

Vesper Propers, January 7

Synaxis of the Prophet, Forerunner, and Baptist, John

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

Lamplighting Psalms Tone 2, p. 36

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.

Out of the depths I cry to you, O Lord; *
Lord, hear **my** voice!

Let your ears be attentive *
to the voice of **my** pleading.

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.

Tone 2 samohlasen

⑥

When the Fore - runner saw the One who is our en - light - en - ment,
the One who has brought light to all, com - ing to be bap - tized,
his heart re - joiced and his hand trem - - - bled. He point - ed
him out to the peo - ple and said: This is the Sav - ior of Israel
who delivered us from cor - rup - tion. O Christ our God, O Sin-less



One, glo - - ry to you!

Cantor: My soul is longing for the Lord. I count on his word.

(on 5) My soul is longing for the Lord more than watchman for daybreak.



O our Sav - ior, the army of an - gels trem - bled when they saw you



bap-tized by your serv - ant, and the Ho - ly Spirit bearing wit-ness and



de - scen-ding, and when they hear the voice of the Fa-ther speak - ing from



heav - en: "This One up - on whom the Fore-run - ner lays his hands



is my be - lov - ed Son in whom I am well - pleased. O Christ our



God, glo - - ry to you!

Cantor: Let the watchman count on daybreak

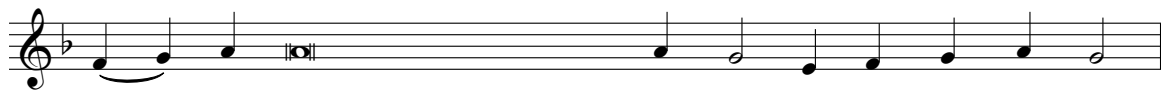
(on 4) and Israel on the Lord.



When the Jor - dan River re - ceived you, O Foun - tain - head, the



Com - fort - er descended in the form of a dove. Now be - hold the mar - vel:



the One who bowed the heavens bows his head to the Fore - run - ner,



and the one made of clay cries out to his Mak - er: "Why do you



com - mand me to perform what is be - yond my pow - er? It is



I who need to be bap - tized by you." O Christ our God, O



Sin - less One, glo - - - ry to you!

Cantor: (Tone 1) Because with the Lord there is mercy and fullness of redemption,
(on 3) Israel indeed he will redeem from all its iniquity.

Stichera of the Synaxis - Tone 1 podoben: Prechvalnii mučenicy



O Christ, the Fore - run - ner saw you com - ing to him and ask - ing for bap - ti - sm



With trem - bling he cried out: Why do you command me to do that which is beyond

my power, O all-pow - er - ful Lord? How am I to touch you with my hand,

since you pre-serve all things with your hand? Ra-ther you should bap-tize me, your

serv - - - ant.

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

I man - i - fest myself as com - plete - ly hu - man. I who am rich have

will-ing - ly be - come poor, so that I may enrich with in - cor - rup - tion

and de - liv-rance all the poor. Come! Bap - tize the One who is not subject

to cor - rup - tion and who frees the world from de - cay.

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

The Fore - run - ner said to the Cre - a - tor: For my part I am held back,

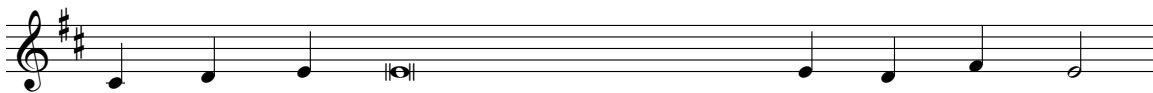
and I do not know where to flee. O gen - erous One, you are the riv-er
of de-light. How is it, therefore, that the streams of the river receive you
as you en-ter them? To all those who venerate your holy man-i - fes - ta - tion,
you pour out sal - va - tion, O Word!

Cantor: (Tone 6) Glory...

Doxastikon - Tone 6

O Lu - nary in the flesh and Forerunner of the Sav - ior, O off-spring of the
bar - ren one, O friend, by leap - ing in the womb you a - dored the One who
is born of the Vir - gin; and you baptized him in the waters of the Jor - dan.
O proph - et, we pray to you: Im - plore him that we may es - cape the
fu - ture tor - ments.

