

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

Supplement for **The Order of Vespers for Sundays after Pentecost, 2005**

Lamplighting Psalms Tone 5, p 70, 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

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.

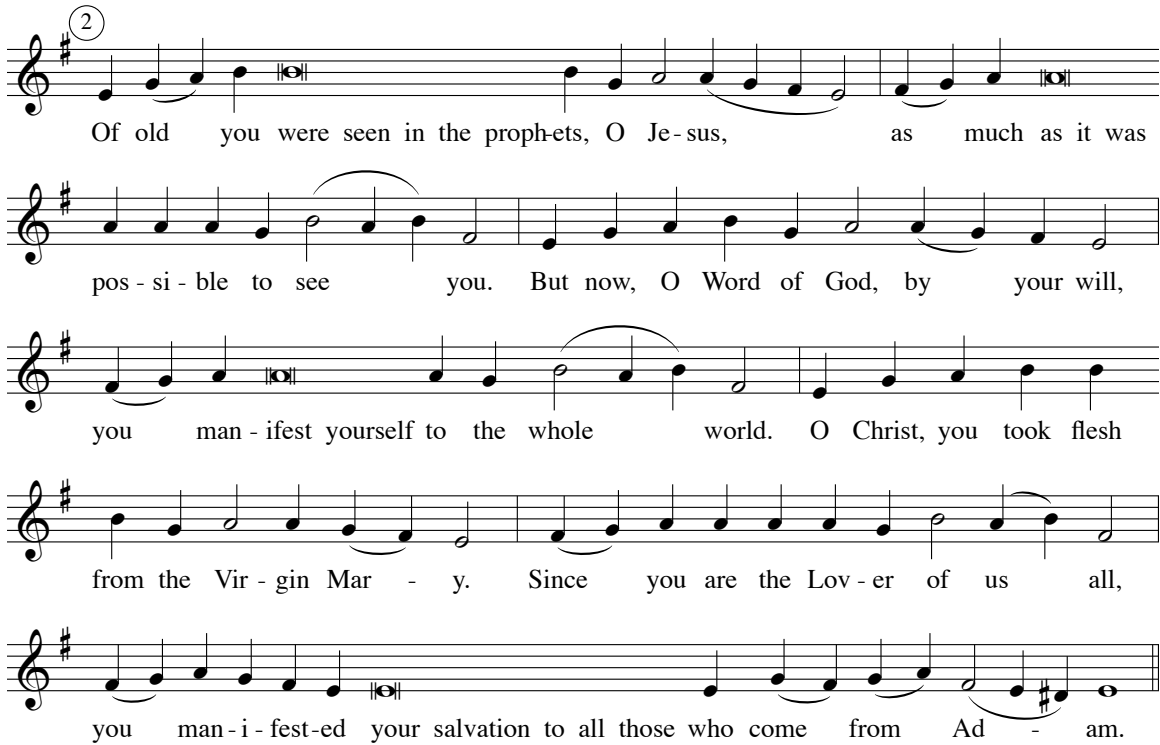
Cantor: (Tone 1) Because with the Lord there is mercy and fullness of redemption,
 (on 3) Israel indeed he will redeem from all its iniquity.

Stichera of the Postfeast - Tone 1 podobn: Nebesnych činov
 (Samohlasen settings begin on page 6)

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

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

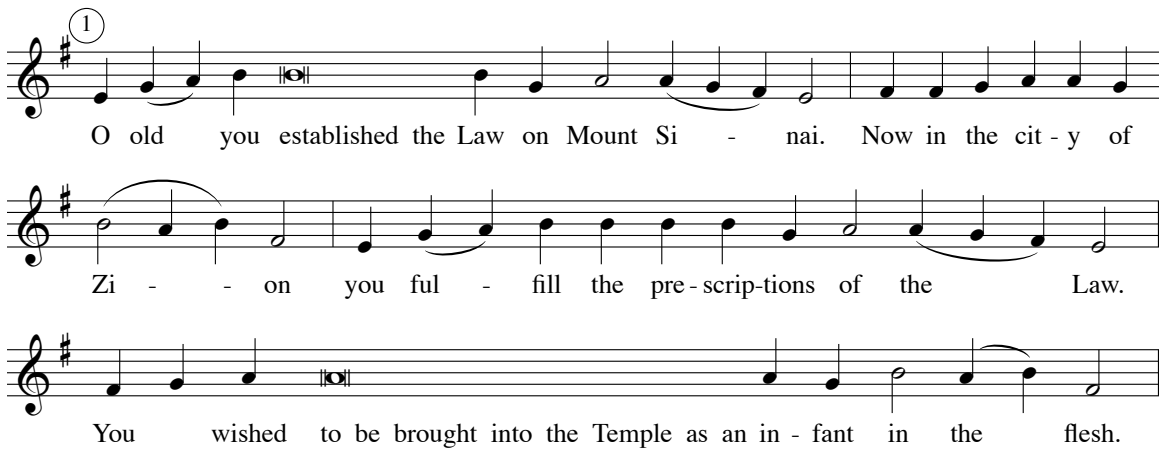
②



Of old you were seen in the proph-ets, O Je-sus, as much as it was
pos-si-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 salvation to all those who come from Ad-am.

