

Vesper Propers. September 1, 2019
Twelfth Sunday after Pentecost

The Beginning of the Church Year (“Indiction”). The First Ecumenical Council (325) decreed that the Church’s year should begin on September 1. The lunar month corresponding to September on the Jewish calendar was the beginning of the civil year (cf Exodus 12:2); it was at this time that our Lord Jesus went into the synagogue at Nazareth and read the words of the prophet Isaiah, “The Spirit of the Lord is upon me...to proclaim ‘the acceptable year of the Lord.’” (Isaiah 61:1-2; Luke 4: 16-21).

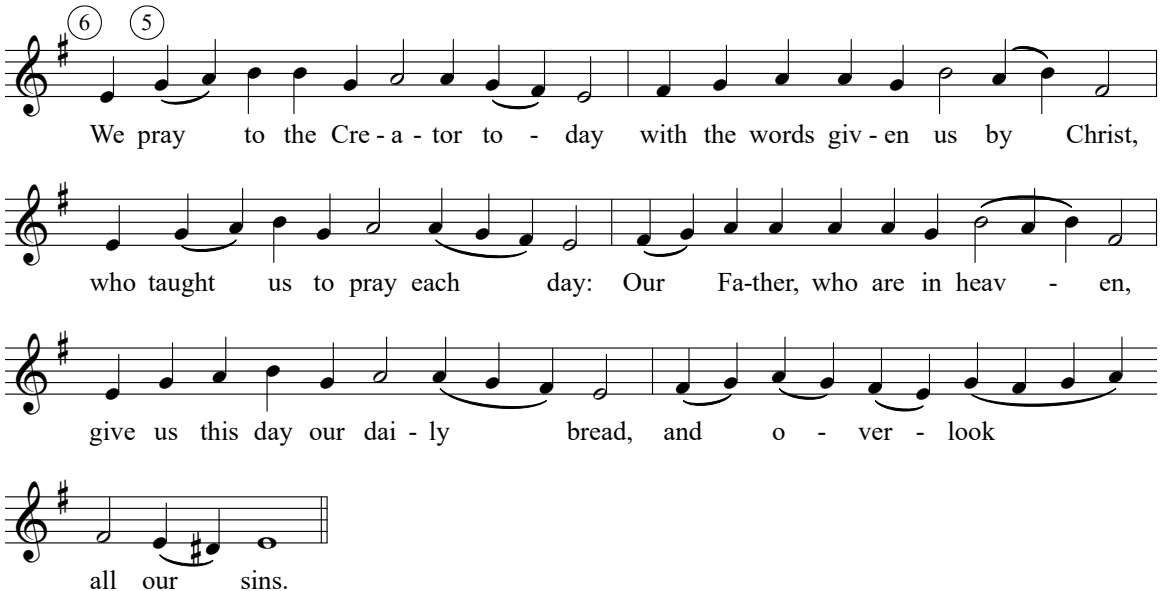
Our venerable father Simeon the Stylite and his mother. Simeon lived near Antioch in Syria. He was a monk, who lived for many years standing atop a column (in Greek, a *stylus*), hence he received the nickname “Stylite.” His life and admirable conversation were remarkable. (459)

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

Lamplighting Psalms in the Tone of the Week (Tone 3, p. 48), stichera 10-7.

Cantor: *(Tone 1)* 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 New Year - Tone 1 podoben: Nebesnych činov

