of the truth through the Maiden of God;//

guide us also by Thy light, O Christ!

**Tone 8 Katavasia, Ode 5**

O thrice-blessed Tree, on which Christ the King and Lord was stretched!

Through thee the one who deceived us through a tree has fallen,

caught by the bait of God, Who was nailed to thee in the flesh,//

and Who grants peace to our souls.

**Tone 2 1st Canon, Ode 6 – Heirmos**

From within the belly of the whale Jonah cried to the Lord:

“Lead me up, I pray Thee, from the depths of hell,

that with a voice of praise

and in the Spirit of truth//

I may sacrifice to Thee as my Deliverer!”

**Tone 8 Katavasia, Ode 6**

In the belly of the sea monster, Jonah stretched out his hands in the form of a cross,

plainly prefiguring the saving Passion.

When he emerged from there on the third day,

he prefigured the transcendent Resurrection of Christ our God,

Who was nailed to the Cross in the flesh//

and by His rising on the third day enlightened the world.

*The Little Litany, then the Kontakion:*

**Tone 4** **Kontakion**

By thy nativity, O most pure Virgin,

Joachim and Anna are freed from barrenness,

Adam and Eve — from the corruption of death.

And we, thy people, freed from the guilt of sin, celebrate and sing to thee://

“The barren woman gives birth to the Theotokos, the nourisher of our Life.”

**Tone 2 1st Canon, Ode 7 – Heirmos**

The bush on the mountain unconsumed by fire

and the Chaldean furnace that shed dew

plainly prefigured thee, the Bride of God,

for thou didst receive, without being consumed,

the divine and immaterial Fire in a material womb.

Therefore, we cry to Him Who was born of thee://

“Blessed art Thou, the God of our Fathers!”

**Tone 8 Katavasia, Ode 7**

The senseless decree of the impious tyrant,

spewing threats and blasphemy hateful to God,

brought the people to confusion.

Yet the three Children could not be frightened

either by the brutal fury or the roaring fire,

but in the wind, moist with dew, that blew against it,

they stood together, and they sang:

“O praised above all, blessed art Thou,//

our God, and the God of our Fathers!”

**Tone 2 1st Canon, Ode 8 – Heirmos**

In the furnace of the Children,

once Thou didst prefigure Thine own Mother, O Lord;

and this type delivered them from the fire

as they walked in the midst of it unconsumed.

To her do we sing praises

as Thou hast manifested her today to the ends of the earth,//

and we exalt her above all forever.

**Tone 8 Katavasia, Ode 8**

O Children, equal in number to the Trinity,

bless God the Father, the Creator;

praise the Word, Who descended and changed the fire to dew,

and exalt above all, to all ages,//

the All-Holy Spirit, Who gives life to all!

*We praise, bless, and worship the Lord, singing and exalting Him throughout all ages.*

**Tone 2 1st Canon, Ode 9 – Heirmos**

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

From thy virgin womb thou ineffably gavest a body

to the Light that was before the sun,

even God Who has shone forth upon us,

and in the body came to dwell among us.//

Blessed and all-pure Theotokos, we magnify thee!

**Tone 8 Katavasia, Ode 9**

Thou art a mystical Paradise, O Theotokos,

who, though untilled, hast brought forth Christ;

through Him the life-bearing wood of the Cross was planted on earth.

Now at its Exaltation,

as we bow in worship before it, we magnify thee.

**2nd** **Exapostilarion Tone 2**

Be renewed, O Adam, and be magnified, O Eve,

you prophets dance with the apostles and the righteous;

let there be common joy in the world among angels and mankind.//

For the Theotokos is born today of righteous Joachim and Anna.

**The Praises Tone 1**

Let everything that breathes praise the Lord!

Praise the Lord from the heavens!

Praise Him in the highest!//

To Thee, O God, is due a song!

Praise Him, all you Angels of His!

Praise Him, all His hosts!//

To Thee, O God, is due a song!

V. *Praise Him for His mighty deeds; praise Him according to His exceeding greatness! (Ps. 150:2)*

**Tone 1** *(Oh, the Marvelous Wonder)*

Oh, the marvelous wonder!

The source of Life is born of a barren woman,

and grace gloriously begins to bear its fruit.

Rejoice, Joachim, who have become the father of the Theotokos!

There is no other like thee among earthborn fathers, O man inspired by God;

for the Maiden in whom God would come to dwell,

the Tabernacle of God, the all-holy Mountain,//

has been given to us through thee.

V. *Praise Him with trumpet sound; praise Him with lute and harp! (Ps. 150:3)*

(Repeat: “Oh, the marvelous wonder!…”)

V. *Praise Him with timbrel and dance; praise Him with strings and pipe! (Ps. 150:4)*

Oh, the marvelous wonder!

The fruit of a barren woman

has shone forth at the behest of the Almighty Maker of all

and mightily destroyed the barrenness of this world, which was fruitless in good things.

You mothers, dance with the mother of the Theotokos and cry:

“Rejoice, O Full of Grace, the Lord is with thee,//

He Who grants the world through thee His great mercy!”

V. *Praise Him with sounding cymbals; praise Him with loud clashing cymbals! Let everything that breathes praise the Lord! (Ps. 150:5)*

A living pillar of chastity

and bright vessel shining with grace,

glorious Anna has given birth to the true stronghold of virginity,

the divine flower, who manifestly bestows the beauty of virginity

on all virgins and women who desire that grace,//

and grants to all the faithful 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 6**

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.

*The Great Doxology*

**Tone 4** **Troparion**

Thy nativity, O Virgin,

has proclaimed joy to the whole universe!

The Sun of righteousness, Christ our God,

has shone from thee, O Theotokos.

By annulling the curse,

He bestowed a blessing.//

By destroying death, He has granted us eternal life.

*Then the Augmented Litany, the Litany of Fervent Supplication, the Prayer of Inclination, and the Great Dismissal.*

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

**Tone 4** **Troparion**

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has proclaimed joy to the whole universe!

The Sun of righteousness, Christ our God,

has shone from thee, O Theotokos.

By annulling the curse,

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By destroying death, He has granted us eternal life.

**Tone 4** **Kontakion**

By thy nativity, O most pure Virgin,

Joachim and Anna are freed from barrenness,

Adam and Eve — from the corruption of death.

And we, thy people, freed from the guilt of sin, celebrate and sing to thee://

“The barren woman gives birth to the Theotokos, the nourisher of our Life.”

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

My soul doth magnify the Lord, / and my spirit hath rejoiced in God my Savior. *(Lk. 1:46-47)*

V. *For He hath regarded the low estate of His handmaiden, for behold, all generations will call me blessed. (Lk. 1:48)*

**Epistle**

(240) Philippians 2:5-11

**Tone 8**

Alleluia, Alleluia, Alleluia!

V. *Hearken, O daughter, and see, and incline thine ear! (Ps. 44:9a)*

V. *Even the rich among the people shall pray before thy face. (Ps. 44:11b)*

**Gospel**

(54) Luke 10:38-42; 11:27-28

***(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 thee, O Theotokos, both were accomplished.//

For this all the earthly nations unceasingly magnify thee.

**Communion Hymn**

I will receive the cup of salvation and call on the Name of the Lord. *(Ps.* *115:4)*

Alleluia, Alleluia, Alleluia!

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1. 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](file:///C:\Users\Phillip\Documents\5.%20OCA%20Chancery\1.%20Department%20of%20Liturgical%20Music\New%20Packets%20beginning%2002-2020\2020-03%20Services\www.oca.org). [↑](#footnote-ref-1)