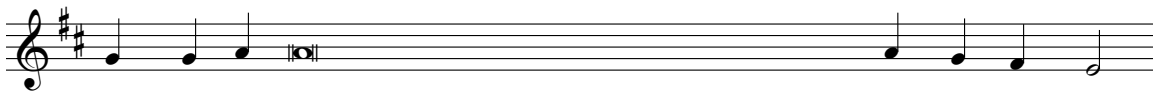
Cantor: Now and ever...



God the Word manifested himself in the flesh to the hu - man race.



He stood in the Jordan to be bap - tized, and the Fore - run-ner said to him:



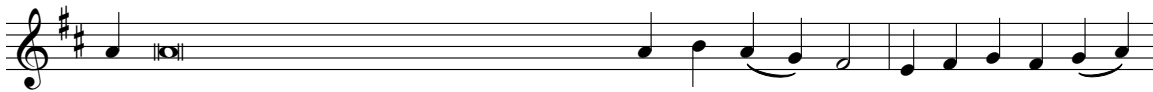
How can I extend my hand and touch the head of him who gov - erns all things?



E - ven though you were an infant born of Mar - y, I know that you are



the e - ter - nal God. You are praised by the Seraphim and yet you walk on earth;



and the servant has not learned how to bap-tize the Mas - ter. O in - ef - fa - ble



Lord, glo - ry to you!

But if it is Friday evening, then sing Now and ever... in the tone of the week, followed by the Dogmatikon in the Tone of the Week, from Saturday evening.

The service continues with the Hymn of the Evening, p. 12.

Great Prokeimenon of Theophany - Tone 7 (Psalm 113:11):

But our God is in the heav-ens and on the earth; he does what-ev - er
he wills; he does what-ev - er he wills.

Verse: When Israel came forth from Egypt, Jacob's sons from an alien people,
Judah became the Lord's temple.

Verse: The sea fled at the sight;
the Jordan turned back on its course.

Verse: Why was it, sea, that you fled?
that you turned back, Jordan, on your course?

The service continues with the Litany of Fervent Supplication, p. 13.

Aposticha

Tone 4 podoben: Dal jesi znamenije

①
O Mas - ter, when John the Forerunner saw you com-ing to him, he was a-mazed.
As a faith - ful servant he cried out with fear: O Sav - ior, with what humility
and lowliness have you clothed your - self? Since you are com-pas-sion-ate,
you have clothed your - self in our flesh; and by the rich-ness of your kind - ness,



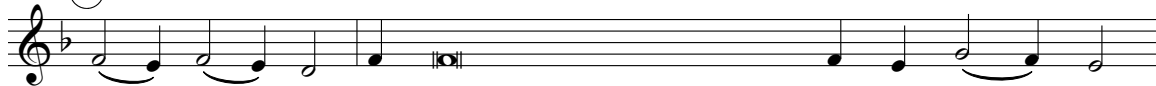
you have raised us up and we are glo - ri - fied.

Cantor



The sea fled at the sight; the Jor - dan turned back on its course.

②



Come to me; for on this day, I fulfill the mystery of sal - va - tion,



said the Sav - ior of the universe to the Fore - run - ner. Serve with fear



and do not be ter - ri - fied, be - cause I am renewing Adam who was crushed by sin.



Though I am un - de - filed by na - ture, I am bap - tized in the wa - ters of the Jor - dan.

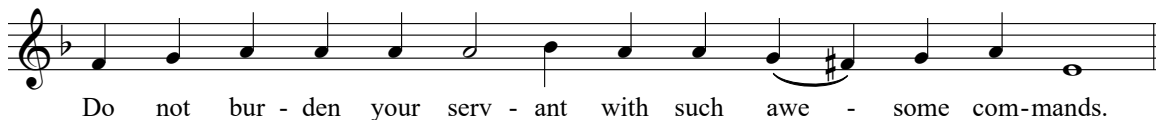
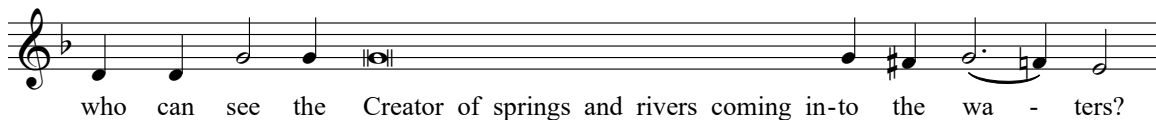
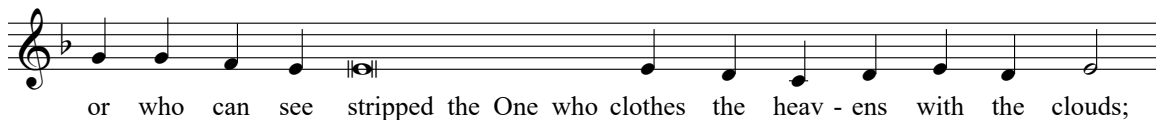
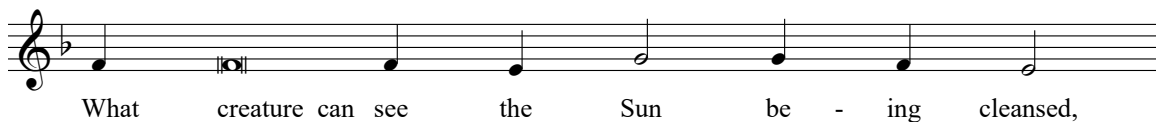
Cantor