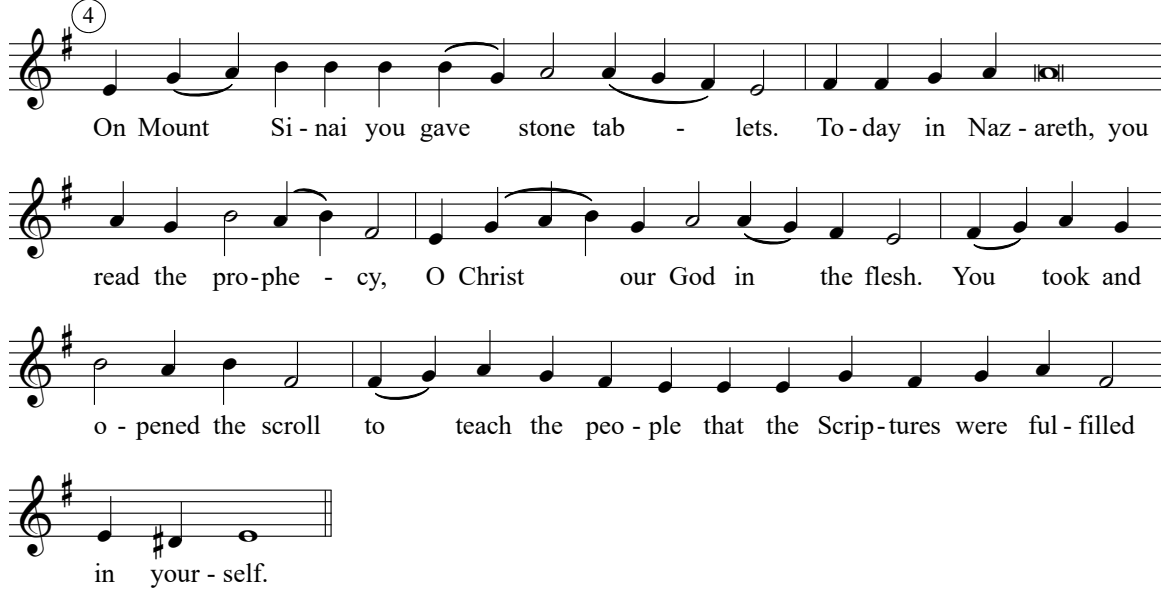


We pray to the Cre - a - tor to - day with the words giv - en us by Christ,
who taught us to pray each day: Our Fa-ther, who are in heav - en,
give us this day our dai - ly bread, and o - ver - look
all our sins.

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 "We pray to the Creator..."

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

④

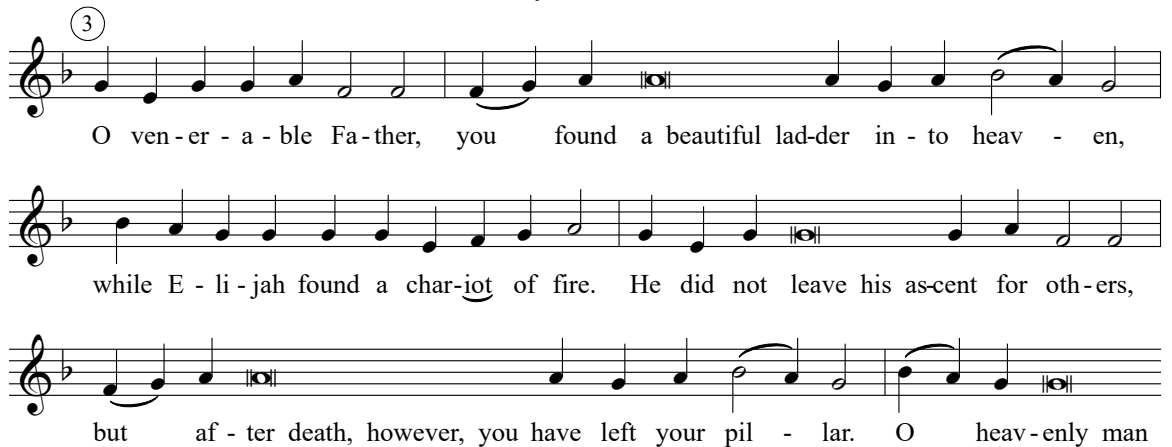


On Mount Si - nai you gave stone tab - lets. To - day in Naz - areth, you
read the pro - phe - cy, O Christ our God in the flesh. You took and
o - pened the scroll to teach the peo - ple that the Scrip - tures were ful - filled
in your - self.

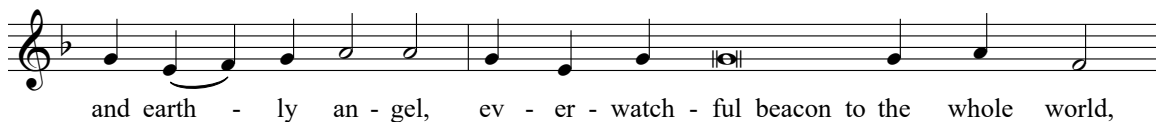
Cantor: Because with the Lord there is mercy and fullness of redemption,
(on 3) Israel indeed he will redeem from all its iniquity.

