

**Vesper Propers, February 2, 2020**  
**Sunday of the Publican and the Pharisee**

**THE MEETING OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST WITH SIMEON AND ANNA**, celebrated forty days after the Birth of the Savior on Dec. 25. Coming to his believing and exultant people, as “a light to enlighten the nations and the glory of his people Israel.” St. Sophronius of Jerusalem wrote about this feast: “Let us all hasten to meet Christ. Everyone should be eager to join the procession and to carry a light. Our lighted candles are a sign of the divine splendor of the One who comes to expel the dark shadows of evil and to make the whole universe radiant with the brilliance of his eternal Light.”

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

*The first kathisma of the Psalter (“Blessed is the man”) is sung.*

*Lamplighting Psalms in the Tone of the Week (Tone 1, p. 24), stichera 10-8.*

**Cantor:** (Tone 1) Let your ears be attentive to the voice of my pleading.  
(on 7)

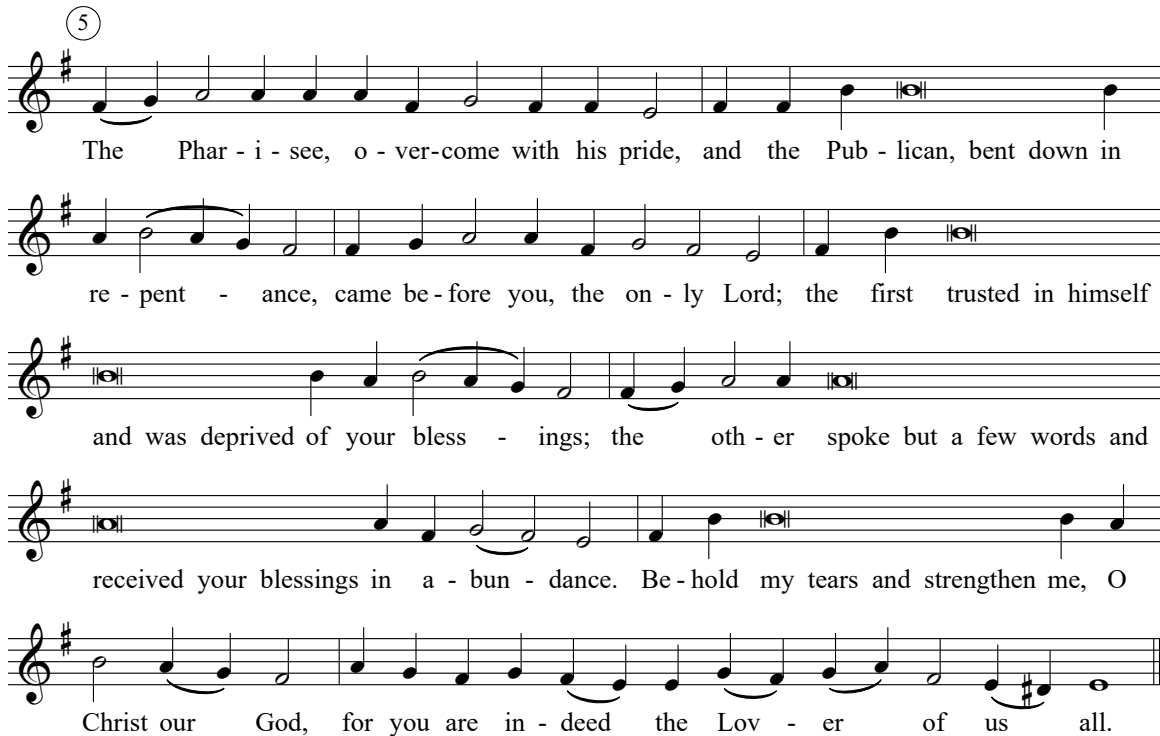
**Sticheron of the Publican and the Pharisee - Tone 1 samohlasen**

O faith-ful, let us not pray as the Phar-i-see, for those who exalt themselves shall be hum-ble. 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:** 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.  
*All repeat: “O faithful, let us not pray as the Pharisee...”*

