

"Lord I Call..." – Tone 3

Reader: In the Third Tone, Lord, I call upon You, hear me!

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.

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 u-pon You. Hear me, O Lord! Let my prayer a-rise

in Your sight as in - cense, and let the lifting up of my hands

be an evening sac - ri - fice. Hear me, O Lord!

Reader: (Reads text from service book)

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 race of men, being saved by faith, //
always offers You a song.

By Your Cross, O Christ our Sa - viour, death's dominion has been shat - tered;
the devil's de - lu - sion de - stroyed! The race of men being saved by faith,
al - ways of - fers 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.

All has been enlightened by Your Resur - rec - tion, O Lord! Paradise has been
o - pened a - gain. All creation, praising You, always of - fers 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.

I glorify the power of the Fa - ther and the Son! I praise the authority of
the Holy Spi - rit! The undivided, uncreated God - head,
the consubstantial Trinity which reigns for - e - ver!

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.

We bow down in worship before Your Precious Cross, O Christ,
and we glorify and praise Your Resur - rec - tion

for by Your wounds we have all been healed.

v. (6) *In the Sixth Tone, 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!

Soprano
Alto

Tenor
Bass

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

ev - en His Moth - er. O God of wonders and Hope of the
hope - less, // O Lord, glo - ry 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.

Soprano
Alto
Tenor
Bass
This is the day of the Lord! Re-joyce, O peo - ples,

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

in - to the world // for the sal - va - tion 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.

Soprano
Alto

Tenor
Bass

Although by God's will other barren women have brought forth

fa-mous offspring, yet, of all those children Mary shines brightest,

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 - begotten Son of God, Who passed through

this gate yet kept it closed, and, having ordered all things in His own

wis - dom, // has wrought salvation for all man - kind.

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.

Soprano
Alto

Tenor
Bass

Today the gates of barrenness are o - pened, and the virgin gate
of God comes forth. Today grace begins to bear its first fruit,
revealing 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.

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.

Soprano
Alto

Tenor
Bass

Today is the prelude of uni - ver - sal joy; today breezes blow

that herald sal - va - tion, and the barrenness of our na - ture is dis - pelled;

for the barren woman is revealed as the moth - er of her who remained

a vir - gin after giving birth to the Cre - a - tor. From her the

One Who is God by na - ture takes what is foreign to Him and makes

it His own; and works salvation through the flesh for those who

have gone a - stray. // He is Christ, the Lover of mankind and the

Re-deem - er 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.

Soprano
Alto
Tenor
Bass

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

who was chosen from all gener - a - tions to become the abode of

the King and Creator of all, Christ our God in fulfillment of the

di - vine plan. Through her we earth-born have been fash - ioned a - new //

and restored from corruption to life e - ter - nal.

*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!

Soprano
Alto

Tenor
Bass

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

ev - en His Moth - er. O God of wonders and Hope of the

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

Priest: Wisdom! Let us attend!

Choir: *O Gladsome Light ... (p. 16)*

Kontakion of the Day, Three Readings

Prokeimenon of the Day, three readings

Priest: Wisdom!

Reader: The reading from the First Book of Moses called Genesis. (*Genesis 28:10-17*)

Priest: Let us attend!

Reader: Jacob went out from the well of the oath and journeyed towards Harran. And he lighted on a place and slept there, for the sun had set. And he took one of the stones of the place and put it at his head; and he slept in that place, and he dreamed. And behold, a ladder set up on the earth, whose head reached to heaven; and the Angels of God were going up and going down upon it. But the Lord stood above it and said: I am the God of Abraham your father, and the God of Isaac, do not be afraid. The land on which you are sleeping I shall give to you and to your seed. And your seed shall be like the sand of the earth, and it shall be spread abroad to the Sea and Liva and west and east and north and south, and in you and in your seed all the tribes of the earth shall be blessed. And behold, I am with you, guarding you on every road on which you may journey; and I shall bring you back again to this land, because I shall never abandon you until I have done all that I have said to you. And Jacob arose from his sleep and said: The Lord is in this place, but I did not know it. And he was afraid, and said: How fearful is this place. This is none other than the house of God, this is the gate of heaven.

Priest: Wisdom!

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

Priest: Let us attend!

Reader: It shall be from the eighth day and upwards, the Priests shall make your holocausts upon the altar, and those for your salvation; and I shall accept you, says the Lord. And he turned me back by the way of the outer gate of the Holy Place, which looks towards the east, 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, because the Lord, the God of Israel, will enter through it, and it shall be shut. Therefore this prince shall sit in it to eat bread. By the way of the Elam of the gate he shall enter, and by that way he shall go out. And he brought me by the way of the gate towards the North, opposite the House; and I saw, and behold the whole house of the Lord was full of glory.