Stichera of our venerable father Simeon the Stylite - Tone 5 samohlasen

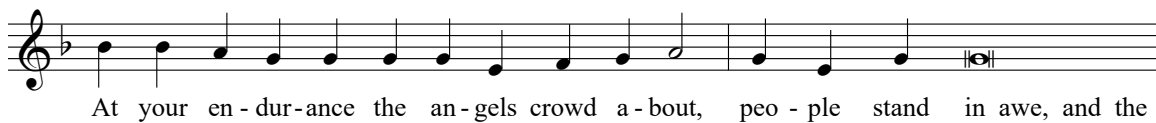
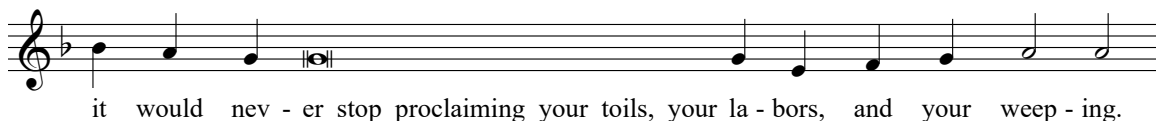
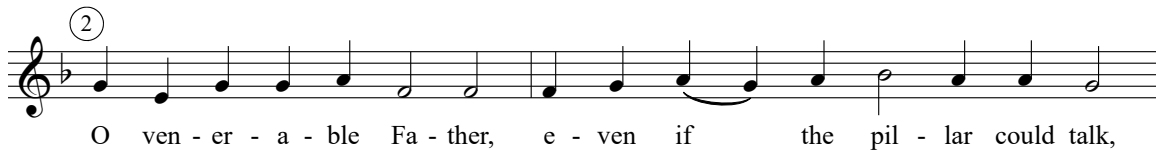
③



O ven - er - a - ble Fa - ther, you found a beautiful lad - der in - to heav - en,
while E - li - jah found a char - iot of fire. He did not leave his as - cent for oth - ers,
but af - ter death, however, you have left your pil - lar. O heav - enly man



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



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



you im - i - tat - ed your Mas - ter, as on a cross you ascend - ed the pil - lar.
 The Lord erased the condemna - tion writ - ten a - gainst us, you de - stroyed the
 rise of pas - sions. The Lord was a lamb, and you a vic - tim; the Lord
 was on a cross, and you on a pil - lar. O venera - ble Sim - e - on, pray for
 our sal - va - - - tion.

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

Doxastikon of the New Year - Tone 6

O e - ter - nal Word and Son, to - gether with the Ho - ly Spir - it,
 Cre - a - tor and Maker of all things vis - i - ble and in - vis - i - ble,
 bless the be - gin - ning of the year, keep in peace all the faith - ful,



Cantor: (Tone 3) Now and ever...

Dogmatikon in the Tone of the week (Tone 3, page 53).

Readings: Isaiah 61:1 - 9
Leviticus 26: 3 - 24
Wisdom 4: 7 -15

At the Litija

Tone 1 samohlasen

Musical notation for the Litija text, consisting of five staves in G major. The first staff begins with a circled '1'. The lyrics are: "We have come to the be-gin-ning of the year, gath-er-ing to hon-or these saints: Cal - lis - ta and her brothers, Evod and Her-mo - ge - nes; Sim - e - on, e - qual to the an - gels, and Josh - u - a, the son of Nun; the sev - en child - ren of Eph - e - sus, and the for - ty ho - ly wo - men. O lov - ers of feasts, sharing in their re-mem - brance, with in - sis - tence we cry out:"

1

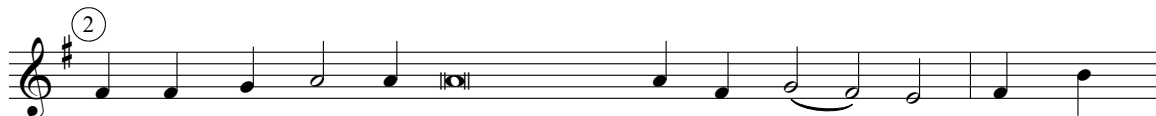
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child - ren of Eph - e - sus, and the for - ty ho - ly wo - men.
O lov - ers of feasts, sharing in their re-mem - brance, with in - sis - tence we cry out:



O Lord, bless the works of your hands, and make us wor-thy to pass this year



in spir - it - u - al prog - ress.



