

Vesper Propers, June 24

The Nativity of the Holy Prophet, Forerunner, and Baptist John, who, while still in the womb of his mother, was filled with the Holy Spirit. He exulted in joy at the coming of the salvation of humanity. His own birth foretold the Lord Christ. Such great grace shone forth in him, that the Lord himself said concerning him that no one born of woman was greater than John the Baptist.

Supplement for The Order of Vespers for Sundays after Pentecost, 2006

The Lamplighting Psalms are sung in Tone 4 (p.58)

Bring my soul out of this prison
and then I shall praise *your* name.

Around me the just will assemble
because of your goodness *to* me.

Cantor: Out of the depths I cry to you, O Lord; **Psalm 129**
(on 8) Lord, hear my voice!

Stichera of the holy prophet and forerunner John - Tone 4 samohlasen

(8) & (7)

When John was born, the silence of Zechariah was bro - ken. For when the Voice
appeared, it was not proper that his father re - main si - lent. Just as disbelief
bound the fa - ther's tongue, so now the appearance of John frees him. Hav-ing
re - vealed himself, he preaches the good tid - ings to all. The Forerunner of Light



and the Voice of the Word is born. and he prays for the sal - va - tion



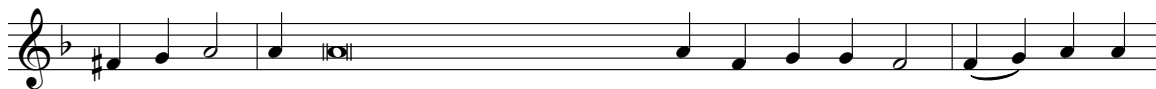
of our souls.

Cantor: Let your ears be attentive
(on 7) to the voice of my pleading. *All repeat "When John was born..."*

Cantor: 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.



To - day the Voice of the Word frees his fa - ther's voice which was lost through



dis - be - lief, and he reveals the Church's bless - ed pos - te - ri - ty, by loos - ing



his mother's bond of bar - ren - ness. The Lamp pre - ced - ing the Light ap - pears;

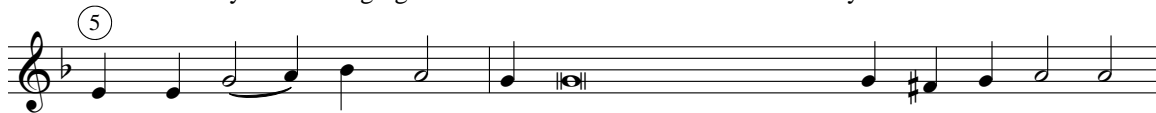


the Star proclaims the coming of the Sun of Jus - tice who is the res - to - ra - tion



of all and the sal - va - tion of our souls.

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.



When the time ap - proached for the Word of God to be born of a vir - gin,



a messenger came forth from a bar - ren womb. He is the great - est born of



wo - man and the great - est of the proph - ets. Be - hold, the beginning of God's



actions is beyond our un - der - stand - ing. You were be - got - ten e - ter - nal - ly,



and con - ceived, O Lord, with - out seed. You work wonders for our sal - va - tion.



Al - mighty Lord, glo - ry to you.

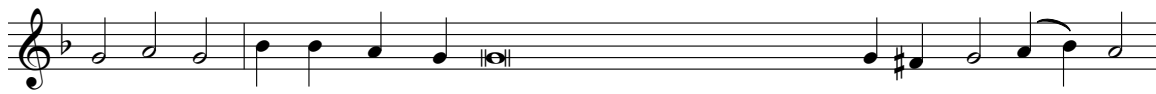
Cantor: Let the watchman count on daybreak,
(on 4) and Israel on the Lord.



To - day the great Fore - run - ner ap - pears, born from the barren womb of E - li - za - beth.



He is a prophet greater than all proph - ets; there is no oth - er like him, nor has there



ev - er been. For the most won - derful Light followed the Lamp of the Fore - run - ner;



the Word fol - lowed the Voice, and the Bride - groom followed the bride - groom's friend.



