

Sunday of the Publican and the Pharisee

VESPERS: Tone 1

P. Regular Beginning

C. Lord I have cried...

1. **Accept** our evening prayers, O **Holy** Lord,/ and grant us remission **of** our sins,/ for **only** Thou hast shown forth unto the world// the Resurrection.
2. **Walk** about Zion, ye **people**,/ and encompass her./ Give **glory** therein to Him Who is risen **from** the dead./ For **He** is our God// Who hath delivered us from our iniquities.
3. **Come** ye people, praise and **worship** Christ,/ glorifying His Resurrection **from** the dead:/ for He is Our God, Who hath delivered the world// from the beguiling of the **enemy**.
4. Ye **heavens** be glad, sound the **trumpets**,/ ye foundations **of** the earth./ Shout for joy ye **hills**, for lo!/ Emmanuel hath **nailed** our sins to the Cross,/ and **He**, the Giver of life, hath put death to death by raising **Adam** up,// because He **loveth** mankind.
5. Let us **praise** Him Who of His **own** Will/ was crucified for us **in** the flesh;/ and **suffered**, was buried, and **rose** from the dead,/ and **let** us say:/ "Keep Thy **Church** in the true faith and bring peace to our **lives**, O Christ,// for Thou art good and **lovest** mankind."
6. As **we**, unworthy, stand before Thy sepulcher that **held** life,/ we raise, O Christ our God, a hymn of praise to Thine ineffable **compassion**,/ for **Thou** Who art **without** sin,/ hast accepted the **Cross** and death/ in **order** to grant the world resurrection,// because Thou **lovest** mankind.
7. **Let** us **praise** the Word,/ Who is without beginning and co-eternal with the **Father**,/ Who came **forth** ineffably from the **Virgin's** womb/ and for our sakes accepted of His own Will the **Cross** and death,/ and rose in glory, and **let** us say:/ "Glory be unto **Thee**, O Lord,// Giver of life and **Saviour** of our souls."

Stichera from the Triodion (Tone 1)

- 8/9. **Brethren**, let us not pray as the **Pharisee**:/ for he who exalts himself shall be **humbled**./ **Let** us humble ourselves **before** God,/ and with fasting cry aloud as the **Publican**:// God be merciful to us **sinners**.
10. A **Pharisee**, overcome with vainglory,/ and a Publican, bowed down in repentance,/ **came** to Thee the only **Master**./ The one boasted and was deprived of **blessings**,/ while the other kept silent and was counted **worthy** of gifts./ Confirm me, O **Christ** our God,/ in these his cries of **sorrow**,// for Thou **lovest** mankind.

Glory... (Tone 8)

Almighty Lord, I know how great is the **power** of tears./ For they led Hezekiah from the **gates** of death;/ they delivered the sinful woman from the transgressions of **many** years;/ they justified the Publican above the **Pharisee**./ And with them I also pray: Have mercy **upon** me.

Both... Dogmatikon (Tone 1)

Let us **praise** the Virgin **Mary**,/ glory of all the world and doorway to **heaven**,/ **who** begotten of man hast **borne** the Lord:/ and who, adornment of the faithful, is sung by the **angelic** hosts./ For **she** hath been shown forth as Heaven and Temple of the **Godhead**./ She it is, who breaking down the middle wall of **enmity**,/ ushered in **peace** and threw the Kingdom open./ Therefore with her as **anchor** of our faith,/ **we**, in the Lord born of her, have a **Defender**./ Make bold therefore, ye people of **God**, make bold, // for He, the Almighty will defeat your **enemies**.

- P. Wisdom. Aright!
- C. O Joyful Light...
- P. Prokimenon. The Lord is King...
- P. Wisdom! (And readings, if any)
- P. Augmented Litany
- R. Vouchsafe...
- P. Litany of Fervent Supplication

APOSTICHA: (Tone 1)

1. We were set **free** by Thy **passion**, O Christ,/ and we were redeemed from corruption by Thy **Resurrection**./ Unto Thee, O Lord, be **glory**.

V. The Lord is King,/ and hath put on glorious **apparel**.

2. Let the creation exult, the **heavens** make glad,/ the nations clap their **hands** with joy:/ For Christ our Saviour, because He **loveth** mankind,/ hath **nailed** our sins to the Cross,/ put death to **death** and given us life by raising fallen **Adam**,// father of **all** mankind.

V. He hath made the world so sure/ that it **cannot** be moved.

3. O **Thou** Who art beyond all **understanding**,/ King of **heaven** and earth,/ for love of mankind hast been of Thine own Will **crucified**:/ Hell was filled with bitterness when it **met** Thee below/ and the **souls** of the just at receiving **Thee** rejoiced./ And when he saw Thee, the Creator, in the depths, **Adam** rose up./ **What** a **wonder** this is:/ That the life of all men should **taste** death/ in His **desire** to give light to the world that **cries** and says:// Glory unto Thee, O Lord, risen **from** the dead.

