

You, O Lord, the un - set - ting Light, that un - cov - ers those in dark - ness.

Troparia

If there is Litija, the Troparion "Rejoice, O Virgin Theotokos" (p. 119) is sung twice, then:

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

Troparion of the Meeting - Tone 1



Re-joyce, The - o - to - kos, Vir - gin full of grace; for from you has shone forth



the Sun of Jus-tice, Christ our God, en-light-en-ing those who are in dark - ness.



Re - joice al - so, you just el - der; you re - ceived in



your arms the liber-a - tor of our souls, who grants us res - ur - rec - tion.

If there is no Litija, the Troparion in Tone 5 (p. 81) is sung, then Glory...now and ever...
(in Tone 1) and the Troparion of the Meeting.

Vesper Propers, February 5, 2017 Sunday of the Publican and the Pharisee Postfestive Day of the Meeting

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

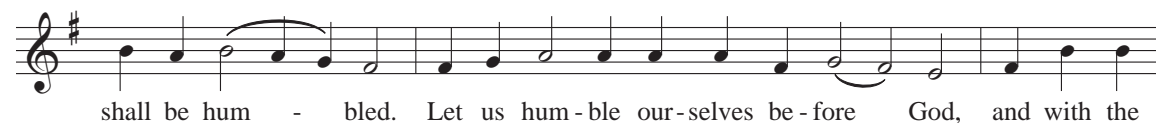
Lamplighting Psalms in the Tone of the Week (Tone 5, p. 69), stichera 10-7.

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 Publican and Pharisee - Tone 1 samohlasen



O faith - ful, let us not pray as the Phar - i - see, for those who exalt themselves



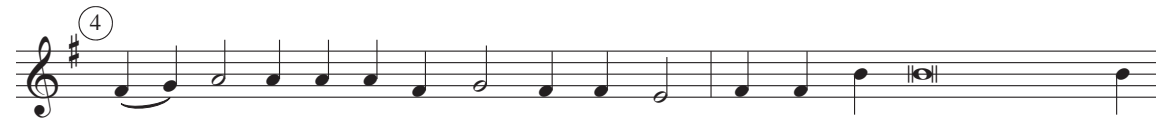
shall be hum - bled. Let us hum - ble our - selves be - fore God, and with the



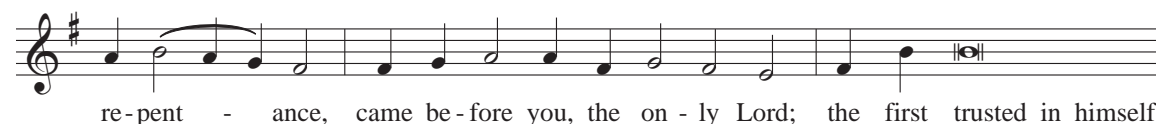
Pub - li - can let us say: "Lord have mer - cy on me a sin - ner."

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.
All repeat "O faithful..."

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



The Phar - i - see, o - ver - come with his pride, and the Pub - lican, bent down in



re - pent - ance, came be - fore you, the on - ly Lord; the first trusted in himself

and was deprived of your blessings; the other spoke but a few words and received your blessings in abundance. Behold my tears and strengthen me, O Christ our God, for you are indeed the Lover of us all.

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 Postfeast - Tone 1 samohlasen

Now we are celebrating the saving grace of the ineffable manifestation of God because Christ our God became man without change from the Virgin Maiden. He is now being brought into the Temple and offered to God the Father by his mother. Simon receives him and takes him into his arms.

Aposticha

Sunday aposticha in the Tone of the Week (Tone 5, p. 77), concluding with:

Cantor: (Tone 5) Glory...

Aposticha doxastikon of the Publican and Pharisee - Tone 5 samohlasen

Because of my sins, my eyes are weighted down, and I can no longer raise them up to see the light of heaven. But grant that I may repent like the Publican: O Lord, have mercy on me.

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

Aposticha doxastikon of the Post-feast - Tone 2 samohlasen

Simon now receives below, in his earthly arms, the One whom the ministers at the liturgy on high entreat with trembling, and who was prophesied to become incarnate. Seeing the heavenly God as mortal man, he is ready to withdraw from earthly things and joyfully cries out: Glory to

me, O Lord, as you have prom - ised; for my eyes have seen you, the
e - ter - nal Light, the Lord and Savior of all Chris - tian peo - - ple.

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

Litija

Tone 3 samohlasen

You know the dif-frence, O my soul, be - tween the Pharisee and the
Pub - li - can. De-test the proud words of the first; im - i - tate the hum-ble
pray'r of the second and say: For - give me, O lord, for I am a
sin - ner, O God have mer - cy up - on me.

Cantor: Glory...now and ever...

Festal theotokion in the same tone (Tone 3, p. 55).

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

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

Of old you were seen in the proph-ets, O Je - sus, as much as it was possi-ble
to see you. But now, O Word of God, by your will, you man - ifest yourself
to the whole world. O Christ, you took flesh from the Vir - gin Mar - y.
Since you are the Lov-er of us all, you man - i - fest-ed your sal - va - tion
to all those who come from Ad - am.

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

Of old you established the Law on Mount Si - nai. Now in the cit-y of
Zi - - - on you ful - fill the pre - scrip - tions of the Law.
You wished to be brought into the Temple as an in - fant in the flesh.

O Christ, you were carried in the arms of the The - o - to - kos,
in or - der to be an of - fer - ing in the arms of Sim - e - on.

Cantor: (Tone 8) Glory...

Doxastikon of the Publican and Pharisee - Tone 8 samohlasen

O al-might-y Lord, I real-ize the pow - er of tears; they saved Hezekiah from the
gates of death; by them, the sinful woman was forgiv-en all her sins;
and through them, the Publican was justified but the Phar - i - see was not.
Num - ber me with them, O Lord, and have mer - cy on me.

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

Doxastikon of the Post-feast - Tone 8 samohlasen

He who rides on the Cherubim and is praised by the Ser - a - phim is now be - ing

brought into the holy Tem-ple ac - cord - ing to the Law. He is sit - ting in the arms
of an old man as though up - on a throne. From Jo - seph he receives God - pleasing

gifts, a pair of tur - tle - doves, and from the newly - chosen people of the

Gen - tiles, an un - de - filed Church. The two doves indicate that he is the head of

the two Testaments, both Old and New. As for Sim - eon, when he saw what had

been re - vealed come to pass, he re - ceived the child and blessed the vir - gin

Moth - er of God, point - ing out to her the sufferings that she would bear.

He asked the Lord to be re - leased from life, say - ing: Now you may dismiss