He pre-pares a special peo-ple for the Lord cleans-ing them with wa-ter un-til the



com-ing of the Spir - it. He is the off-spring of Ze - cha - ri - ah



and the noble dweller in the des - ert, the preach-er of re - pent - ance,



and the pu - ri - fi - ca - tion of our sins. He announced the Good News of the



Resurrection from the dead to those in Ha - des, and he prays for



our souls.

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



O John, the Bap - ti - zer of Christ, you manifested yourself to be a fore-run - ner and



proph-et, from the time you were in the womb. When you saw the queen coming



to her ser - vant, you leaped for joy in the womb of your moth - er,



you, the one conceived of a bar-ren wom-an, ac - cord-ing to the promise made to the



elder, Ze-cha - ri - ah. You knew she was bearing the E - ter - nal One



who was from the Father with-out a moth-er. Now implore God to have mer - cy



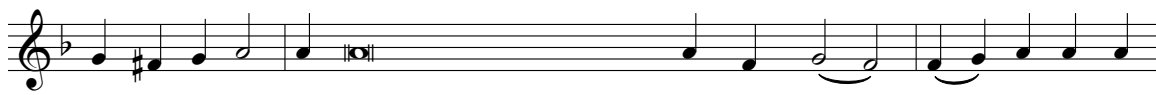
on our souls.

Cantor: Praise the Lord all the nations; **Psalm 116**

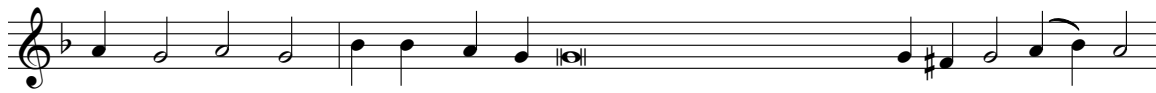
(on 2) acclaim him all you people.



Ze - chariah did not believe the an - gel's word, who told that Elizabeth would conceive



and bear a son. In - stead he replied, "How can she give birth, for we are both



ad-vanced in years?" He was made si - lent by your decree because of his dis - be - lief.



To-day he sees the prom-ised birth and his si - lence is ended to give way to joy.



O what a glo - ri - ous mar - vel! He shouts aloud, "Blessed is the Lord, the



God of Is - ra - el!" for he has turned to his people and brought them sal - va - tion.

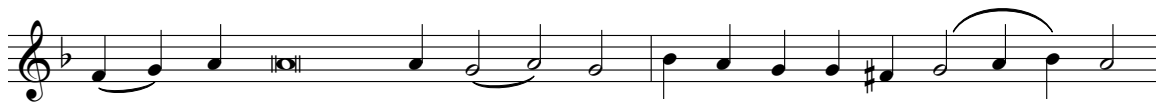


He grants great mer - cy to the world.

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



O most praise - wor - thy John and u - ni - ver - sal a - pos - tle, good news of Ga - bri - el



and flow'r of the bar - ren wom - an, no - ble child of the des - ert,



true friend of Christ the bride - groom pray to him to have mer - cy



on our souls.

Cantor: (Tone 6) Glory...

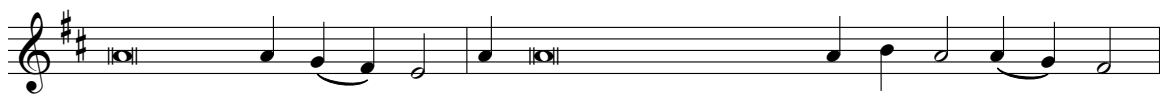
Doxatikon - Tone 6 samohlasen



To - day, like a shin - ing star, the Lamp prepares the way for the coming of the Word



of God. To - day Ze - cha - ri - ah speaks clear - ly, which ends the silence



imposed by the an - gel; for it was not right that the fa - ther of the Voice



should re - main in si - lence, once John was born from a bar - ren womb.



With great bold - ness he comes to an - nounce the great news of sal - va - tion for all



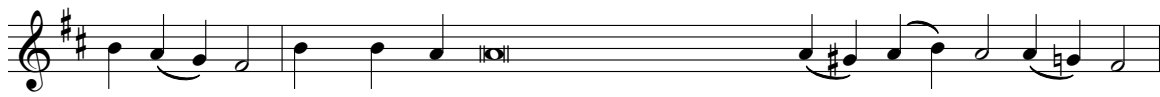
of the world.