O Christ our God, you created all things in your wis - dom, and brought



them from nothingness in - to be - ing. Now bless the be-gin-ning of the year



and keep our cit - y free from harm; and in your mer-cy grant peace and happiness to



all the faith - ful, grant-ing to the world great mer - cy through the



pray'rs of the The - o - to - kos.

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

Litija doxastikon of the New Year - Tone 8 samohlasen



In your in - ef - fa - ble wis - dom, O Lord, you formed the universe, O

Word and Christ our God. Times and sea - sons are your gift to us;
 now bless the work of your own hands. In your good - ness and your love
 for all peo - ple, that they may triumph over the En - e - my,
 give strength to faith - ful Chris - - tians.

The service continues with the Litany of the Litija, p 116.

Aposticha

Sunday aposticha in the Tone of the Week (Tone 3, p. 54), concluding with:

Cantor: *(Tone 5) Glory...*

Aposticha doxastikon of our venerable father Simeon the Stylite - Tone 5 samohlasen

O ven - er - a - ble Fa - ther, you found a beautiful lad - der in - to heav - en,
 while E - li - jah found a char - iot of fire. He did not leave his as - cent for oth - ers,
 but af - ter death, however, you have left your pil - lar. O heav - enly man

and earth - ly an - gel, ev - er - watch - ful beacon to the whole world,
 O venera-ble Sim - e - on, pray for our sal - va - - - tion.

Cantor: (Tone 5) Now and ever...

Doxastikon of the New Year - Tone 5 samohlasen

O King, you are eternal and re-main for - ev - er. Re - ceive the petitions
 of us sinners as we pray for sal - va - tion. O Lov - er of us all,
 grant your a - bundance to the earth with temperate and mild weath - er.
 Fight with the faith - ful against all enemy attacks as you helped Da - vid;
 for they have en - tered the tabernacle and defiled your most ho - ly place, O Sav - ior.
 But grant vic - tory over them, O Christ our God, through the pray'rs of the

The - o - to - kos, for you are the victory and boast of Chris - tians
of the true faith.

Troparia

Troparion of the Resurrection in the tone of the week (Tone 3, page 57).

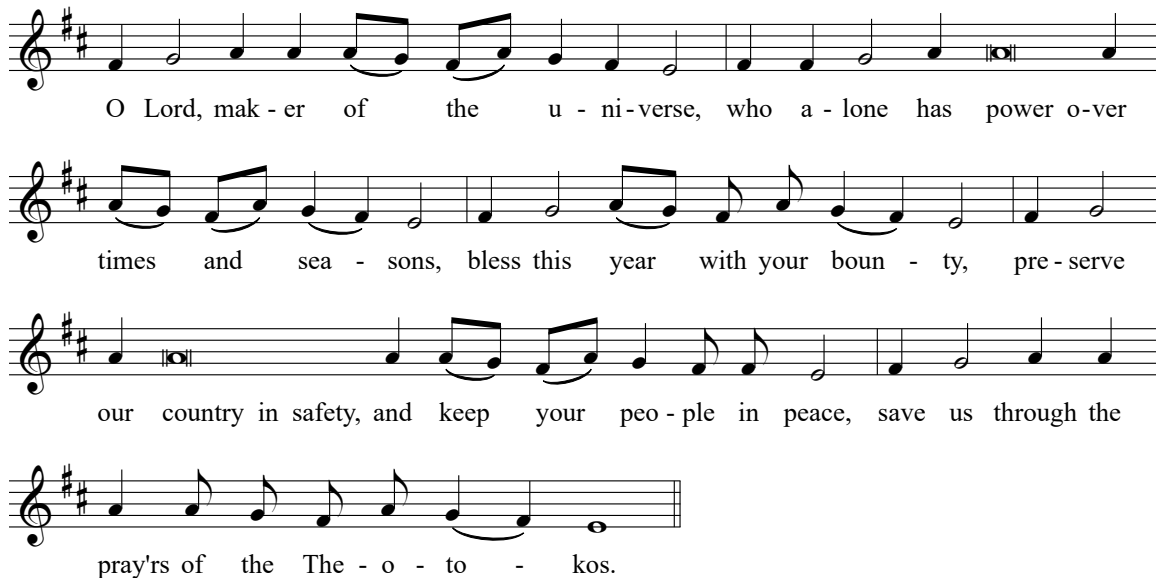
Cantor: (Tone 1) Glory...