V. Holiness becometh Thine house/ O Lord, **forever**.

4. The **myrrh**-bearing women bringing **spices**,/ hastened mourning **to** Thy tomb,/ and **when** they found Thy immaculate Body gone and learnt from the **angel**/ of the unprecedented and all-glorious **wonder**,/ they said to the Apostles: "The Lord is **risen**,// granting the world great **mercy**."

Glory... from the Triodion (Tone 5)

Mine **eyes** are weighed down by my transgressions,/ and I cannot lift them up and see the height of **heaven**./ But **receive** me, Saviour, in repentance as the **Publican**// and have mercy **upon** me.

Both... (Tone 5)

All-hallowed **Virgin**,/ Thou art the **Temple** and the Gate,/ the **Palace** and the **Throne** of kings./ Christ the Lord Who is my deliverer,/ appeared through thee to those asleep in **darkness**,/ because **He**, the Sun of **Righteousness**,/ wished to give light to the **work** of His hands/ fashioned in His own **image**:/ as **thou** hast the boldness of a mother **towards** thy Son,// we entreat thee whom all men sing, beg Him to **save** our souls.

C. St. Symeon's Prayer
 R. Trisagion
 C. Rejoice, O Virgin Theotokos x3

Blessed be the Name of the Lord... x3
 Psalm 33:1-10

MATINS: Tone 1

P. Regular Beginning
 P. Great Ectenia
 C. God is the Lord...

C. Sunday Troparia (Tone 1) x2
 When the stone had been sealed by the Jews;/ While the soldiers were guarding Thy most pure Body;/ Thou didst rise on the third Day, O Saviour/ granting life to the world./ The powers of heaven therefore cried to Thee, O Giver of life./ Glory to Thy Resurrection, O Christ!/ Glory to Thy kingdom!// Glory to Thy dispensation, O Thou Who lovest mankind!

G/B... (Tone 1)

At the **sound** of Gabriel's voice calling out to thee: "Hail, **Virgin**,"/ the Master of all things became incarnate in thee,/ **thou** the Holy Tabernacle,/ as David the **righteous** said./ In **bear**-ing thy Creator, thou hast shown thyself to surpass the vastness of the **heavens**./ Glory unto Him Who **dwelt** in thee./ **Glory** unto Him Who from thee came **forth**.// Glory unto Him, Who by thy childbirth hath **set** us free.

Lord Have Mercy 3x
 Glory...

R. Now...
 R. Kathisma II
 P. Small Ectenia

R. Sessional Hymns:
 The soldiers guarding Thy tomb, O Saviour, became as dead men because of the radiance of the angel who appeared before them, proclaiming the resurrection to the women. We glorify Thee, the Destroyer of corruption, and we bow down before Thee, our one God Who hast risen from the grave.

V. Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Nailed to the Cross of Thine own will, and laid in the tomb as one dead, O compassionate Bestower of life, by Thy death Thou didst break the dominion of death, O Mighty One; for the gatekeepers of hades trembled before Thee, and Thou didst raise up with Thyself the dead of ages past, in that Thou alone lovest mankind.

G/B... We who with love flee to thy goodness all know thee to be the Mother of God, who even after giving birth wast truly shown to be a virgin; for thee do we sinners have as our intercession, and we have acquired thee, who alone art most immaculate, as our salvation amid perils.

R. Kathisma III
P. Small Ectenia

R. Sessional Hymns:

Very early the women arrived at the tomb and, beholding the appearance of the angel, they trembled. The tomb shone forth life, and the miracle filled them with awe. Wherefore, going to the disciples, they proclaimed the resurrection: Christ hath made hell captive, in that He alone is mighty and powerful; and destroying the fear of damnation by the Cross, He hath raised up with Himself all who had fallen prey to corruption!

V. I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Thou wast nailed to the Cross, O Life of all, and wast reckoned among the dead, O immortal Lord. Thou didst rise on the third day, O Saviour, with Thee raising Adam up from corruption. Wherefore, the hosts of heaven cried out to Thee, O Christ, Bestower of life: Glory to Thy resurrection! Glory to Thy condescension, O Thou Who alone lovest mankind!

G/B... O Mary, precious receptacle of the Master, raise us up who have fallen into the chasm of grievous despondency, transgressions and sorrows; for thou art salvation, help and mighty intercession for sinners, and thou savest thy servants.

R. Psalm 118
C. Evlogitaria (Blessed art Thou, O Lord...)
P. Small Ectenia

R. Ypakoe:

The repentance of the thief stole paradise, and the lamentation of the myrrh-bearers announced joy: for Thou didst arise, O Christ God, granting great mercy to the world.

Hymn of Degrees: (Antiphon One)

When I am sorrowful, hearken unto my pain, O Lord. Unto Thee do I cry. Unceasing divine desire befitteth those in the wilderness, who are beyond this vainglorious world.