Cantor: Now and ever...

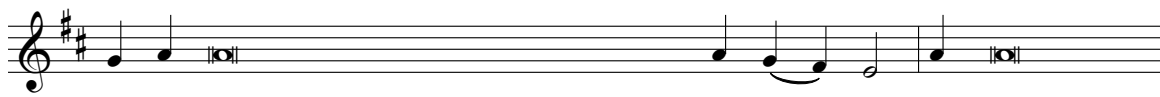
Theotokion



E - liz - abeth carried the Fore - run - ner of grace, and the Virgin carried the Lord



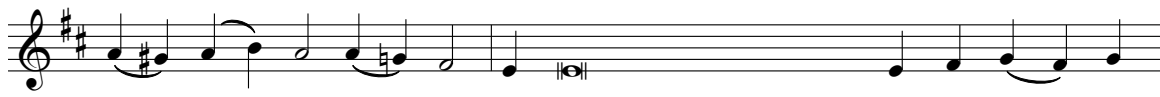
of glo - ry. When the moth - ers greeted each other, the in - fant leapt for joy



for e - ven within the womb, the servant praised the Mas - ter. The mother of the



Forerunner was a - mazed and cried out: "How have I deserved that the mother of my



Lord has come to me?" Glo - ry to Him who with great mer - cy saves a



de - spair - ing peo - - - ple.

The Prokeimena for weekdays are found on page 114 in the Appendix.

Readings: Genesis 17: 15-17, 19; 18:11-14; 28: 1-2, 4-8
Judges 13: 2-8, 13-14, 17-18, 21
Isaiah 40: 1-3, 9; 41:17-18; 45: 8; 48-20-21; 54: 1

EOT 318

Hymns of the Litija

Tone 1 Bolhar

①

O moun-tains, give forth your sweet-ness; O hills, skip a - bout
like lambs; for to-day the Lord's fore-run-ner, de-sir-ing to a-bide with us,
is born of E-liz-a - beth. At his birth, he loosed his fa-ther's
si-lence. There-fore, let us cry out to him: O bap-tiz-er of Christ,
im-plore him to save our souls.

②

The God - named Voice and Lamp of the Light, the Fore-run-ner
of the Lord, was at - test - ed to by Christ as the fore-most of the
proph - ets. Please re-mem-ber your flock in order to pre - serve it in - tact,
and we al - so ask that you pray for the world.

③

O proph - et and fore - run-ner John, you were the preach - er of the
Lamb who is the Word of God. You proph - e - sied the fu - ture;
you spoke be-fore-hand to the ends of the earth: Be - hold the Lamb
of God who takes a - way the sins of the world and grants
great mer - cy to all.

Cantor: (Tone 5) Glory...

Doxastikon - Tone 5 Bolhar



The musical score is written on ten staves in G major (one sharp). The melody is primarily composed of quarter and eighth notes, with some half notes and rests. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The text is as follows:

