

Vesper Propers, September 12, 2010
Sunday before the Exaltion of the Cross
Leave-taking of the Nativity of the Theotokos

Supplement for The Order of Vespers for Sundays after Pentecost, 2005

Lamplighting Psalms in the Tone of the Week (Tone 7, p. 92), stichera 10-7.

Cantor: (Tone 6) If you, O Lord, should mark our guilt, Lord, who would survive?
(on 6) But with you is found forgiveness: for this we revere you.

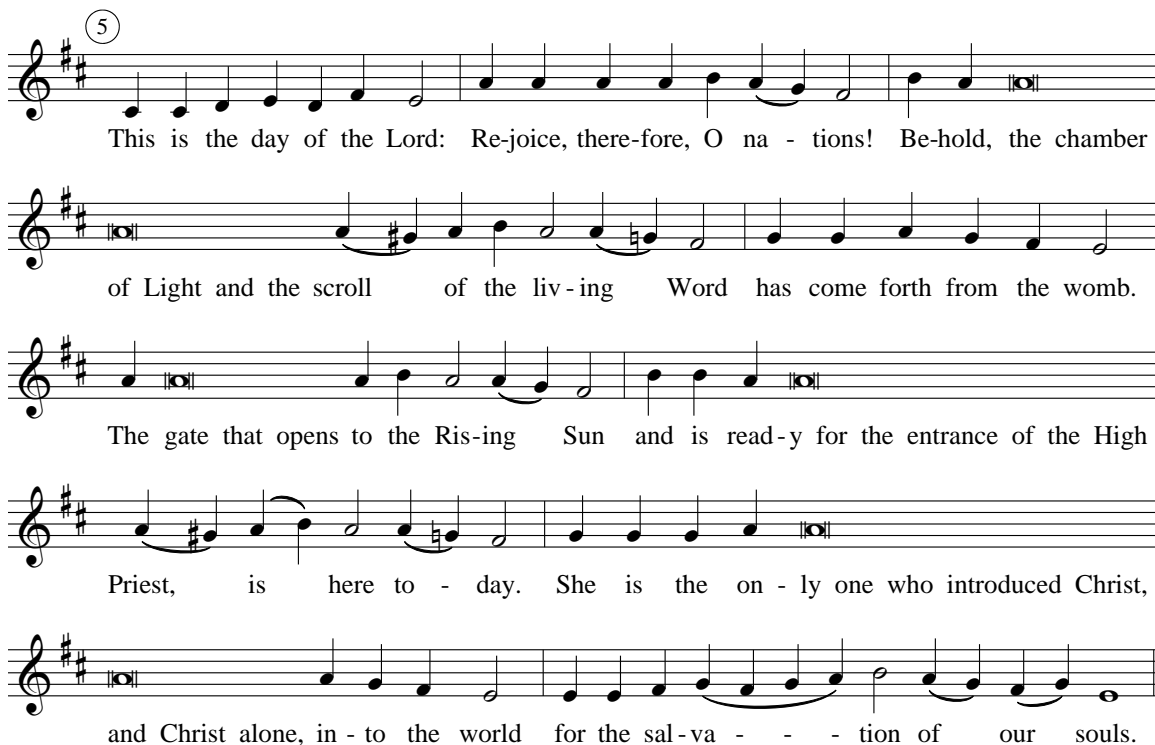
Stichera of the Nativity of the Theotokos - Tone 6 samohlasen

⑥

To - day God who dominates the spiritual thrones of heav-en wel - comes on earth
the holy throne which he had pre - pared for him - self. In his love for the
hu-man race, he who es - tab - lished the heavens in wisdom has fashioned a
liv-ing heav - en. From a barren stem he has brought forth for us his Moth - er
as a branch full of life. O God of miracles and hope of those who
have no hope; O Lord, glo - ry to you!

Cantor: My soul is waiting for the Lord. I count on his word.
(on 5) My soul is longing for the Lord more than watchman for daybreak.