G/B... Worship and glory are due the Holy Spirit, as also to the Father and the Son. Wherefore, let us hymn the single dominion of the Trinity.

Hymn of Degrees: (Antiphon Two)

Thou hast brought me up to the mountains of Thy laws, O God. Illumine me with the virtues, that I may hymn Thee.

Taking me in Thy right hand, O Word, preserve and protect me, that the fire of sin may not consume me.

G/B... By the Holy Spirit is every creature restored, returning to its primal state; for He is equal in power with the Father and the Son.

Hymn of Degrees: (Antiphon Three)

My spirit was glad and my heart rejoiceth for those who said to me: Let us enter into the courts of the Lord.

There is great fear in the house of David, for there, when the thrones are set up, all the tribes and nations of the earth will be judged.

G/B... It is meet and fitting to offer honour and worship, glory and power unto the Holy Spirit, as to the Father and the Son, for the Trinity is a unity in nature, but not in Persons.

P. Prokimenon:

Now will I arise, saith the Lord,/ I will establish them in salvation, I will be manifest therein.

V. The words of the Lord are pure words.

C. Let every breath praise the Lord.

P. GOSPEL #1

C. Having Beheld the Resurrection of Christ...

R. Psalm 50

C. (Tone 8)

Glory... **Open** unto me, O **Giver** of Life,/ the gates of **repentance**:/ for early in the morning my spirit seeks Thy holy **temple**,/ bearing a temple of the body **all** defiled.// But in Thy compassion cleanse it by Thy loving-kindness and Thy **mercy**.

Both now... **Guide** me in the paths of salvation, O **Theotokos**:/ for I have befouled my soul with **shameful** sins/ and have wasted all my life in **slothfulness**.// By thine intercessions deliver me from all **uncleanness**.

(Tone 6)

Have mercy **upon** me, O God,/ in Thy great **mercy**:/ and according to the multitude of Thy **compassion**// blot out my **transgressions**.

As I ponder in my **wretchedness**/ the many evil things that **I** have done,/ I tremble for the fearful day of **judgment**./ But trusting in Thy merciful **compassion**,/ like David do I **cry** to Thee:// Have mercy upon me, O God, in Thy great **mercy**.

P. Save, O God, Thy People...

Anointing.

Canticle One

Irmos: Thy victorious right arm/ hath in godly manner been glorified in strength;/ for as almighty, O Immortal One,/ it smote the

adversary, // fashioning anew the path of the deep for the Israelites.

Glory to Thy Holy Resurrection, O Lord.

O Thou Who in the beginning didst divinely fashion me out of dust with Thine all-pure hands, Thou didst stretch out Thine arms upon the Cross, calling forth from the earth my corrupt body, which Thou hadst received from the Virgin.

Thou didst assume mortality for my sake and didst surrender Thy soul unto death, O Thou Who by Thy divine breath didst instill my soul within me; and having loosed the everlasting bonds, thou didst glorify it with incorruption, raising it up with Thee.

Theotokion

Rejoice, O wellspring of grace! Rejoice, O ladder and door of heaven! Rejoice, O lampstand and golden jar, thou unquarried mountain, who for the world gavest birth unto Christ, the Bestower of life.

Glory to Thy Precious Cross and Resurrection, O Lord.

Christ deifieth me, assuming my flesh; Christ exalteth me, humbling Himself; Christ, the Bestower of life, maketh me dispassionate, suffering in His fleshly nature. Wherefore, I chant a hymn of thanksgiving, for He hath been glorified.

Crucified, Christ lifteth me up; put to death, Christ raiseth me up with Himself. Christ giveth me life. Wherefore, clapping my hands in gladness, I chant a hymn of victory to the Saviour, for He hath been glorified.

Most Holy Theotokos, Save us.

What fitting hymnody can our weakness offer thee, who alone art full of grace, to whom Gabriel hath mystically taught us to chant: "Rejoice, O Virgin Theotokos, Mother unwedded!"?

With a pure heart, O ye faithful, let us spiritually cry out to the Ever-virgin Mother of the King of the hosts on high: Rejoice, O Virgin Theotokos, Mother unwedded!

Have mercy on me, O God, have mercy on me.

Through parables leading all mankind to amendment of life, Christ raises up the Publican from his abasement and humbles the Pharisee in his pride.

We see the exalted honour that comes through humility, and the grievous fall that comes through pride; let us, then, emulate the good actions of the Publican and hate the evil sin of the Pharisee.

Every good deed is made of no effect through foolish pride, while every evil is cleansed by humility. In faith let us embrace humility and utterly abhor the ways of vain glory.

The King of all, wishing His own disciples to be humble-minded, taught them to emulate the groaning of the Publican and his humility.

Glory... I groan as the Publican, and with lamentations that are never silent I now draw near, O Lord, to Thy compassion. Be merciful to me also, for now I live out my days in humility.

