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

If you, O Lord, should mark our guilt, Lord, who would survive?

But with you is found forgiveness; for this we revere you.

All repeat: “O faithful, let us not pray as the Pharisee...”
The Pharisee, overcome with his pride, and the Publican, bent down in repentance, came before you, the only 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: Let the watchman count on daybreak and Israel on the Lord.

Sticheron of the Meeting - Tone 1 samohlasen

O Simon, tell us whom you are joyfully carrying into the Temple. To whom are you saying: Now you may dismiss your servant, O Lord, because my eyes have seen my Savior. He is the child born of the
Virgin. 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;
(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.
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.
To-day the gates of heav-en swing o-pen, for the Word of the Father who has no
be-gin-n ing has re-ceived be-gin-n ing 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
To-day, 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. Simon 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
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 - cording 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…
He who rides on the Cherubim and is praised by the Ser - a - phim is now be- ing
brought into the holy Temple 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 promised; for my eyes have seen you, the eternal Light, the Lord and Savior of all Christian people.

Troparia

Troparion of the Meeting - Tone 1
Sung once by the priest and twice by the faithful

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.

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