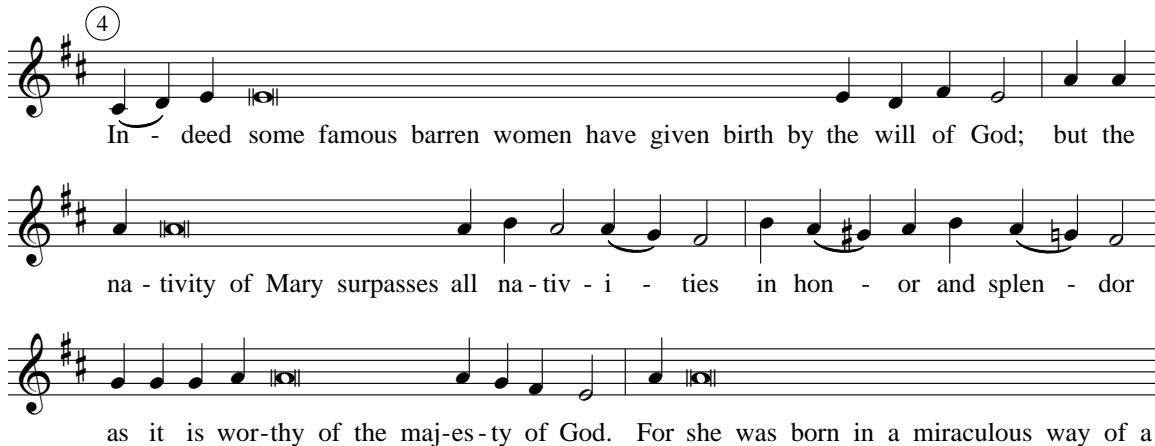
⑤



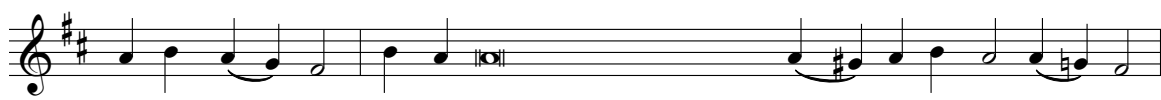
This is the day of the Lord: Re-joice, there-fore, O na - tions! Be-hold, the chamber
of Light and the scroll of the liv - ing Word has come forth from the womb.
The gate that opens to the Ris - ing Sun and is read - y for the entrance of the High
Priest, is here to - day. She is the on - ly one who introduced Christ,
and Christ alone, in - to the world for the sal - va - - - tion of our souls.

Cantor: Let the watchman count on daybreak,
(on 4) and Israel on the Lord.

④



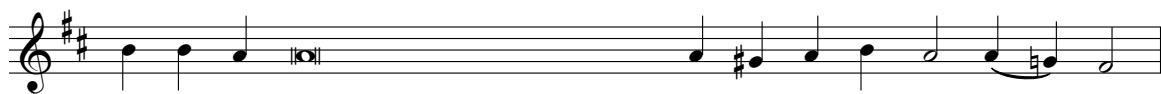
In - deed some famous barren women have given birth by the will of God; but the
na - tivity of Mary surpasses all na - tiv - i - ties in hon - or and splen - dor
as it is wor - thy of the maj - es - ty of God. For she was born in a miraculous way of a



bar-ren moth - er, and she herself gave birth in the flesh to the God of all,



in - car - nate in her womb with-out hu-man seed a-against the laws of na - ture.



She a - lone is the door through which the on-ly be - got - ten Son of God



has passed while leav-ing it sealed as he had planned in his e-ter-nal wis - dom.



Thus did he bring sal - va - tion to all.

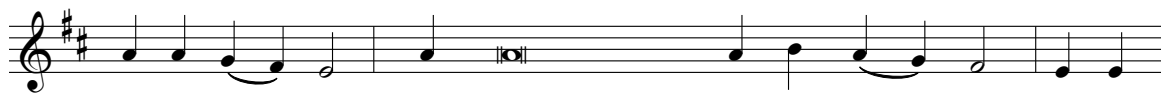
Cantor: Because with the Lord there is mercy and fullness of redemption,
(on 3) Israel indeed he will redeem from all its iniquity.



To - day the barren gates are o-pened, and the Virgin, the Gate of God, comes forth.



To - day grace be - gins to bear fruit, show - ing forth to the world the



The - o - to - kos, through whom earth is united to heav - en for the



sal - va - - - tion of our souls.

Cantor: Praise the Lord all the nations,
(on 2) acclaim him all you peoples.

Psalm 116

②

To - day glad tidings go forth to the whole world. To - day sweet fra-grance is
sent forth by the pro-cla-ma-tion of sal - va - tion. To - day is the end
of the barrenness of our na - ture; for the barren one be-comes a moth - er,
the moth-er of the one who will not cease to be a vir - gin, e - ven af - ter
giv-ing birth to the One who by nature is Cre-a-tor and God. He it is who took flesh
by which he brought sal - va - tion to the lost; he is Christ, the Lov - er
of us all, and the Sav - - - ior of our souls.

Cantor: Strong is the love of the Lord for us;
(on 1) he is faithful forever.

①

To - day Anna, the barren one, gives birth to the maid-en of God who had been chosen

from all the human gen - er - a - tions to be - come the dwelling place of the
 Cre - a - tor, Christ our God and the King of all. In her he fulfilled his
 di - vine plan through which our human na - ture was re - newed and by which
 we were to be trans - ferred from cor - rup - tion to e - ter - nal life.

Cantor: (Tone 6) Glory...

Doxastikon - Tone 6 samohlasen

To - day God who dominates the spiritual thrones of heav - en wel - comes on earth
 the holy throne which he had pre - pared for him - self. In his love for the
 hu - man race, he who es - tab - lished the heavens in wisdom has fashioned a
 liv - ing heav - en. From a barren stem he has brought forth for us his Moth - er
 as a branch full of life. O God of miracles and hope of those who



have no hope; O Lord, glo - ry to you!