Both... Lady, I dedicate to thee my understanding and my counsel, my expectation, my body, soul and spirit. Deliver and save me from grievous adversaries and temptations, and from every threat to come.

C. Katavasia (Tone 3)

The sun once passed over dry land born of the deep,/ for the water became firm as a wall on either side/ when the people traversed the sea,/ chanting in God-pleasing manner:// Let us sing unto the Lord, for gloriously hath He been glorified!

Canticle Three

Irmos: Thou, Who alone hast known the weakness of human nature,/ having in Thy mercy formed Thyself therein:/ Thou girdest me about with power from on high,/ that I may chant to Thee:/ Holy is the living temple of Thine ineffable glory,// O Thou Who lovest mankind!

Glory to Thy Holy Resurrection, O Lord.

As God, O Good One, Thou hast taken pity on me who have fallen; and it being Thy good pleasure to come down to me, Thou hast by Thy crucifixion raised me up to cry unto Thee: Holy is the Lord of glory, immutable in goodness!

As enhypostatic Life, O Christ, clothing Thyself in me who have become corrupt, in that Thou art the God of lovingkindness, and descending to my mortal dust, O Master, Thou didst destroy the dominion of death; and having risen after three days of death, Thou hast clothed me in incorruption.

Theotokion

Conceiving God in thy womb through the all-holy Spirit, O Virgin, thou didst remain unconsumed; for the bush which burned without being consumed clearly, to Moses the Law-giver, proclaimed thee beforehand, who received the unbearable Fire.

Glory to Thy Precious Cross and Resurrection, O Lord.

To Christ God, Who took the lost sheep upon His shoulder and by the Tree erased its sin, let us cry aloud: Holy art Thou, O Lord, Who hast lifted up our estate!

O ye faithful, in truth and a godly spirit let us serve Him Who led Christ, the great Shepherd out of hell and doth manifestly shepherd the nations through the apostles, His hierarchy.

Most Holy Theotokos, Save us.

O Virgin, following the sayings of the prophets, we truly call thee the light cloud; for the Lord came upon thee to cast down the handiworks of the falsehood of Egypt and to enlighten those who worship them.

The choir of the prophets truly called thee the sealed wellspring and the closed door, clearly describing for us the signs of thy virginity, O most hymned one, which thou didst preserve even after giving birth.

Have mercy on me, O God, have mercy on me.

From the dung-hill of the passions the humble is lifted up on high, while the proudhearted suffers a grievous fall from the height of the virtues: let us flee from his evil ways.

Vainglory brings to nothing the riches of righteousness, but humility scatters a multitude of passions. Grant then that we may seek humility, O Saviour, and do Thou bestow upon us the portion of the Publican.

As the Publican let us also beat our breasts and cry out in compunction, 'God be merciful unto us sinners,' that like him we may receive forgiveness.

O ye faithful, let us increase in zeal and meekness, and let us pass our days in humility, with cries of sorrow from our heart and weeping and prayer, that we may receive forgiveness from God.

Glory... Let us cast away, ye faithful, the swollen boasting and evil folly of the Pharisee, his loathsome pride and wicked cruelty hateful to God.

Both... In thee my only refuge have I set my trust: let me not fall away from my good hope, but grant me thy protection, O pure Virgin, and deliver me from every hurt inflicted by mine enemies.

C. Katavasia (Tone 3)

O Lord, the firm foundation of those that put their trust in Thee, / do Thou confirm the Church, // which Thou hast purchased with Thy precious blood.

P. Small Ectenia

C. Sessional Hymn from the Triodion (Tone 4)

Humility exalted the **P**ublican, / overcome with shame and sorrow at his evil deeds, / when he **cried** to the Creator, 'Be **merciful**:' / but exaltation brought down from righteousness the unhappy Pharisee who **spoke** in pride. / Therefore let us earnestly desire the **good** things // and **avoid** the bad.

R. Other Sessional Hymns from the Triodion

Glory... In days of old humility exalted the Publican who cried aloud lamenting, 'Be merciful,' and he was justified. Let us all follow his example, for we have fallen down into the depths of evil. Let us cry to the Saviour from the depths of our hearts: We have sinned, be merciful, O Thou Who alone lovest mankind.

Both... Be swift to receive our prayers, O Lady, and bring them to thy Son and God, all-blameless Queen. Deliver from tribulation those that run to thee. Crush the devices and cast down the impudence of the godless who attack thy servants.

Canticle Four

Irmos: Gazing with the eyes of foresight upon thee,/ the mountain overshadowed by the grace of God,/ Habbakuk prophesied that the Holy One of Israel would come forth from thee,// for our salvation and restoration.

Glory to Thy Holy Resurrection, O Lord.

Who is this Saviour Who issueth forth from Edom, wearing a crown of thorns, His robe stained red, lifted up upon the Tree? He is the Holy One of Israel, Who is come for our salvation and restoration!