Troparion of our venerable father Simeon the Sytite - Tone 1

You be-came a col-umn of endurance and rivaled the forefathers, O ho-ly one,
be - com - ing like Job in your sufferings and like Jo-seph in your trials,
like the bod - i - less an - gels, though you lived in the flesh.
O Si - me - on, our ho - ly fath - er, in - ter - cede with Christ our God
that he may save our souls.

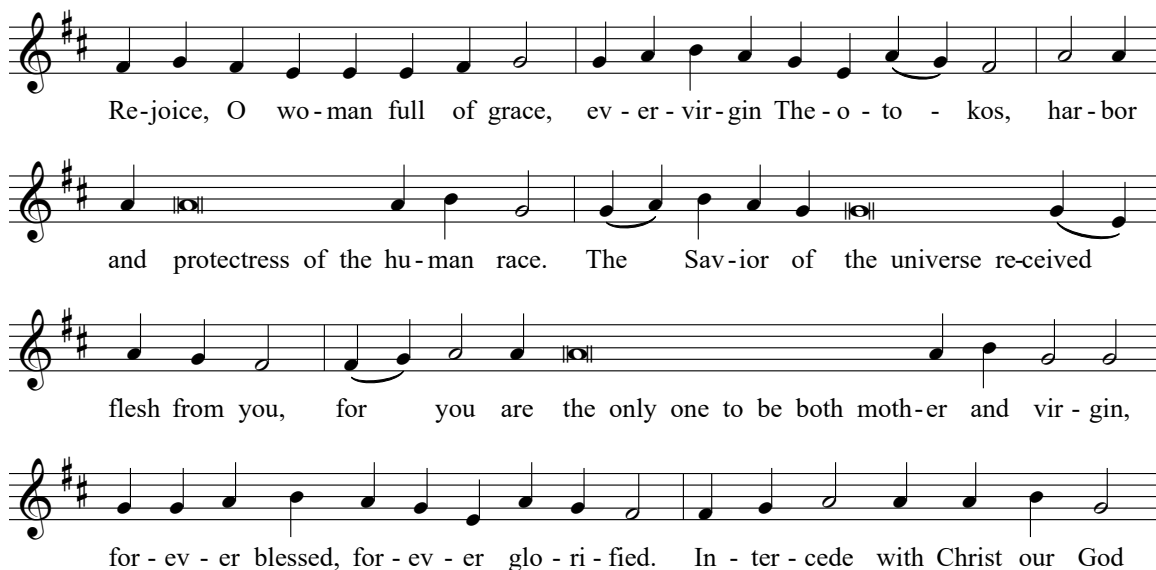
Cantor: (Tone 2) Now and ever...

Troparion of the New Year - Tone 2



O Lord, mak - er of the u - ni - verse, who a - lone has power o - ver
times and sea - sons, bless this year with your boun - ty, pre - serve
our country in safety, and keep your peo - ple in peace, save us through the
pray'rs of the The - o - to - kos.

OR, if bread has been blessed, then the following troparion in Tone 7 is sung twice, followed by the troparion of the New Year (above) in Tone 2, once.



Re-joyce, O wo - man full of grace, ev - er - vir - gin The - o - to - kos, har - bor
and protectress of the hu - man race. The Sav - ior of the universe re - ceived
flesh from you, for you are the only one to be both moth - er and vir - gin,
for - ev - er blessed, for - ev - er glo - ri - fied. In - ter - cede with Christ our God

that he may grant peace to the whole world.

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), and B3 (half). The lyrics are placed below the notes, with 'that he may grant peace' under the first seven notes and 'to the whole world.' under the last five notes.

and continue with the Blessing of Bread, p. 119