Priest: Wisdom!

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

Priest: Let us attend!

Reader: Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table. She sent out her servants, to invite with a loud proclamation upon the mixing bowl: Whoever is foolish, let him turn to me. And to those who lack wisdom she said: Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, and you shall live; and seek understanding that you may have life, and set aright your understanding with knowledge. One who corrects the wicked shall gain dishonor for himself. One who rebukes the impious shall get blame for himself; for to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke

a wise man and he shall love you. Give instruction to a wise man and he shall be wiser; teach a righteous man and he shall increase learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you shall live for a long time, and years shall be added to your life.

Then, the Augmented Litany (p. 18)

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!

The sun was darkened by Your Pas - sion, O Christ, but all creation was
enlightened by the light of Your Resur - rec - tion! Accept our evening
song, O Lov - ver of Man.

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!"

Your life-bearing resur - rec - tion, O Lord, enlightened the whole u - ni - verse,

recalling Your cre - a - tion. Delivered from Adam's curse, we sing:

O Almighty Lord, glo - ry 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 Hades and rising on the third day, //
 You have granted to the world life and great mercy.

You are the change - less 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 pa - tience! By descending to Hades and rising on the

third day, You have granted to the world life and great mer - cy.

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

You endured death, O Christ,
 to deliver the race of man 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!

You endured death, O Christ, to deliver the race of man from death.

You rose from the dead on the third day, raising with Yourself those

who knew You as God and enlightening the world, glo - ry 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.

Soprano
Alto

Tenor
Bass

Come, all you faithful, let us run to the Vir - gin! For, be -

Detailed description: This system contains the first two lines of music. The Soprano and Alto parts are written on a single staff with a treble clef and a key signature of one flat. The Tenor and Bass parts are written on a single staff with a bass clef and the same key signature. The lyrics are: "Come, all you faithful, let us run to the Vir - gin! For, be -".

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

Detailed description: This system contains the second and third lines of music. The lyrics are: "hold, today she is born, who was foreordained before the womb, as the".

Moth - er of our God, the treasure of virginity, the rod of Aaron that

Detailed description: This system contains the fourth and fifth lines of music. The lyrics are: "Moth - er of our God, the treasure of virginity, the rod of Aaron that".

budded, springing from the root — of Jes - se, the preaching of

Detailed description: This system contains the sixth and seventh lines of music. The lyrics are: "budded, springing from the root — of Jes - se, the preaching of".

the Prophets, the offspring of the righteous Joachim and An - na.

Detailed description: This system contains the eighth and ninth lines of music. The lyrics are: "the Prophets, the offspring of the righteous Joachim and An - na."

She is born, and with her the world is re-newed. She comes from the

Detailed description: This system contains the tenth and eleventh lines of music. The lyrics are: "She is born, and with her the world is re-newed. She comes from the".

womb, and the Church is a-dorned in her maj - es - ty. She is the

holy temple, the vessel of the God - head, the virgin instrument and

brid - al cham - ber of the King, in which has come to pass the

strange mystery of the union of the natures that came — to - geth - er in

Christ. // As we worship Him, we praise the birth of the all-pure Vir - gin.

Then, St. Symeon's Prayer (p. 25)

(at Great Vespers)

Tone 3

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 3)

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.

Let the hea - vens re - jice! — 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 grant - ed to the world great — mer - cy!

*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)

(Troparion for the Nativity – Tone 4)

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.

Soprano
Alto

Tenor
Bass

Your nativity, O Vir - gin, has proclaimed joy to
 the whole u - ni - verse! The Sun of righteousness, Christ
 our God, has shone from you, O Theo - to - kos
 By an - nul - ling the curse, He bestowed a bless - ing.
 By destroying death, He has granted us e - ter - nal life.

Then, the dismissal (p. 26)

(at the Divine Liturgy)

Tone 3

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 3)

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.

Let the hea - vens re - joice! — 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 grant - ed to the world great — mer - cy!

Tone 4

Troparion

(Nativity of the Theotokos)

(Troparion for the Nativity – Tone 4)

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.

Soprano
Alto

Tenor
Bass

Your nativity, O Vir - gin, has proclaimed joy to
 the whole u - ni - verse! The Sun of righteousness, Christ
 our God, has shone from you, O Theo - to - kos
 By an - nul - ling the curse, He bestowed a bless - ing.
 By destroying death, He has granted us e - ter - nal life.

