

## Vigil Divine Liturgy, September 8\*

**THE NATIVITY OF THE THEOTOKOS AND EVER-VIRGIN MARY**, of the seed of Abraham, born from the tribe of Judah, from the line of King David. From her, the Son of God was born in the flesh that he might free people from the ancient slavery of sin.


*Supplement for **The Divine Liturgies of our holy fathers John Chrysostom and Basil the Great**, 2006*

*The Vigil Divine Liturgy begins on page 104 in the **Divine Liturgies** book. The beginning verses of the Lamp-lighting Psalms ("O Lord, I have cried") are sung in Tone 6 (page 149).*

*At the Psalm verse "on 3" toward the bottom of page 116, continue as follows:*

(on 3)

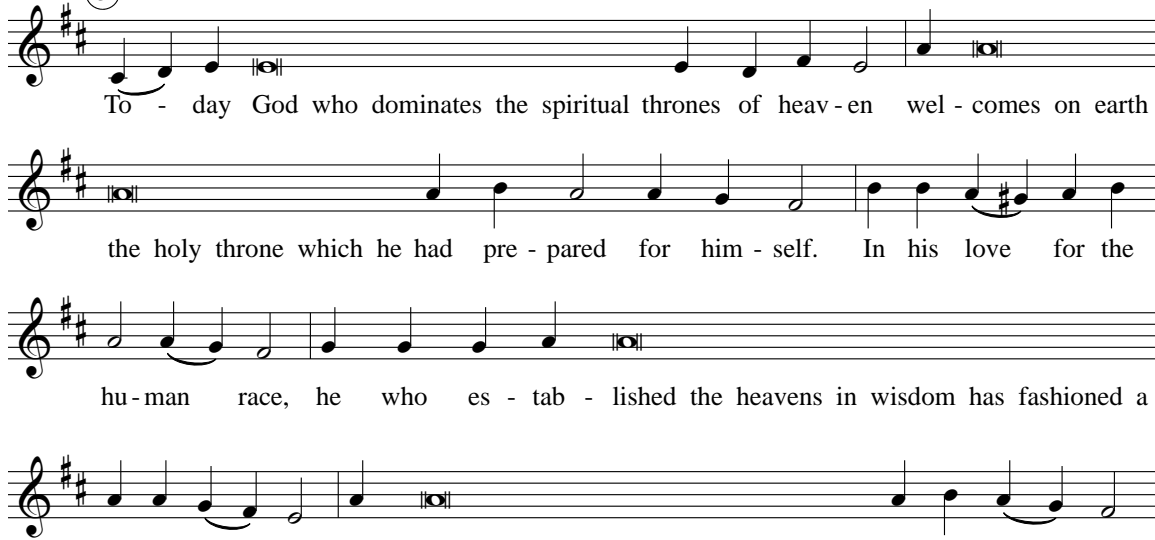
Cantor



Be - cause with the Lord there is mercy and fullness of redemp-tion,  
Is - rael indeed he will re - deem from all its in - i - qui - ty.

### Stichera of the Nativity of the Theotokos - Tone 6 samohlasen

③



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

\* to be sung on the evening of September 7



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*

Praise the Lord, all you na-tions, ac-claim him all you peo - ples!



This is the day of the Lord: Re-joyce, 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* (on 1)

Strong is the love of the Lord for us; he is faith-ful for-ev - er.

①

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 - gainst 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*

Glo - ry to the Fa - ther, and to the Son, and to the Holy Spir-it,  
 now and ev - er and for - ev - er. A - men.

**Doxastikon of the Dormition - 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!

*As the doxastikon is sung, the clergy enter the Holy Place with the gospel book and censer.*

The service continues on page 117 with the singing of the Hymn of the Evening, "O Joyful Light".

The prokeimenon of the day of the week is sung (pages 120-121).

Then the following Old Testament readings are chanted. One reading may be chosen if desired.

**Readings:**                    Genesis 28: 10 - 17                    (EOT 304-305)  
                                      Ezekiel 43: 27 - 44: 4  
                                      Proverbs 9: 1 - 11

After the Small Litany (page 122), the Divine Liturgy continues with the Thrice-Holy Hymn ("Holy God") on page 27 of the **Divine Liturgies** book.

**Prokeimenon of the Nativity of the Theotokos - Tone 3** (Luke 1:46-48):

My soul proclaims the greatness of the Lord, and my spir - it re - joic - es  
in God my Sav - - - ior.

