

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 has 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.

Sunday September 8, 2019

Third Hour

(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.

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

(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.

(continue with 3rd hour at “Now and ever ...”)

(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.”

Sixth Hour:

(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.

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

(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.

(continue with 6th hour at “Now and ever ...”)

(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.

Prokeimenon, Tone 6

Priest: Let us attend! † Peace be unto all!

Reader: And with your spirit!

Priest: Wisdom!

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!

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!

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.

Deacon: Wisdom!

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!

Great Vespers –	Divine Liturgy –
	Introit: Wisdom! Stand upright!
	Newly Departed:
	Catechumen: All those throughout the world
May He Who rose from the dead, Christ our true God, through the prayers of His most pure Mother <i>whose Nativity we commemorate today</i> ; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loves mankind.	May He Who rose from the dead, Christ our true God, through the prayers of His most pure Mother <i>whose Nativity we commemorate today</i> ; of the holy, glorious, and all-laudable apostles; of our father among the saints, John Chrysostom, Archbishop of Constantinople; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loves mankind.

Page 278, 90, 274

Gospel: **Page 278** (9) – John 3:13-17 (*Sunday before the Elevation*),
Page 90 (79) – Matthew 19:16-26,
Page 274 (54) – Luke 10:38-42; 11:27-28 (*Nativity of the Theotokos*)

Announcements:

“Lord, it is good for us to be here!”

(Peter, an Apostle, on Mount Tabor at the Transfiguration of our Lord, Matthew 17:4)

To those visiting – we are deeply honored by your presence an prayers with us this morning – thank you!

Please join us in our fellowship hour, sign our guest book under the icon of Christ to the left as you leave the Nave, and if interested in being a regular part of our community, please see Fr. Marty.

If you'd like to be added to our email list for bulletins and announcements, when you sign the guest book leave your email address and we'll be happy to add you.

For our faithful: Please sign up to straighten up after the Liturgy and Coffee Hour.

Upcoming Events:

Catechism Classes: Catechism Classes will continue Wednesday, September 4 at 6:30 PM.

Little Food Pantry: Please don't forget to support the food pantry!

The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary

The Most Holy Virgin Mary was born at a time when people had reached such a degree of moral decay that it seemed altogether impossible to restore them. People often said that God must come into the world to restore faith and not permit the ruin of mankind. The Most Holy Virgin Mary was born in the small city of Galilee, Nazareth. Her parents were Righteous Joachim of the tribe of the Prophet-King David, and Anna from the tribe of the First Priest Aaron. The couple was without child, since Saint Anna was barren.

Having reached old age, Joachim and Anna did not lose hope in God's mercy. They had strong faith that for God everything is possible, and that He would be able to overcome the barrenness of Anna even in her old age, as He had once overcome the barrenness of Sarah, spouse of the Patriarch Abraham. Saints Joachim and Anna vowed to dedicate the child which the Lord might give them, to the service of God in the Temple.

Childlessness was considered among the Hebrew nation as a Divine punishment for sin, and therefore the righteous Saints Joachim and Anna had to endure abuse from their own countrymen. On one of the feastsdays at the Temple in Jerusalem the elderly Joachim brought his sacrifice to offer to God, but the High Priest would not accept it, considering him to be unworthy since he was childless.

Saint Joachim in deep grief went into the wilderness, and there he prayed with tears to the Lord for a child. Saint Anna wept bitterly when she learned what had happened at the Jerusalem Temple. Never once did she complain against the Lord, but rather she prayed to ask God's mercy on her family.

The Lord fulfilled her petitions when the pious couple had attained to extreme old age and prepared themselves by virtuous life for a sublime calling: to be the parents of the Most Holy Virgin Mary, the future Mother of the Lord Jesus Christ.

The Archangel Gabriel brought Joachim and Anna the joyous message that their prayers were heard by God, and of them would be born a most blessed daughter Mary, through Whom would come the Salvation of all the World.

The Most Holy Virgin Mary surpassed in purity and virtue not only all mankind, but also the angels. She was manifest as the living Temple of God.

The Nativity of the Theotokos marks the change of the times when the great and comforting promises of God for the salvation of the human race from slavery to the devil are about to be fulfilled. The Theotokos is revealed to all of us by grace as a merciful Intercessor and Mother, to Whom we have recourse with the devotion of a child to a mother.

Through her intercessions of the One whom she bore, may we also be saved.