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

Tone 4

Kontakion

(Nativity of the Theotokos)

(Kontakion for the Nativity – Tone 4)

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.”

Soprano
Alto

Tenor
Bass

By your nativity, most pure Vir - gin, Joachim and
 Anna are freed from bar - ren - ness, Adam and Eve — from the
 cor - rup - tion 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 Nour - ish - er of our Life."

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

Tone 3

Kontakion

(Resurrection)

(Resurrectional Kontakion – Tone 3)

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.

On this day, You rose from the tomb, O Mer - ci - ful One, leading us from the
gates of death. On this day Adam exults as Eve re - joic - es;
With the prophets and pa - tri - archs they un - ceas - ing - ly praise
the di - vine ma - jes - ty of Your po - wer!

(then, p. 83)

Tone 6

Prokeimenon

Prokeimenon, Tone 6

Reader: The Prokeimenon, in the 6th Tone: O Lord, save Your people, and bless Your inheritance!

Choir: O Lord, save Your people, and bless Your inheritance, your inheritance!

O Lord, save Your people and bless Your in-he-ri-tance, Your in-he - ri - tance.

Reader: To You, O Lord, will I call. O my God, be not silent to me!

Choir: O Lord, save Your people, and bless Your inheritance, your inheritance!

O Lord, save Your people and bless Your in-he-ri-tance, Your in-he-ri-tance.

Tone 3

Prokeimenon

(Song of the Theotokos)

Reader: In the Third Tone, the Song of the Theotokos, My soul magnifies the Lord, and my spirit rejoices in God my Savior.

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

My soul mag - ni-fies the Lord and my spi-rit re-joic - es in God my Sav - iour.

Deacon: Wisdom!

Epistle: (215) – Galatians 6:11-18 (*Sunday before the Elevation*), (158) – 1 Corinthians 15:1-11, (240) – Philippians 2:5-11 (*Nativity of the Theotokos*)

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Galatians.

Deacon: Let us attend!

Reader: Brothers and sisters, see with what large letters I write to you with my own hand! Those who desire to make a good showing in the flesh are trying to compel you to be circumcised, only so that they may not be persecuted for the cross of Christ. Even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised so that they may boast in your flesh. As for me, I shall find glory in nothing, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. In Christ Jesus, circumcision and uncircumcision mean nothing; only a new creation matters. To those who live by this rule, may there be peace and mercy upon them, and on the Israel of God. From now on, let no one cause me any trouble, for I bear the marks of the Lord Jesus branded on my body.

May the grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Brothers and sisters, I declare to you, the Good News which I preached to you, which also you accepted, in which you also stand. And you are saved by it, that is if you hold firmly to the word which I preached to you. Otherwise, you believed in vain. For I delivered to you, first of all, what I also received: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Kephaz, then to the Twelve. After that, he appeared to over five hundred brethren at once, most of whom remain alive until now, but some have also fallen asleep.

Then he appeared to James, then to all the apostles, and last of all, as to the child born at the wrong time, he appeared to me also. Indeed, I am the least of the apostles, unworthy to be called an apostle, because I persecuted the Church of God. But by the grace of God, I am what I am. His grace which was bestowed on me was not in vain, but I worked more than all of them – yet not I, but the grace of God which was with me. It does not matter whether is it I or they: this is what we preach, and so you believed.

Brothers and sisters, let the following be in your mind, which was also in the mind of Christ Jesus. He who existed in the form of God did not consider equality with God as something to be taken by force. Instead, he emptied himself, taking the form of a bondservant, being made in the likeness of men. And being found in human form, he humbled himself, becoming obedient to the point of death, even death on the cross! Therefore, God highly exalted him, and gave him the Name which is above every name; so that at the Name of Jesus every knee should bow in heaven, on earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Priest: † Peace be to you!

Alleluia: Tone 1

*Reader: **And to Your spirit.*** In the 1st Tone: Alleluia! I have exalted one chosen out of My people.

Choir: Alleluia! Alleluia! Alleluia!

Reader: For My hand shall defend him and My arm shall strengthen him.

Choir: Alleluia! Alleluia! Alleluia!

Reader: In the 8th Tone, Hear, O daughter, and see, and incline your ear!

Choir: Alleluia! Alleluia! Alleluia!

Gospel: (9) – John 3:13-17 (*Sunday before the Elevation*), (79) – Matthew 19:16-26, (54) – Luke 10:38-42; 11:27-28 (*Nativity of the Theotokos*)

Priest: The reading from the Holy Gospel according to St. **John the Theologian.**

Choir: Glory to You O Lord, Glory to You.

