Vesper Propers, February 6, 2022
Sunday of the Publican and the Pharisee
Postfeste Day of the Meeting

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 4, p. 58), 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.

Sticheron of the Publican and the Pharisee - Tone 1 samohlasen

My soul is waiting for the Lord, I count on his word.
My soul is longing for the Lord, more than watchman for daybreak. 
All repeat: “O faithful, let us not pray as the Pharisee...”

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

The Pharisee, overcome with his pride, and the Publican, bent down in
re-pent-ance, came be-before you, the on-ly Lord; the first trusted in him-self
and was de-preved 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: 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 podoben: Nebesnych činov

The Cre-a-tor of all things, and our God, is be-ing brought into the
Temple by the Vir-gin Moth-er. The a-ged Sim-eon receives him and
cries out with joy: Now you may dis-miss your serv-ant in peace,
ac-cord-ing to your will, O Good One.
Receiving from the Virgin the One begotten before all ages, Siméon took him in his arms and cried out: I have seen the Savior, the illumination of your glory to the ends of the earth. Now you may dismiss your servant in peace, O Good One, since I have seen you today.

Near the end of his long life, Siméon carried in his arms the Savior who was born for the salvation of all. Rejoicing he cried out: I have seen the light of the Gentiles and the glory of...
Is - ra - el. Now you may dis - miss your serv - ant from here,

O God, ac - cordin - g to your com - mand.

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 5) Now and ever…

Doxastikon of the postfeast - Tone 5 samohlasen

Search the Scrip - tures as Christ our God said in the Gos - pels; for in them we find Him who was born and wrapped in swad - dling clothes, the One laid
in a manger and fed upon milk, who received circumcision and was carried by Siméon. Not in fancy nor in imagination, but in very truth has He appeared to the world. Let us cry out to Him:

Glory to You, O pre-eternal God!

Litija

Tone 4 Bolhar

Today, the holy Mother who is higher than any temple has herself come into the Temple to show the world the Creator and Giver of the Law. Siméon the Elder receives him in his arms; he venerates him and cries aloud:
Now let your servant depart in peace, for I have seen you, the Savior of our souls.

Then for the Publican and the Pharisee:

O faithful, let us detest the haughty voice of the Pharisee; let us imitate the contrite prayer of the Publican. Let us not follow the way of the haughty, but falling down, let us say with humility:

Spare us O God, because of our many sins.

Cantor: (Tone 3) Glory...

You know the difference, O my soul, between the Pharisee and the Publican. Detest the proud words of the first; imitate the
humble prayer of the second and say: Forgive me, O Lord, for I am a sinner. O God have mercy upon me.

Cantor: Now and ever...

Festal Theotokion - in the same tone

O Virgin Mother, you conceived the Son of God without seed,

by the will of the Father and the power of the Holy Spirit.

He was begotten by the Father, without a mother, from all eternity.

Yet for our sake, he was born of you in the flesh without a human father.

and you nursed him as an infant with your milk. Therefore never cease to entreat him to deliver our souls from affliction.

The service continues with the Litany of the Litiya, p 116.
Aposticha

Sunday aposticha in the Tone of the Week (Tone 4, p. 65), 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 rep-ent like the
Publican: O Lord, have mer- cy on me.

Cantor:  (Tone 2) Now and ever…

Aposticha doxastikon of the Post-feast - Tone 2 samohlasen

Sim-e-on now receives be-low, in his earth-ly arms, the One whom the
ministers at the liturgy on high en-treat with trem-bling, and who was pro-phe-sied to
be-come in-car-nate. See-ing the hea-ven-ly God as mor-tal man,
he is read-y to with-draw from earthly things and joy-ful-ly cries out: Glo-ry to
You, O Lord, the unsetting Light, that uncovers those in darkness.

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

Rejoice, Theotokos, Virgin full of grace; for from you has shone forth the Sun of Justice, Christ our God, enlightening those who are in darkness. Rejoice also, you just elder; you received in your arms the liberator of our souls, who grants us resurrection.

And the service continues with the Blessing of Bread, p. 119

If there is no Litija, the Troparion of the Resurrection in Tone 4 (p. 68) is sung, then Glory...now and ever... (in Tone 1) and the Troparion of the Meeting.