Behold, ye disobedient people, and be ashamed! For He Whom ye madly asked Pilate to lift up on the Cross as a malefactor hath destroyed the power of death and risen as God from the tomb!

Theotokion

O Virgin, we know thee to be the tree of life; for it is no fruit deadly for men to eat which thou hast put forth, but the delight of everlasting Life, for the salvation of us who hymn thee.

Glory to Thy Precious Cross and Resurrection, O Lord.

Who is this Beautiful One from Edom, Whose robe is dyed red by the grapes of Bozrah? He Who is comely as God, and as man weareth vesture of flesh stained with blood? Unto Him, O ye faithful, let us chant: Glory to Thy power, O Lord!

Showing Himself to be the High Priest of the good things to come, Christ destroyed our sins; and indicating the strange way by His own blood, as our forerunner He hath entered the higher and more perfect tabernacle, the Holy of holies.

Most Holy Theotokos, Save us.

Hearken, O heaven, to the wonders! Pay heed, O earth! For the daughter of fallen Adam who was made of dust hath been appointed for God, to be the Mother of her own Creator, for our salvation and restoration.

We hymn thy great and awesome mystery, for, hiding Himself from the captains of the armies of heaven, He Who Is descended upon thee like rain upon the fleece, for our salvation, O all-hymned one.

Have mercy on me, O God, have mercy on me.

The Word Who humbled Himself even to the form of a servant, showed that humility is the best path to exaltation. Every man, then, who humbles himself according to the Lord's example, is exalted on high.

The Pharisee was exalted in his righteousness, and so he fell. The Publican was abased, defiled by many sins; yet he was exalted and, against all expectation, he was justified.

Though he was rich in virtues, foolish pride brought the Pharisee to poverty; but in the extremity of his need the Publican was justified through his humility. Let us also gain humility.

O Master and Saviour, Thou hast warned us that Thou dost resist the proud but givest Thy grace to the humble. Send now Thy grace upon us, for we have humbled ourselves.

Glory... The Saviour and Master, ever leading us to divine exaltation, in His actions revealed to us the humility that raises us on high. For with His own hands He washed the feet of the disciples.

Both... O Virgin, who hast borne the Light that no man can approach, with thy light-giving radiance disperse the darkness of my soul: take me by the hand and guide my life into the paths of salvation.

C. Katavasia Tone 3

Thy virtue hath covered the heavens, O Christ;/ for having issued forth from Thine immaculate Mother,/ the ark of Thy holiness,/ Thou hast appeared in the Temple of Thy glory as a babe borne in arms,// and all things have been filled with Thy praise.

Canticle Five

Irmos: O Christ, Who hast enlightened the ends of the world/ with the radiance of Thy coming,/ and illumined them by Thy Cross:/ With the light of Thy divine knowledge/ enlighten the hearts of those// who hymn Thee in Orthodox manner.

Glory to Thy Holy Resurrection, O Lord.

The Jews put the great Shepherd and Lord of the sheep to death by the Tree of the Cross; but the dead buried in hades did He deliver, like sheep, from the dominion of death.

Having announced peace by Thy Cross and proclaimed remission to those held captive, O my Saviour, Thou didst put to shame him who hath dominion, as though he were naked, by Thy divine resurrection showing him to be impoverished.

Theotokion

Disdain not the requests of those who petition thee with faith, O most hymned and all-pure one, but accept and convey them to thy Son, the one God and Benefactor; for thee have we acquired as our intercessor.

Glory to Thy Precious Cross and Resurrection, O Lord.

O the richness, O the depth of the wisdom of God! Laying hold of the wise, the Lord delivered us from their wiles; for having of His own will suffered in the weakness of the flesh, by His might He hath raised up the dead, granting them life.

Christ God, He Who Is, uniteth Himself to the flesh for our sake, and is crucified and dieth; He is buried, and riseth again, and with His flesh He ascendeth unto the Father in splendor. And therewith He shall come and save those who worship Him in piety.

Most Holy Theotokos, Save us.

The hosts of heaven are gladdened at the sight of thee, and with them the companies of men rejoice; for they have been joined together by thy birthgiving, O Virgin Theotokos, which we glorify as is meet.

Let all the tongues and thoughts of men be moved to the praise of thee who art truly the adornment of mankind, for the Virgin standeth forth, clearly raising to glory those who with faith hymn her wonders.

Have mercy on me, O God, have mercy on me.

Let us make haste to follow the Pharisee in his virtues and to emulate the Publican in his humility, and let us hate what is wrong in each of them: foolish pride and the defilement of transgressions.

The righteousness of the Pharisee proved all in vain and was condemned, for it was yoked to pride; but the Publican gained humility, which is companion to the virtue which exalts men on high.

The Pharisee thought to drive swiftly in the chariot of the virtues; but the Publican outran him on foot, for he had yoked humility with compassion.