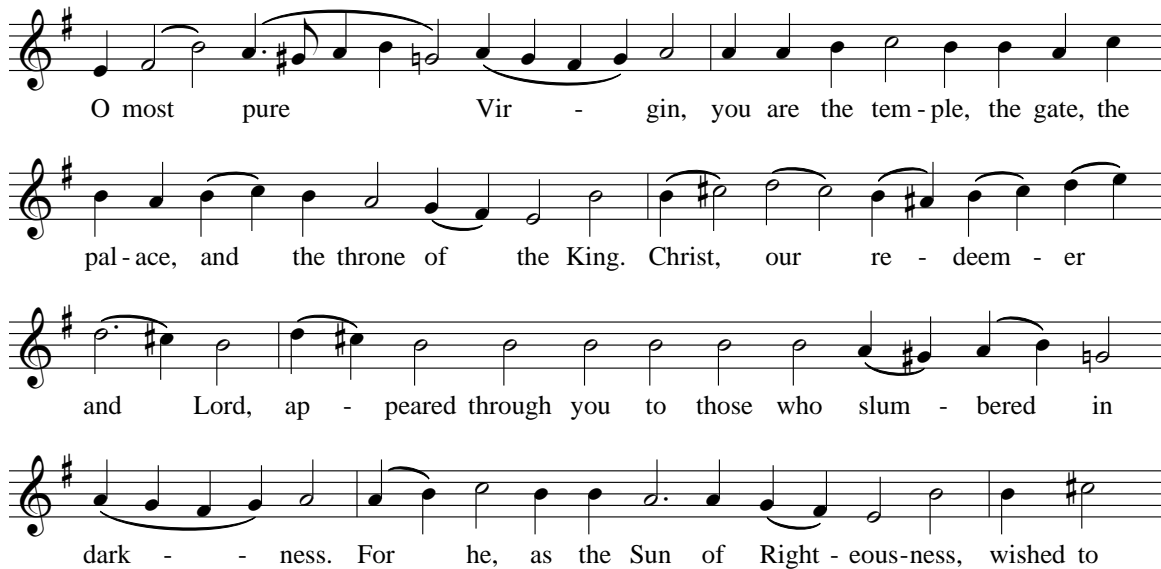
To-day E - liz - a - beth re - joi - ces as she gives birth to the end of the
proph-ets and the be - gin - ning of the a - pos - tles, the earth - ly
an - gel and the hea - ven - ly man, the voice of the Word, the
sol - dier and fore - run - ner of Christ, who leaped for joy be - fore-hand
be-cause of the prom - ised one and who preached be - fore the birth
of the Sun of Jus - tice. In his old age, Zech - a - ri - ah is a-mazed,
hav-ing cast a - side the mute-ness im-posed as a pun - ish-ment.
As the fa - ther of the Voice, he pro - phe - sies most splen - did - ly:
And you, O child, shall be called the proph - et of the Most High,



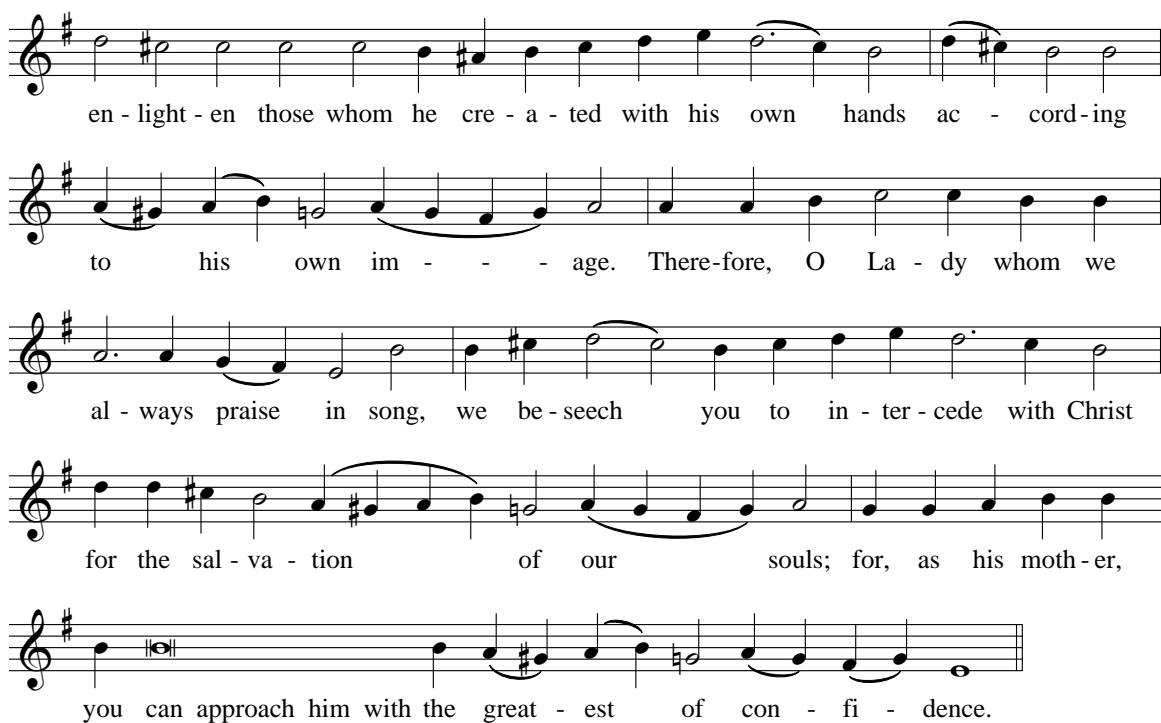
and you shall go be - fore him to pre - pare the way.
 There - fore, O an - gel, proph - et, a - pos - tle and sol - dier,
 fore - run - ner, bap - tiz er, preach - er of pen - ance, and guide,
 as the voice of the light of the Word, pray un - ceas - ingly for us
 who faith - ful - ly keep your mem - o - ry.