Why is it, O sea, that you fled, that you turned back, Jor - dan, on your course?

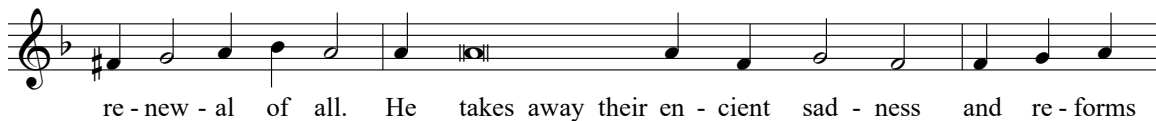
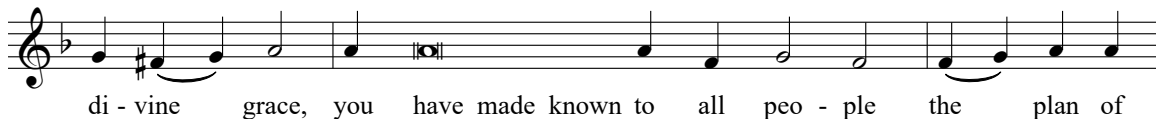


In response, John said:



Cantor: (Tone 4) Glory...

Doxastikon - Tone 4 samohlasen



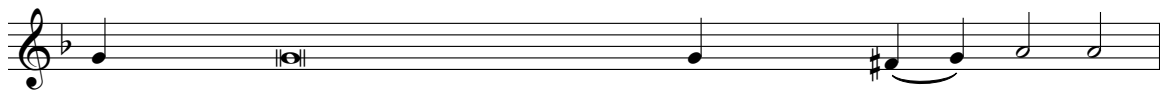


the hearts of those baptized in re - pent - ance that they may re - ceive e - ter - nal life,



O bless - ed Proph - et, in - spired by God. Let us imitate the wise vir - gins;

Cantor: Now and ever...



come, let us go to meet the Master who is now pres - ent,



for he approaches John as a Bride - groom. When the Jor - dan



saw him, it bowed down in fear and stopped; John spoke out, saying: I am unworthy



to touch your im - mor - tal head. The spirit descended in the form of a dove and