Pondering in our minds the parable of the Publican, let us all emulate him with tears, offering to God a contrite spirit and seeking the remission of our sins.

Glory... Let us wisely cast far from us the wicked arrogance and boasting of the Pharisee, that we may not be stripped of divine grace.

Both... O loving Virgin, unto all of us who flee to thee for refuge, grant a staff of strength: give us victory in the midst of all our enemies and deliver us from every hurt.

C. Katavasia Tone 3

In a vision Isaiah beheld God exalted/ upon a throne borne aloft by angels of glory,/ and he cried: Woe is me!/ for I have beheld beforehand the incarnate God,// the unwaning Light, Who reigneth with peace!

Canticle Six

Irmos: The uttermost abyss hath engulfed us,/ and there is none to deliver us./ We are accounted as lambs for the slaughter./ Save Thy people, O our God,// for Thou art the strength and correction of the weak!

Glory to Thy Holy Resurrection, O Lord.

We were grievously wounded by the offense of the first-created man, O Lord, but we have been healed by the wounds wherewith Thou wast wounded for us, O Christ; for Thou art the strength and correction of the weak.

Thou hast led us up out of hades, O Lord, having slain the all-devouring monster and set his power at naught by Thy might, O Omnipotent One; for Thou art Life, Light and Resurrection.

Theotokion

The ancestors of our race rejoice in thee, O all-pure Virgin, receiving through thee the Eden which they lost through transgression; for thou wast pure before giving birth and art so after birthgiving.

Glory to Thy Precious Cross and Resurrection, O Lord.

Christ God, the dispassionate and immaterial Mind, doth associate Himself with the mind of man, which standeth midway between the divine Essence and the grossness of the flesh; and, wholly immutable, He hath united Himself unto all of me, that, crucified, He might grant salvation unto the whole of me who have fallen.

Tripping, Adam fell and was broken, deceived of old by the hope of deification; yet he ariseth, deified through union with the Word, and through His suffering receiveth dispassion, and is glorified as a son, sitting upon the throne with the Father and the Spirit.

Most Holy Theotokos, Save us.

As servants the ranks of heaven attend thy birthgiving, marveling, as is meet, at thy seedless parturition, O Ever-virgin; for thou wast pure before birthgiving and art so even after giving birth.

The Incorporeal One Who existeth from before time, the Word Who createth all things by His will, and as Almighty brought the armies of the incorporeal beings out of non-existence, hath become incarnate of thee, O all-pure one.

Have mercy on me, O God, have mercy on me.

The Publican and the Pharisee ran the race of life together, but the one was overcome by foolish pride and brought to shameful shipwreck, while the other was saved by humility.

Changing to a righteous course of life, let us emulate the wisdom of the Publican and flee from the hateful conceit of the Pharisee; and so let us attain to life.

Let us eagerly follow the ways of Jesus the Saviour and His humility, if we desire to attain the everlasting tabernacle of joy and to dwell in the land of the living.

O Master, Thou hast shown to Thy disciples the humility that raises men on high: girding Thy loins with a towel, Thou hast washed their feet and so prepared them to follow Thy example.

Glory... The Pharisee spent his life in virtue and the Publican in sin; but the one was foolishly abased through his pride, while the other in his humble mindedness was raised on high.

Both... I was created naked in innocence and simplicity; then the enemy clothed me in the raiment of transgression and the grossness of the flesh. But now through thy mediation, O Maiden, I am saved.

C. Katavasia Tone 3

The Elder, having seen with his eyes the salvation/ that was come to the peoples, cried aloud unto Thee:// 'O Christ that comest from God, Thou art my God.'

P. Small Ectenia

C. Kontakion from the Triodion (Tone 4)

Let us flee from the pride of the Pharisee/ and learn humility from the Publican's tears./ Let us cry to our Saviour:// Have mercy on us, O only merciful One.

C. Kontakion from the Triodion (Tone 3)

As the Publican let us bring cries of sorrow to the Lord,/ and let us fall before Him as sinners at the Master's feet./ For He desires the salvation of all men;/ He grants forgiveness unto all that repent,/ and He has for our sake taken flesh,// though He is God co-eternal with the Father.

R. Ikos from the Triodion

Let us all humble ourselves, brethren; groaning and lamenting, let us beat our conscience, that at the eternal judgment we may be numbered with the faithful and the righteous, receiving forgiveness. Let us pray to see the true peace of the Age to Come, where there is no more pain, no sorrow, no groaning from the depths, in the wondrous Eden fashioned by Christ, for He is God coeternal with the Father.

Canticle Seven

Irmos: O Theotokos, we the faithful,/ perceive thee to be a noetic furnace;/ for, as the supremely Exalted One saved the three youths,/ in thy womb the praised and most glorious God of our fathers// wholly renewed the world.

Glory to Thy Holy Resurrection, O Lord.