**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.

⑤

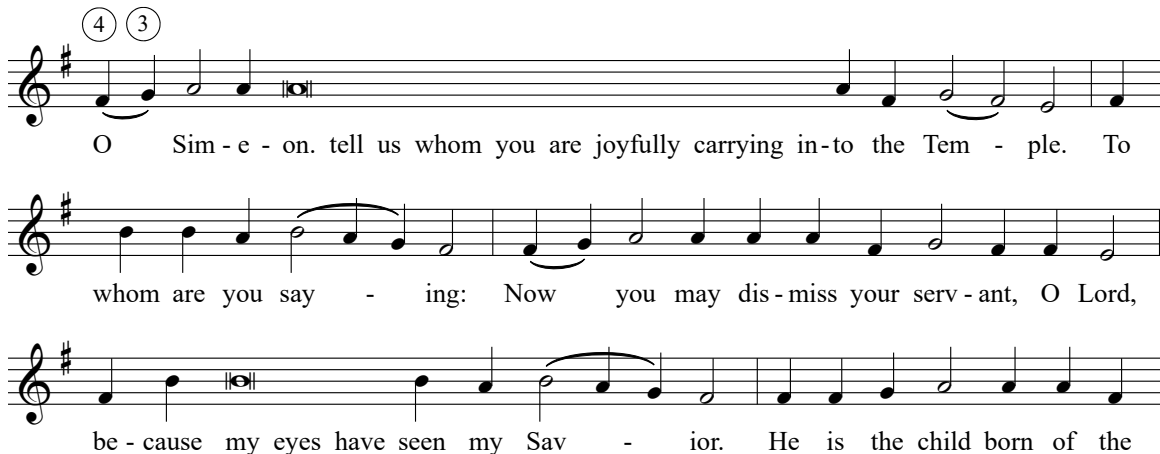


The Phar - i - see, o - ver-come with his pride, and the Pub - lican, bent down in  
re - pent - ance, came be - fore you, the on - ly Lord; the first trusted in himself  
and was deprived of your bless - ings; the oth - er spoke but a few words and  
received your blessings in a - bun - dance. Be - hold my tears and strengthen me, O  
Christ our God, for you are in - deed the Lov - er of us all.

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

**Sticheron of the Meeting - Tone 1 samohlasen**

④ ③



O Sim - e - on, tell us whom you are joyfully carrying in-to the Tem - ple. To  
whom are you say - ing: Now you may dis - miss your serv - ant, O Lord,  
be - cause my eyes have seen my Sav - ior. He is the child born of the

Vir - gin. He is the Word and God of God. O Lord, who for our sake was  
 in - car - nate and saved the world, to you we bow down in wor - ship.

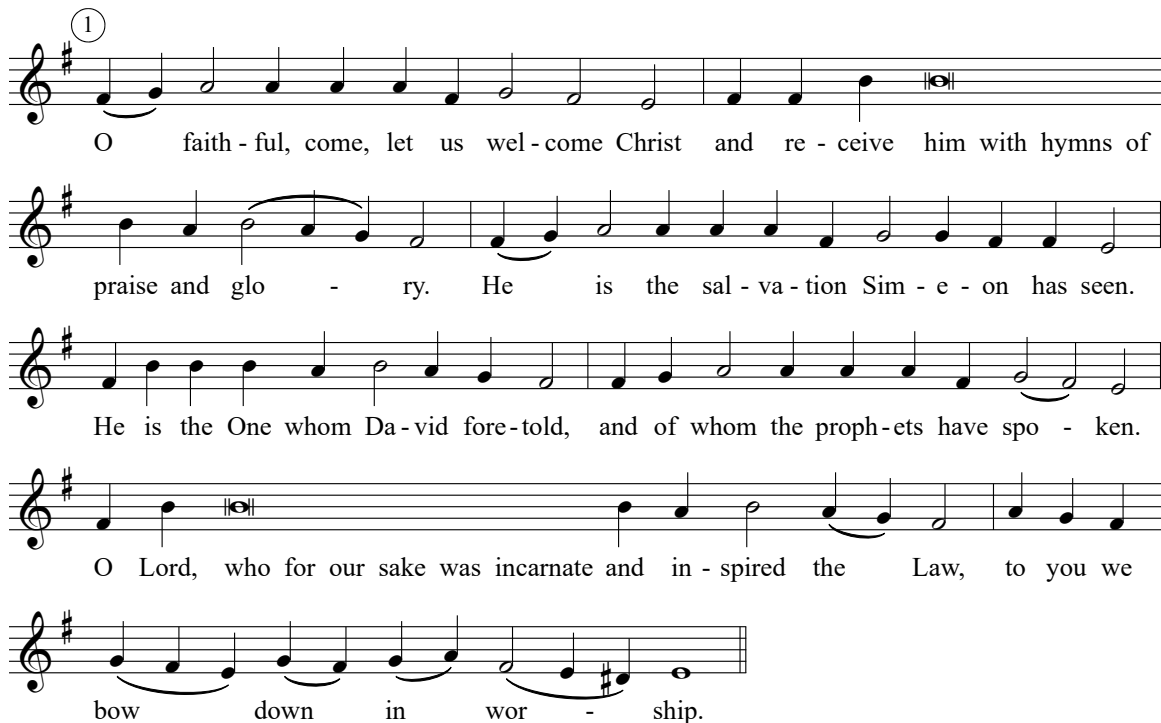
**Cantor:** Because with the Lord there is mercy and fullness of redemption.  
 (on 3) Israel indeed he will redeem from all its iniquity.  
 All repeat "O Simeon, tell us whom you are joyfully carrying into the Temple..."