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

①



O 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 offer-ing in the arms of Sim - e - on.

Cantor: Glory...

Doxastikon of the Publican and Pharisee - Tone 8

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.

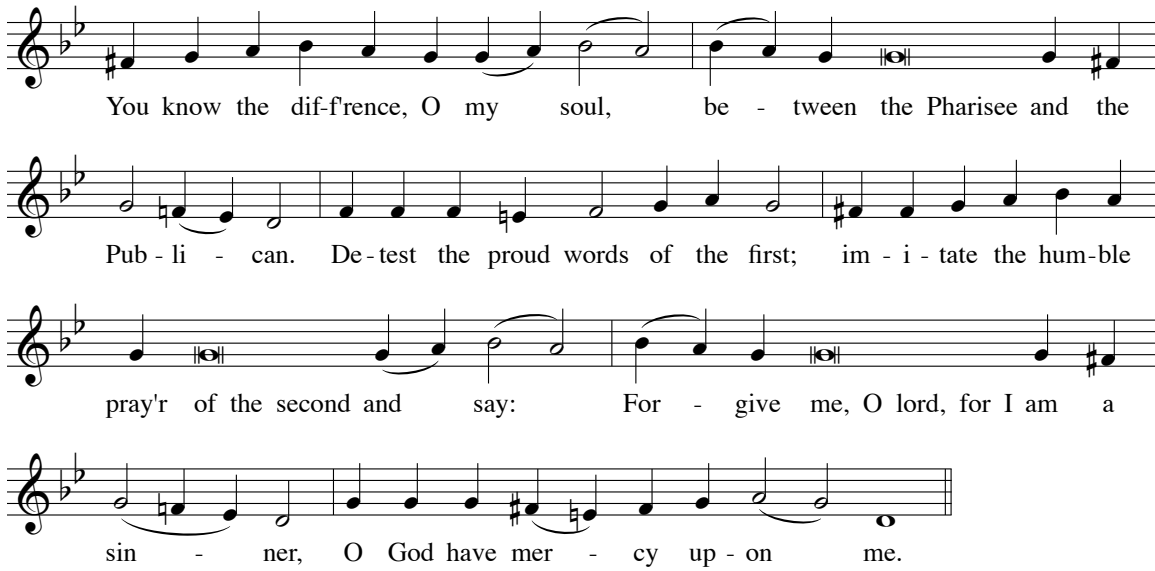
Cantor: Now and ever...

Dogmatikon, Tone 5, p. 76

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

Litija

Tone 3



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...

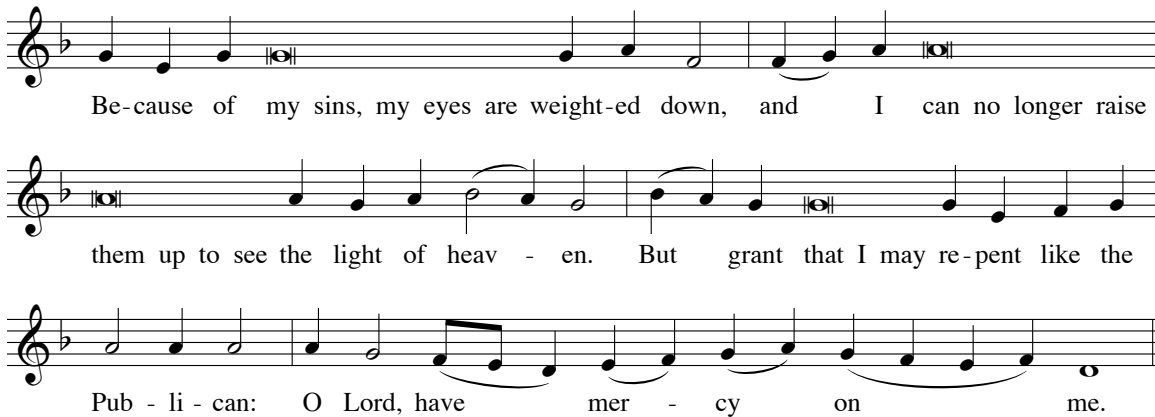
Theotokion, Tone 3, p. 55

Litija Litany, p. 116

Apostichera, Tone 5, p 77

Cantor: Glory...

Doxastikon of the Publican and Pharisee



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.

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 - joi - ce 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(Tone 1), then the Troparion of the Meeting.

Samohlasen settings

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.

Now we are cel - e - brat - ing the sav - ing grace of the in - ef - fa - ble
man - i - fes - ta - tion of God be - cause Christ our God became man without change
from the Vir - gin Maid - en. He is now being brought in-to the Tem - ple

and of-fered to God the Father by his moth - er. Sim - e - on re-ceives him

and takes him in - to his arms.

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.

Turn to page 4 of this insert for the Doxastikon.