Cantor: (Tone 7) Now and ever...

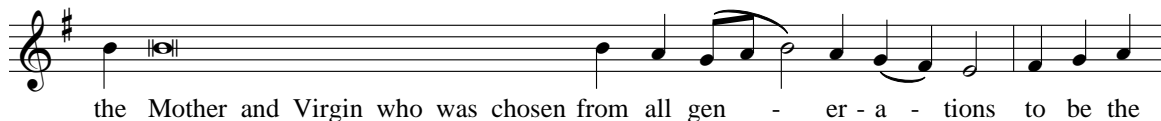
Dogmatikon in the Tone of the Week (Tone 7, page 98)

At the Litija

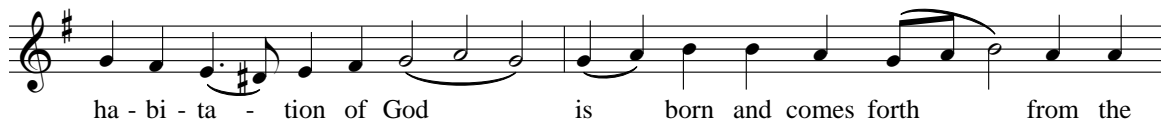
Tone 1 Bolhar



To-day is the be-gin-ning of our sal-va - tion, O peo - ple; for be-hold,



the Mother and Virgin who was chosen from all gen - er - a - tions to be the



ha - bi - ta - tion of God is born and comes forth from the



bar-ren one. She is the flow-er from Jes-se and pos-sess - es the rod from his root.



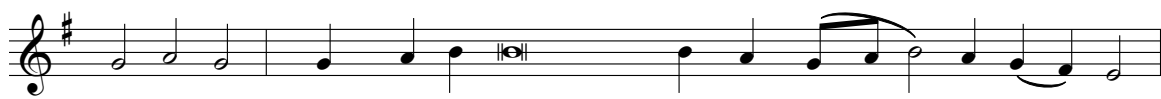
May our fore - father Ad-am re-joyce and be full of joy; for be-hold, she



who was cre - ated from the rib of Ad - am de - clares that her daughter




and de-scen - dant is bless - ed. She says: My de - liv - er-ance has been




born to me. Through her, I will be freed from the bonds of Ha - des.



May Da - vid re-joyce, play on his harp, and bless God; for be-hold,




the Virgin comes forth from the womb of the bar - - ren wo - man for the



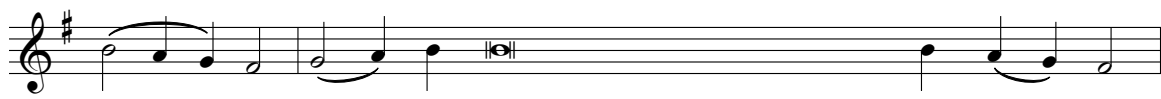
sal - va - tion of our souls.

Cantor: (Tone 8) Glory...now and ever...


Litija Doxastikon - Tone 8 samohlasen



Let us play the spiritual flute on this note - wor-ty feast, be-cause from the seed of



Da - - vid is born the Mother of the Life who dispels the dark - ness.



She is the renewal of Adam and the an - swer to Eve, the source of incorruption



and the transformation of cor-rup - tion. Be - cause of her we have been divinized



and de - liv - ered from death. We cry out to her with Ga - bri - el:

Re-joyce, O Full of Grace, the Lord is with you. Be - cause of you, he has
grant - ed to us great mer - cy.

The service continues with the Litany of the Litija, p 116.

Aposticha

Aposticha in the Tone of the Week (Tone 7, page 99), concluding with:

Cantor: (Tone 8) Glory... Now and ever...

Aposticha doxastikon of the Dormition - Tone 8 samohlasen

Come all you faithful, and let us has - ten to the Vir - gin; for long be - fore
her con-cep-tion in the womb, the one who was to be born of the root of
Jes - se was des-tined to be the Moth-er of our God. The one who
is the treasury of vir - gin - i - ty, the flow-ring rod of Aa - ron,
the ob-ject of the proph - e - cies, the child of Joachim and An - na is born

to - day, and the world is re-nued in her. Through her birth, the Church
 is clothed with splen - dor. O ho - ly Temple, vessel of the God - - head,
 mod - el of vir-gins and strength of kings, in you was realized the wondrous
 union of the two na - tures of Christ. We wor-ship him and glori-fy your most
 pure birth, and the whole world ex - tols you.

Troparia

The troparion, “Rejoice, O Virgin Theotokos” (p. 119) is sung twice, and then:

Cantor: (Tone 4) Glory... now and ever...

Troparion of the Nativity of the Theotokos - Tone 4

Your birth, O Vir-gin The-o-to - kos, her-ald-ed joy to the u - ni-verse;
 for from you arose the Sun of Jus-tice, Christ our God. Re-mov-ing the curse, he
 gave the bless - ing, and by de-destroy-ing Death, he grant-ed us e - ter-nal life.