

**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.



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,



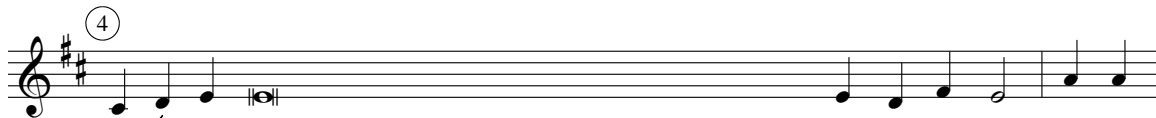
and Christ alone, in - to the world for the sal - va - - - tion of our souls.

**Cantor:**

Let the watchman count on daybreak,

(on 4)

and Israel on the Lord.



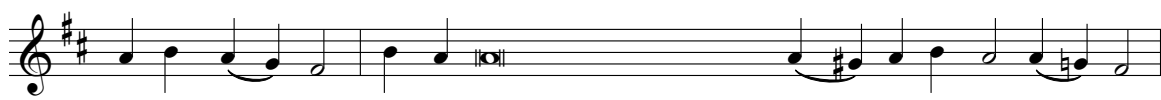
In - deed some famous barren women have given birth by the will of God; but the



na - tivity of Mary surpasses all na - tiv - i - ties in hon - or and splen - dor



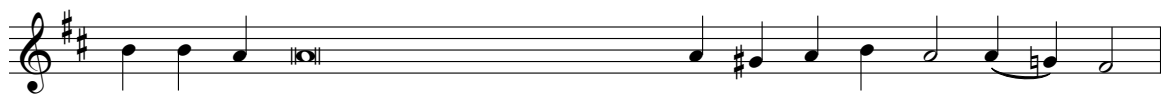
as it is wor - thy of the maj - es - ty of God. For she was born in a miraculous way of a



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.

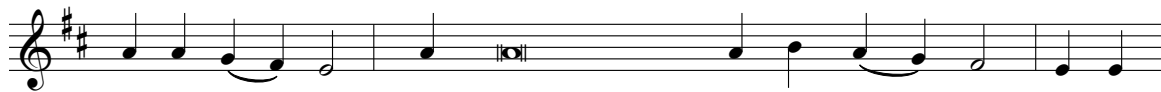
**Cantor:** Because with the Lord there is mercy and fullness of redemption,  
(on 3) Israel indeed he will redeem from all its iniquity.



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



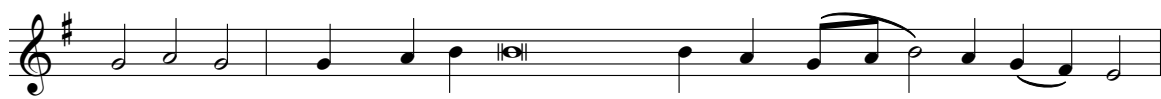
**Cantor:** (Tone 7) Now and ever...

*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



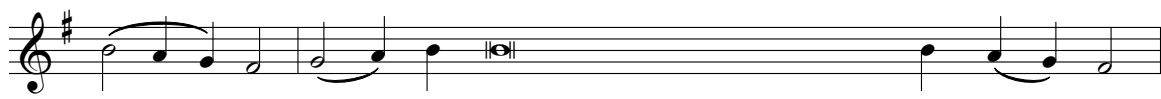
sal - va - tion of our souls.

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


**Litija Doxastikon - Tone 8 samohlasen**



Let us play the spiritual flute on this note - wor-thy 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-newed 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.