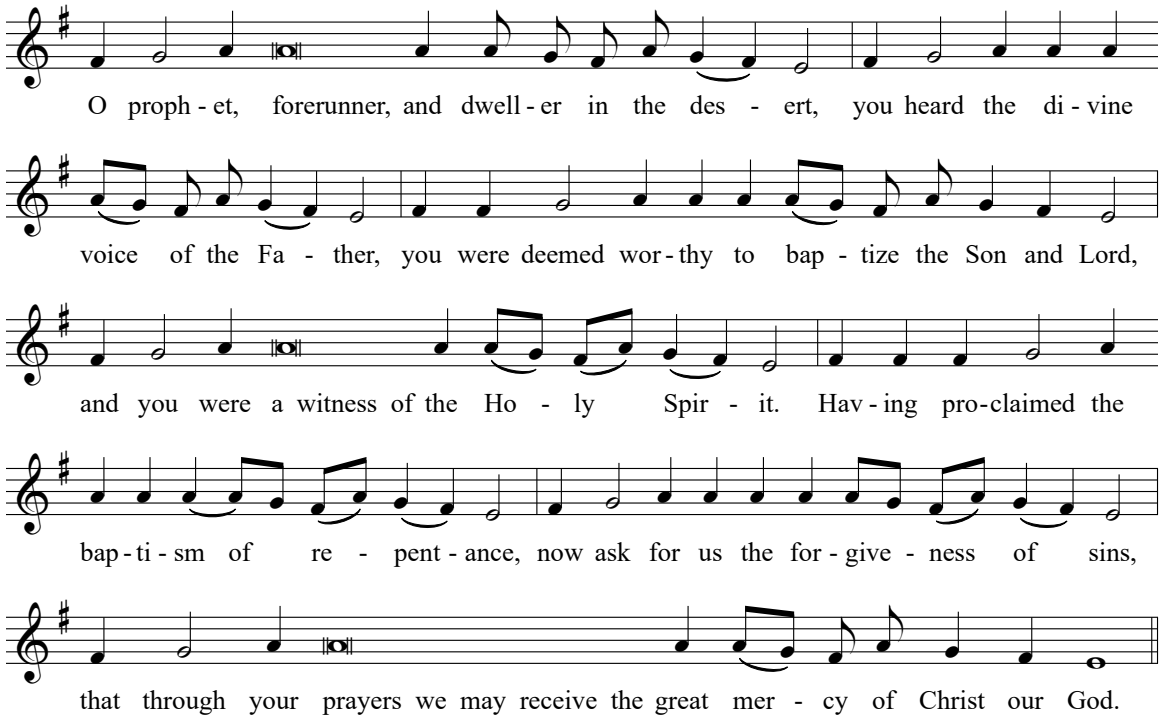
sanc - ti - fied the wa - ters, and a voice was heard from on high: This is my Son



who comes into the world to save all. O Lord, glo - ry to you!

Troparia

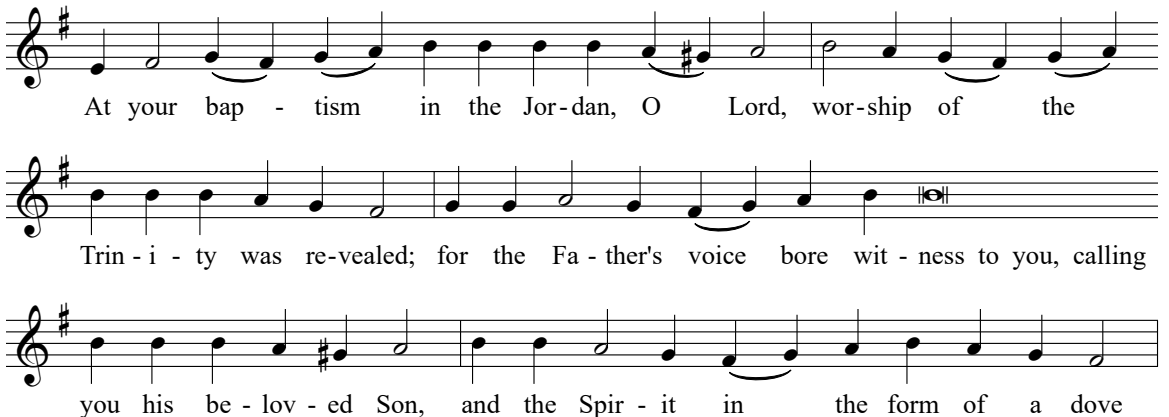
Troparion of the Synaxis - *Tone 2*




O proph-et, forerunner, and dwell-er in the des-ert, you heard the di-vine
voice of the Fa-ther, you were deemed wor-thy to bap-tize the Son and Lord,
and you were a witness of the Ho-ly Spir-it. Hav-ing pro-claimed the
bap-ti-sm of re-pent-ance, now ask for us the for-give-ness of sins,
that through your prayers we may receive the great mer-cy of Christ our God.

Cantor: (*Tone 1*) Glory...now and ever...

Troparion of the Theophany - *Tone 1*



At your bap-tism in the Jor-dan, O Lord, wor-ship of the
Trin-i-ty was re-vealed; for the Fa-ther's voice bore wit-ness to you, calling
you his be-lov-ed Son, and the Spir-it in the form of a dove



con - firmed the truth of these words. O Christ God, you ap-peared and enlightened the

The first line of musical notation is on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody consists of a series of eighth and quarter notes, ending with a double bar line and repeat dots. The lyrics are written below the staff.



world. Glo - ry to you!

The second line of musical notation is on a single staff in G major. It continues the melody from the first line, ending with a double bar line and repeat dots. The lyrics are written below the staff.

The service concludes with the Dismissal, p. 21.