The earth was afraid, the sun hid itself, the light grew dim, the divine veil of the temple was rent in twain, and the rocks split asunder; for the Righteous One, the praised and all-glorious God of our fathers, hung upon the Cross.

Wounded among mortals of Thine own will for our sake, as though helpless, O supremely Exalted One, Thou, the praised and all-glorious God of our fathers, hung upon the Cross.

Theotokion

Rejoice, O wellspring of the water of eternal life! Rejoice, paradise of delight! Rejoice, bulwark of the faithful! Rejoice, thou who knewest

not wedlock! Rejoice, universal joy, through whom the praised and all-glorious God of our fathers hath shone forth!

Glory to Thy Precious Cross and Resurrection, O Lord.

Of old, the earth was cursed, having been stained with the blood of Abel by his murderous brother's hand; but dyed with Thy divinely shed blood it hath been blessed, and leaping up it crieth: O God of our fathers, blessed art Thou!

Let the God-opposing people of Judea lament their audacity in slaying Christ; but let the gentiles be glad, and let them clap their hands and cry aloud: O God of our fathers, blessed art Thou!

Most Holy Theotokos, Save us.

O Theotokos, in prophecy Jacob perceived thee to be a ladder, for through thee did the supremely Exalted One appear on earth and dwell with men, as was His good pleasure: the praised and all-glorious God of our fathers.

Rejoice, O pure one! From thee hath the Shepherd, the supremely Exalted One, come forth, in His unapproachable compassion truly clothing Himself in the skin of Adam, in me, in all of man: the praised and all-glorious God of our fathers.

Have mercy on me, O God, have mercy on me.

The Pharisee, exalted by the works of justification, was grievously ensnared in the nets of vainglory through his wild boasting; but the Publican was lifted on the light wing of humility and he drew near to God.

The Publican used humility as a ladder and was raised to the height of heaven; but the wretched Pharisee was lifted on the rotten emptiness of pride and fell into the snare of hell.

The crafty enemy lies in wait for the righteous and despoils them through vainglory, while he binds sinners fast in the noose of despair. But let us emulate the Publican and hasten to escape from both these evils.

In our prayer let us fall down before God, with tears and fervent cries of sorrow, emulating the Publican in the humility which lifted him on high; and let us sing in faith: O God of our fathers, blessed art Thou.

Glory... Thou hast warned Thy disciples, O Master, teaching them not to think proud thoughts but to be numbered with the humble. Therefore, O Saviour, we cry aloud to Thee in faith: O God of our fathers, blessed art Thou.

Both... Beauty of Jacob and divine Ladder which he saw of old stretching from earth to heaven, O holy Virgin, thou bringest down from on high God made flesh, and thou bringest up to heaven mortal men.

C. Katavasia Tone 3

We hymn Thee, God the Word/ Who bedewed the theologizing children in the fire/ and dwelt within the incorrupt Virgin,/ and piously we chant:// Blessed is the God of our fathers!

Canticle Eight

Irmos: Shining in the furnace more brightly/ than gold in a crucible in the beauty of their piety,/ the children of Israel said:/ Bless the Lord, all ye works of the Lord!// Hymn and exalt Him supremely for all ages!

Glory to Thy Holy Resurrection, O Lord.

O Word of God, Who by Thy will dost create and refashion all things, transforming the shadow of death into life everlasting by Thy sufferings: Thee do all of us, the works of the Lord, unceasingly hymn and supremely exalt for all ages.

Thou didst destroy distress and misery within the gates and strongholds of hades, O Christ, rising from the tomb on the third day. Thee do all Thy works unceasingly hymn and supremely exalt as Lord for all ages!

Theotokion

Let us hymn her who without seed supernaturally gave rise to Christ, the Pearl of great price, through the divine Effulgence; and let us say: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Glory to Thy Precious Cross and Resurrection, O Lord.

Come, O ye people, let us bow down before the place where the all-pure feet stood, and to the divine Tree where Christ stretched out His life-creating arms for the salvation of all men; and standing round about the tomb of Life, let us chant: Let all creation bless and exalt the Lord supremely for all ages.

The all-iniquitous slander of the God-slaying Jews hath been exposed; for He Whom they called a deceiver hath risen as One powerful, mocking the foolish seals. Wherefore, rejoicing, let us chant: Let all creation bless and exalt the Lord supremely for all ages.

Most Holy Theotokos, Save us.

The radiant bridal-chamber, whence Christ the Master of all issued forth like a Bridegroom, let us all hymn, crying aloud: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Rejoice, O glorious throne of God! Rejoice, bulwark of the faithful, through whom Christ hath shone light upon those in darkness, who call thee blessed and cry aloud: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Have mercy on me, O God, have mercy on me.

The Publican groaned aloud, and he found the Lord merciful to him in his humility and was saved; but the Pharisee through his evil boasting fell from righteousness.

