

**Vesper Propers, September 11, 2016**  
**Sunday Before the Exaltation of the Cross**  
**Postfestive day of the Nativity of the Theotokos**

**Our venerable mother Theodora of Alexandria.** As a young married woman, she committed adultery on the advice of a fortune-teller. She was accused by her conscience, and left the world, cutting off her hair and dressing as a man in order to enter the monastery of Octodecatos, assuming the name Theodore. Falsely accused of having sex with a prostitute, she accepted the rebuke as a punishment for her former sin. She ended up in the desert for seven years, until the hegumen took her back. Only at her death did the monks realize that she was a woman. (490)

*Transferred from September 12:*

**The holy bishop martyr Autonomus** fled Italy during the Diocletian persecution and settled in Bythinia, where he brought many to the faith. While preaching to pagans, he was attacked in his own church and killed at the altar. (c.300)

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

*Lamplighting Psalms in the Tone of the Week (Tone 8, p. 102), stichera 10-7.*

**Cantor:** (Tone 4) 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 Theodora - Tone 4 podobn: Jako doblja**

⑥

O The - o - do - ra, al - though you bore a wom - an's bod - y, you took up your  
dwell - ing in the midst of men. You un - der - went suf - ferings and the struggle  
of the pas - sions. You o - ver - came them through fast - ing,  
un - ceasing pray'r and at - ten - tive - ness to the Lord.

**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

The sun that sets has nev-er known you to sin, and the Un-set-ting Sun knows your  
life of vir - tue; he is the Lord who knows the depth of the heart and  
sees the se-crets of all. He en - light-ened the eyes of your heart through the light  
of pen - ance. Be-cause of this, you has - ten to please  
him by abstaining from e - vil and by the per-fect - ing of vir - tues.

**Cantor:**

Let the watchman count on daybreak,

(on 4)

and Israel on the Lord.

④

Al-though you fell in - to the trap of the en - e - my, you still loved the child you  
bore a - mid re - proach; you nour - ished him with your love, O glo - rious  
moth - er, and pi - ous-ly bore the condemna-tion of those who de - famed you.



For this reason, we cele-brate your hon-or - a - ble feast, O The - o - do - ra.

**Cantor:** (Tone 4) Because with the Lord there is mercy and fullness of redemption,  
(on 3) Israel indeed he will redeem from all its iniquity.

**Stichera of Autonomous - Tone 4 podoben: Jako doblja**



O great preach-er Au - to - no - mous, you il - lu - mined your - self through



vir - tues. A - dorned with pi - e - ty, you were a heav-en - ly bish - op.



You trav-eled through the world as a bright sun, im-plant-ing ev - 'ry-where



the preach-ing of the Faith. You destroyed error through your pierc-ing words, O

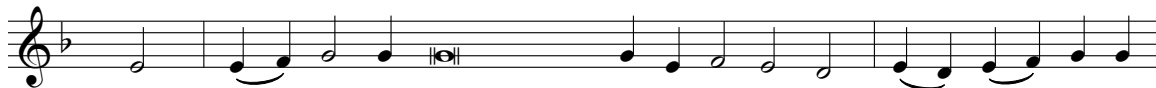


God-wise bish - op.

**Cantor:** Praise the Lord all you nations; **Psalm 116**  
(on 2) acclaim him all you peoples.



You went forth free - ly to pain-ful suf - fer - ings, to cou - ra - geous bat - tles and



wounds. You suf-fered many stonings, O Au - to - no - mous. As a mar-tyr,

you ascended the ladder of these stones to God. Now you pray with the  
 bod - i - less pow - - - ers for the world.

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

①  
 O most ra - diant one, through the grace of the di-vine  
 Spir - it, you have at-tained the garb of mar - tyr - dom. You have  
 has - tened as a priest to the ho - ly things in heav - en, where Christ  
 our Forerunner had al - read - y en - tered. You have re - ceived the  
 crown of victory from God, O Au - to - no - mous., in the company of those who  
 poured out their blood for him.

**Cantor:** (Tone 4) Glory...

**Doxastikon of the post-feast - Tone 4 samohlasen**

O Virgin, today you were born a most noble child from the two just ones,  
Jo - a - chim and An - na, as the angel had promised in his an - nounce - ment.  
To God you are a heaven, a throne, and a vessel of ho - li - ness; to the whole world  
a her - ald of joy, the cause of our life, the blessing that wiped out the curse.  
You are the rea - son for all the bless - ings of God. O Maid - en, whom God has  
cho - sen, on this day of your na - tiv - i - ty, ob - tain peace and great  
mer - - - cy for our souls.

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

*Dogmatikon in the Tone of the week (Tone 8, page 107).*

## Aposticha

*Sunday aposticha in the Tone of the Week (Tone 8, p. 108), concluding with:*

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

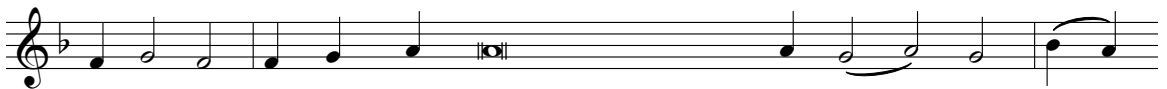
**Aposticha doxastikon of the post-feast - Tone 4 samohlasen**



To - day Anna, the barren one, claps her hands for joy. The earth is bathed in light



and kings sing their hap - pi - ness, priests enjoy all blessings and the whole uni-verse



re - joic - es; for the Queen and Immaculate Bride of the Fa - ther comes



forth from the root of Jes - se. Be - hold, no woman will ever again bear a child



in sorrow or an - xi - e - ty, for joy has come forth in abundance and life and



has filled the world. Jo - a - chim's of - ferings shall no more be re - ject - ed,



for the tears of Anna have now been turned in - to joy. And now An - na can say:



Re - jice with me, all you chosen ones of Is - ra - el, for the Lord has given me



the palace of his divine and liv - ing glo - ry to be a place of joy and happiness for



the whole u - ni - verse and for the sal - va - tion of our souls.

## Troparia

*Troparion of the Resurrection in the Tone of the Week (Tone 8, p. 111), 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 - stroy - ing Death, he grant - ed us e - ter - nal life.