Priest: The Lord said, no one has ascended into heaven, except for the one who came down out of heaven, the Son of Man who is in heaven.

And as Moses lifted up the serpent in the wilderness, likewise, the Son of Man must be lifted up, so that everyone believing in him should not perish but have eternal life. Indeed, God so loved the world that he gave his uniquely-begotten Son, so that everyone who believes in him should not perish but have eternal life. Certainly, God did not send his Son into the world to judge the world, but so that the world should be saved through him.

At that time, a man came to him and asked, “Good teacher, what good thing shall I do in order to have eternal life?”

Jesus said to him, “Why do you call me good? No one is good but one, that is, God. But if you want to enter into life, keep the commandments.”

The man asked him, “Which ones?”

Jesus replied, “‘You shall not murder.’ ‘You shall not commit adultery.’ ‘You shall not steal.’ ‘You shall not bear false witness.’ ‘Honor your father and mother;’ and, ‘You shall love your neighbor as yourself.’”

The young man then said to him, “All these things I have observed from my youth! What do I still lack?”

Jesus replied, “If you want to be perfect, go, sell what you have, give it to the poor, and you will have a treasure in heaven. Then come, and follow me!” But when the young man heard these words, he went away sad because he was a person with great possessions. Jesus said to his disciples, “Amen I say to you: it will be hard for someone who is rich to enter into the Kingdom of Heaven! Indeed, I tell you that it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God.”

When his disciples heard this, they were extremely astonished and said, “Who then can be saved?”

Gazing at them, Jesus answered, “By human resources, this is impossible, but with God all things are possible!”

At that time, Jesus entered into a village, and a certain woman named Martha received him into her house. She had a sister called Mary who also sat at Jesus’ feet and listened to his word. However, Martha was distracted with much serving. She came up to Jesus, and said, “Lord, do you not care that my sister has left me to serve alone? Ask her to help me!”

But Jesus answered, “Martha, Martha, you are anxious and troubled about many things! Yet one thing is needed, and Mary has chosen the good part, which will not be taken away from her.”

As Jesus was saying these things, a woman called out from the crowd and said to him, “Blessed is the womb that bore you, and the breasts which nursed you!”

But Jesus said, “Yes, and more than that, blessed are those who hear the word of God and keep it.”

Choir: Glory to You O Lord, Glory to You.

Sermon

(then p. 89)

(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.

Soprano
Alto

Mag - ni - fy, — O my — soul, the most glo - rious birth of the

Tenor
Bass

Heirmos

Moth - er of God! Vir - ginity is for - eign to moth - ers;

child - bearing is strange for vir - gins. But in you, O Theotokos, both

were ac - com - plished. // There - fore all we nations of the earth

un - ceas - ing - ly mag - ni - fy you.

Communion Hymns

Praise the Lord from the heavens! Praise Him in the highest! I will receive the cup of salvation and call on the name of the Lord. Alleluia, Alleluia, Alleluia!

Praise the Lord from the heav - ens! Praise Him in the high - est!

The verse below may be sung as a refrain to verses of Psalm 115 (116:10-19)

Soprano
Alto

I will re - ceive the cup of sal - va - tion, and

Tenor
Bass

call on the name of the Lord.

Verses:

1. I believed, even when I spoke: "I am greatly afflicted";
2. I said in my alarm, "All mankind are liars."
3. What shall I render to the LORD for all his benefits to me?
4. I will pay my vows to the LORD in the presence of all his people.
5. Precious in the sight of the LORD is the death of his saints.
6. LORD, I am your servant; I am your servant, the son of your maidservant.
7. I will offer to you the sacrifice of thanksgiving and call on the name of the LORD.
8. I will pay my vows to the LORD in the presence of all his people, in the courts of the house of the LORD, in your midst, O Jerusalem.

When the priest comes through the Holy Doors:

Al - le - - lu - ia, al - le - - lu - ia,

al - le - lu - ia.

The image shows a musical score for the phrase "al - le - lu - ia." It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. Both staves are in the key of D major, indicated by a sharp sign on the F line. The treble staff begins with a treble clef and a sharp sign. The melody is written in a simple, homophonic style. The lyrics "al - le - lu - ia." are written below the treble staff, with hyphens under each syllable. The bass staff begins with a bass clef and a sharp sign. The accompaniment is written in a simple, homophonic style. The piece ends with a double bar line and repeat dots.