Cantor: Now and ever...

Theotokion



O most pure Vir - gin, you are the tem - ple, the gate, the
 pal - ace, and the throne of the King. Christ, our re - deem - er
 and Lord, ap - peared through you to those who slum - bered in
 dark - - ness. For he, as the Sun of Right - eous - ness, wished to

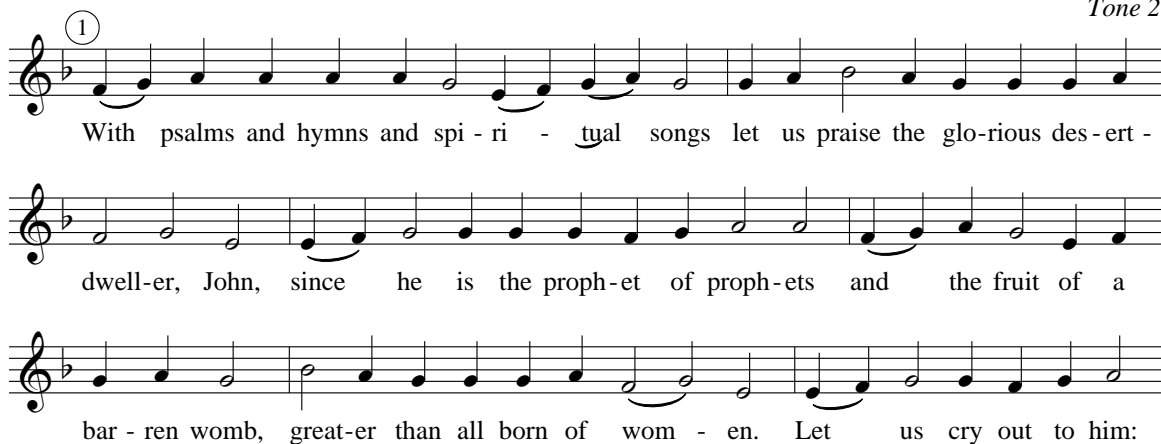


en-light-en those whom he cre-a-ted with his own hands ac-cord-ing
to his own im - - - age. There-fore, O La-dy whom we
al-ways praise in song, we be-seech you to in-ter-cede with Christ
for the sal-va-tion of our souls; for, as his moth-er,
you can approach him with the great-est of con-fi-dence.

The Litija Litany is found on page 116 in the Appendix.

Aposticha

Tone 2



①
With psalms and hymns and spi-ri-tual songs let us praise the glo-rious des-ert-
dwell-er, John, since he is the proph-et of proph-ets and the fruit of a
bar-ren womb, great-er than all born of wom-en. Let us cry out to him:

O Bap - tist and Forerun-ner of the Sav - ior, by your ho - ly birth

you may implore Christ with con - fi - dence to grant peace to the world and

great mer - cy to our souls.

Cantor

Bless - ed be the Lord, the God of Israel, because he has vis - it - ed and ran - somed

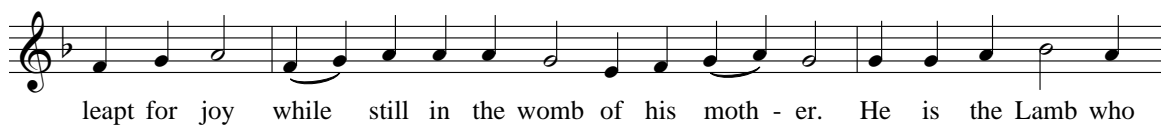
his peo - ple.