**Verse:** For he has looked with favor on the humility of his servant;  
from this day forward, all generations will call me blessed.

**Alleluia of the Nativity of the Theotokos - Tone 8** (Psalm 131:8,11):

Al - le - lu - ia! Al - le - lu - - - ia! Al - - - le - lu - ia!

**Verse:** Go up, Lord, to your rest, you and your holy ark.  
**Verse:** The Lord swore a true oath to David; he will not go back on his word.

Instead of "It is truly proper . . .":

**Magnification:**

Ex - tol, ex - tol, O my soul, O my soul,  
the Vir - gin Mar - y born of the bar - ren wo - - man.

The musical notation for the Magnification consists of two staves in G major. The first staff contains the melody for "Ex - tol, ex - tol, O my soul, O my soul," with a double bar line at the end. The second staff continues with "the Vir - gin Mar - y born of the bar - ren wo - - man." The lyrics are placed below the notes.

**Irmos:**

*Tone 6 Irmos, simple setting*

Vir - gin - i - ty is something for - eign to moth - ers, and child - bear - ing  
is strange for vir - gins. But in you, O The - o - to - kos, both the one  
and the oth - er have come to pass. There - fore, we, the peo - ples of the earth,  
un - ceas - ing - ly ex - tol you.

The musical notation for the Irmos consists of five staves in G major. The first staff contains the melody for "Vir - gin - i - ty is something for - eign to moth - ers, and child - bear - ing" with a double bar line. The second staff continues with "is strange for vir - gins. But in you, O The - o - to - kos, both the one". The third staff continues with "and the oth - er have come to pass. There - fore, we, the peo - ples of the earth,". The fourth and fifth staves continue with "un - ceas - ing - ly ex - tol you." The lyrics are placed below the notes.

*OR:*

*Tone 2 samopodoben*

Vir - - - gin - i - ty is some - - - thing for - eign  
to moth - - - ers, and child - bear - - - ing

The musical notation for the OR section consists of two staves in G major. The first staff contains the melody for "Vir - - - gin - i - ty is some - - - thing for - eign" with a double bar line. The second staff continues with "to moth - - - ers, and child - bear - - - ing" with a double bar line. The lyrics are placed below the notes.

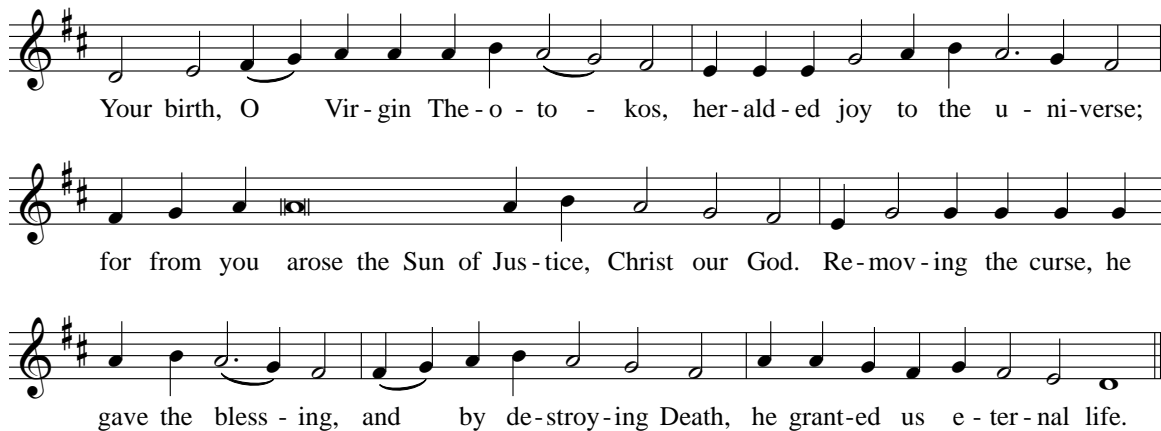
is strange for vir - - - gins. But in you,  
 O The - o - to - - - kos, both the one and the  
 oth - er have come to pass. There - fore,  
 we, the peo - - - ples of the earth, un - - -  
 ceas - - - ing - ly ex - - - tol you.

**Communion Hymn (Psalm 115:4):**

I shall take the chal - ice, the chal-ice of sal - va - tion and call up - on the  
 name of the Lord, and call up - on the name of the Lord.  
 Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

*The following hymn may be sung at the end of the Divine Liturgy if desired, either after the Ambon Prayer (if bread is blessed) or after the dismissal.*

**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.