

Vesper propers, September 23, 2018  
Eighteenth Sunday after Pentecost

**The conception of the holy prophet, forerunner, and baptist John.** On this day are celebrated God's mercy, his wondrous deeds, and his wisdom. The story of the conception of Saint John is related in the first chapter of the Gospel according to Saint Luke.

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

*Lamplighting Psalms in the Tone of the Week (Tone 1, p. 24), 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 the conception of John the Baptist - Tone 4 podoben: Zvannyj svyše byw**

When the proph-et Zech-a - ri - ah was of - fi - ciating as priest within the  
tem - - - ple, of - fer - ing up the petition of the people to the most  
lov - ing Lord, he be-held an angel, who cried out to him: Your sup - pli - ca - tion  
and en - treat - y have been heard. Be of good cheer, O eld - er, and do  
not dis - be - lieve! For you shall have a child, the Forerun - ner of God,  
the great - est of all born of wo - men, who (in the power of E - li - jah)



will go be - fore Christ.

**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.  
*All repeat "When the prophet Zechariah..."*

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



Your ap - pear - ance is strange to me, and your words are strange as well,



Zech - a - ri - ah said. For I have come to ask for the salvation of the peo - ple,



and not to obtain a child, as you main - tain. I find you contrary to my



re - quests, and I sus - pect you are far from the truth. How can what you say



e - ven come to pass? For E - liz - a - beth is bā - ren, and I myself



am an old man, as you well know.

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

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



Why do you not believe my words, O Zech-a - ri - ah? Why do you say that I  
bring false ti - dings? I am an arch-an - gel of God; at his com-mand,  
I speak to you during this ap - pear - ance. But be-cause you have doubt-ed  
rath - er than be-lieved, you will be mute and un - a - ble to speak un - til you  
see the divine fulfill-ment of my words. When E - liz - a - beth brings forth  
your son, the Fore - run - er, who will be the eminent spokesman for the  
Word, then in a loud voice you will bless the Lord, the God of  
Is - ra - el.

**Cantor:** Because with the Lord there is mercy and fullness of redemption,  
(on 1) Israel indeed he will redeem from all its iniquity.  
*All repeat "Why do you not believe..."*

**Cantor:** (Tone 6) Glory...

**Doxastikon of the conception of John the Baptist - Tone 6 samohlasen**

To - day the fruit of prayer has taken root in a bar-ren womb. Be-hold, the  
Fore-run-ner, John! Make mer-ry, O desert, and join chor-us with hu-man-i - ty:  
for lo! the preacher of re - pent - ance comes forth to be incarnate in his  
moth-er's womb. Come, O lov-ers of the feasts of the Church! Re - joi-cing  
in his glorious con-cep - tion this day, let us form a choir and cry out:  
O proph-et, greatest of those born of wo - men, nev-er cease to in-ter-cede  
for the faithful who honor your ho-ly con - cep - tion, that we might find the  
par-don of our sins and great mer - cy.

**Cantor:** (Tone 1) Now and ever...

*Dogmatikon in the Tone of the week (Tone 1, page 30).*

## Aposticha

*Sunday aposticha in the Tone of the Week (Tone 1, p. 31), concluding with:*

**Cantor:** (Tone 6) Glory...

### **Aposticha doxastikon of the conception of John the Baptist - Tone 6 samohlasen**

You came forth from a barren womb as an an-gel, O Bap-tist; from your earliest  
childhood, you made the des-ert your a - bode, and have shown your-self  
as the proph-ets' seal; for him, whom they foresaw in man-y hid-den ways  
was worthily baptized by you in the Jor - dan's streams. From heav-en you  
heard the Fa-ther's voice, bear-ing wit - ness to his di-vine Son - ship,  
and you saw the Spirit, in the form of a dove, draw-ing down the Voice up-on  
the One bap - tized. O great - est of the prophets, cease not to in - ter - cede

for us who cel - e - brate your mem - o - ry with faith.

The image shows a single line of musical notation on a five-line staff. The key signature is one sharp (F#), and the time signature is not explicitly shown but appears to be common time. The melody consists of the following notes: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (half). There are slurs under the first four notes and the beamed eighth notes. The piece ends with a double bar line.

**Cantor:** (Tone 6) Now and ever...

*Aposticha theotokion in the same tone (Tone 6, p. 90).*

*Troparion and Theotokion in the Tone of the Week (Tone 1, page 34).*