Ac - cord - ing to the Scrip - ture's pro - mise, John the Fore - run - ner and the Voice

of the grace of the Word has ap - peared. He was born to - day of the child - less,

bar - ren wom - an. Re - joice now, all you peo - ple, for he has come to

pre - pare for us the way of the Sav - ior to whom he bowed down and



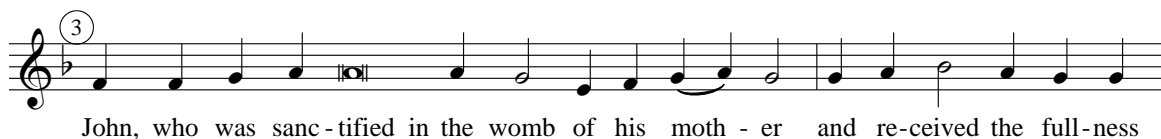
leapt for joy while still in the womb of his moth - er. He is the Lamb who



takes a - way the sins of the world and grants great mer - cy to us.



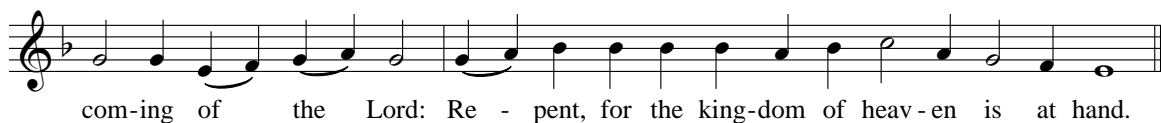
And you, O child, shall be - come the proph - et of the Most High.



John, who was sanc - tified in the womb of his moth - er and re - ceived the full - ness



of proph - e - cy, is born to - day of a bar - ren wom - an. Clear - ly he announces the



com - ing of the Lord: Re - pent, for the king - dom of heav - en is at hand.

Cantor: (Tone 8) Glory...

Doxastikon - Tone 8



To - day the voice of the proph - et I - sa - iah is ful - filled in the birth of the greatest



of the proph - ets, John. He had said: Behold, I will prepare the way of the Lord.



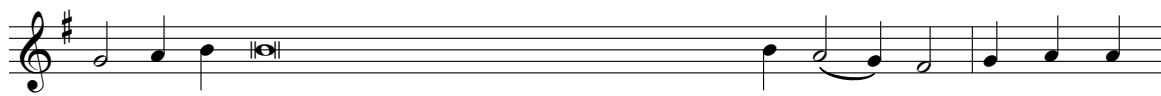
He will be a soldier of the king-dom of hea - ven, run-ning be-fore the



path of our God. By na-ture, he was a man, yet in in the present life he



be-came an an - gel for he wel-comed moderation in com-plete pu - ri - ty.



He had a human nature but fled what was according to na - ture and strug-gled



be-yond the na - tu - ral. There - fore, let all the faithful imi-tate his



vir - tues and beg him to pray for our souls' sal - va - - - tion.

Cantor: Now and ever...

Theotokion



E - liz - abeth said to the Vir - gin Ma - ry: How is it that the Mother of my



God has come to me? You bear the King, and I, a sol - dier. You bear



the Lawgiver, and I, a preach-er of the law. You bear the Word, and I, the voice

who announces the king - dom of hea - - - ven.

Troparia

Troparion of the Nativity of the Forerunner - Tone 4 - sung once by the priest and once by the faithful

Proph-et and fore-run-ner of the com-ing of Christ, al-though we honor you with

love, we can-not give you wor-thy praise. Through your glo-ri-ous and ho-ly birth,

your moth-er was freed from barrenness and your fa-ther from the loss of speech,

and the incarnation of the Son of God is pro-claimed to the world.

Cantor: Glory... now and ever...

The faithful sing the troparion, "Rejoice, O Virgin Theotokos" (p. 119).

The service continues with the Blessing of Bread (p. 119).