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

O Sim - e - on, now re - ceive the One whom Mo - ses the lawgiver had foreseen  
 through the cloud on Si - nai. He has be - come a child and sub - mits him - self  
 to the Law. This is he who spoke through the Law and whom the proph - ets  
 fore - told. O Lord, who for our sake was incar - nate and saved the world,  
 to you we bow down in wor - ship.

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


①



O faith-ful, come, let us wel-come Christ and re-ceive him with hymns of  
 praise and glo-ry. He is the sal-va-tion Sim-e-on has seen.  
 He is the One whom Da-vid fore-told, and of whom the proph-ets have spo-ken.  
 O Lord, who for our sake was incarnate and in-spired the Law, to you we  
 bow down in wor-ship.

**Cantor:** (Tone 8) Glory...

**Doxastikon of the Publican and the 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 6) Now and ever...

**Doxastikon of the Meeting - Tone 6 samohlasen**

To-day the gates of heav-en swing o-pen, for the Word of the Father who has no  
be-gin - ning has re-ceived be - gin-ning in time with - out any loss to his  
di-vin - i - ty. As a child of forty days he is offered by a vir - gin Moth - er  
in the Tem-ple ac-cord - ing to the Law. The El - der Simeon receives  
him in his arms and cries out: Dis-miss me, O Master, for my eyes have seen your  
sal-va - tion; O Lord, who came in-to the world to save us, glo - ry to you!

*Hymn of the Evening, p. 12*

*Prokeimenon for Saturday evening, p 114*

**Readings:** Composite V  
Isaiah 6: 1-12  
Isaiah 19: 1-5, 12, 16, 19-21

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

# Litija

*Tone 4 Bolhar*

To-day, the ho - ly Moth - er who is high - er than an - y tem - ple  
has her-self come in - to the Tem - ple to show the world the  
Cre - a - tor and Giv - er of the Law. Sim - e - on the El - der  
re-ceives him in his arms; he ven - er - ates him and cries a - loud:  
Now let your serv - ant de-part in peace, for I have seen  
you, the Sav - ior of our souls.

*Then for the Publican and the Pharisee:*

*Tone 3 samohlasen*

O faith-ful, let us de - test the haughty voice of the Phar-i-see; let us im - i - tate  
the contrite prayer of the Pub - li - can. Let us not follow the way of the

haught - y, but fall - ing down, let us say with hu - mil - i - ty:  
Spare us O God, be - cause of our man - y sins.

**Cantor:** (Tone 3) Glory...

**Litija doxastikon of the Publican and the Pharisee - Tone 3 samohlasen**

You know the dif - fer - ence, 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 prayer 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:** (Tone 5) Now and ever...

**Litija doxastikon of the Meeting - Tone 5 samohlasen**

He who is ancient of days and young in the flesh is be - ing brought to the Temple  
by his vir - gin Moth - er. He ful - fills the promise of his own law.

Sim - e - on re - ceives him and says: Now you may dis - miss your serv - ant,  
ac - cord - ing to your word, in peace, for my eyes have  
seen your sal - va - tion, O Lord.

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

## Aposticha

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

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

**Aposticha doxastikon of the Publican and the Pharisee - Tone 5 samohlasen**

Be - cause of my sins, my eyes are weight - ed down, and I can no longer raise  
them up to see the light of heav - en. But grant that I may re - pent like the  
Pub - li - can: O Lord, have mer - cy on me.

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



**Aposticha doxastikon of the Meeting - 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

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.

## Troparia

### Troparion of the Meeting - Tone 1

*Sung once by the priest and twice by the faithful*

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-joyce 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.

*The service continues with the Blessing of Bread, p. 119*