O ye faithful, let us avoid the pride of the Pharisee; let us not say, as he did, 'We are pure;' but let us rightly follow the Publican in his humble thoughts which gained God's mercy.

O ye faithful, let us utter the words of the Publican in the holy temple, 'God be merciful,' that with him we may obtain forgiveness and be delivered from the vile boasting of the Pharisee.

Let us all emulate the groaning of the Publican and, speaking to God with warm tears, let us cry out: 'O Thou Who lovest mankind, we have sinned. In Thy compassion and pity, be merciful and save.'

Let us bless Father, Son, Holy Spirit, the Lord!

God accepted the groaning of the Publican and justified him; and so He showed to us all that He is turned to mercy by the groanings and the tears of those who beg forgiveness of sins.

Both... I have no other help save thee. Thee I offer, O pure and blameless Virgin, as my intercessor and my mediator with Him Whom thou hast borne. Set me free from all that grieves me.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

C. Katavasia (Tone 3)

Standing together in the unbearable fire/ yet not harmed by the flame,/ the Children, champions of godliness, sang a divine hymn:/ O all ye works of the Lord, bless ye the Lord// and exalt Him above all forever.

P. Magnificat

C. Song of the Most Holy Theotokos.

Canticle Nine

Irmos: The bush which burnt with fire yet was not consumed/ showed forth an image of thy pure birthgiving./ And we pray now that the furnace of temptations/ which rageth against us may be extinguished,// that we may magnify thee unceasingly, O Theotokos.

Glory to Thy Holy Resurrection, O Lord.

How have the iniquitous and disobedient people, plotting evils, justified a proud and ungodly man, yet condemned to the Tree the Righteous One, the Lord of glory, Whom we magnify as is meet?

O Saviour, Thou unblemished Lamb Who takest away the sins of the world: Thee Who hast risen on the third day do we glorify with the Father and Thy divine Spirit; and, theologizing, we magnify the Lord of glory.

Theotokion

Save Thy people, whom Thou hast acquired by Thy precious blood, O Lord, granting peace to Thy churches through the supplications of the Theotokos, O Thou Who lovest mankind.

Glory to Thy Precious Cross and Resurrection, O Lord.

Thy Cross, O Lord, hath been glorified by Thine ineffable power, for Thy weakness hath been revealed unto all as transcending power. Thereby have the mighty been cast down upon the earth, and the poor are lifted up to the heavens.

Our vile death hath been put to death, for, appearing unto those in hades, O Christ, Thou didst grant them resurrection from the dead; wherefore, chanting, we magnify Thee as hypostatic Life, Resurrection and Light.

Most Holy Theotokos, Save us.

Thou didst spring forth from the root of David, the prophet and ancestor of God, O Virgin; and thou hast truly glorified David, giving birth to the prophesied Lord of glory, Whom we magnify as is meet.

Every rule of praise is overturned by the magnitude of thy glory, O all-pure one. Yet accept the hymns of praise which we, thine unworthy servants, earnestly offer thee with love, O Mistress Theotokos.

Have mercy on me, O God, have mercy on me.

Christ has set before us the abasement of the Publican as a path to exaltation, and a pattern how we may be saved: let us follow his example, rejecting disdainful pride and gaining God's mercy through our humility.

Let us cast out from our soul foolish pride and learn to think with truth and humility; let us not try to justify ourselves, but let us hate the delusion of vainglory and so obtain God's mercy with the Publican.

As the Publican, let us offer the Creator prayers for mercy. Let us avoid the ungrateful praying of the Pharisee and the boastful words with which he judged his neighbor, that we may gain God's forgiveness and His light.

Weighed down by a great multitude of sins, I have surpassed the Publican in an excess of evil, and I have also made mine own the boastful delusion of the Pharisee. I am utterly devoid of all good things: Lord, spare me.

Glory... On those who for Thy sake are poor in spirit, bestow Thy blessedness. Obedient to Thy command, we offer thee a contrite spirit: accept it, Saviour, and save those who worship Thee.

Both... We honour thee, all-pure Virgin, and we magnify thy childbearing: grant us worthily to praise and bless and glorify thee, for thou alone art blessed. Thou art the boast of Christians and an intercessor acceptable to God.

C. Katavasia (Tone 3)

In the shadow and letter of the Law,/ let us, the faithful, discern a figure:/ Every male child that opens the womb shall be sanctified to God./ Therefore do we magnify the firstborn Word and Son of the Father without beginning,// the firstborn Child of a Mother who had not known man.

P. Small Ectenia

C. Holy is the Lord our God...

R. Exapostilarion One (Mt 28:16-20)

Let us go with the disciples into a mountain of Galilee to behold with faith Christ saying: Let us learn to receive power over things above and below; how to teach all the nations and to baptize them in the Name of the Father, the Son and the Holy Spirit, and as was promised I shall be even unto the end of the world with those who know the mysteries.

Glory... Exapostilarion from the Triodion

Let us flee from the wicked boasting of the Pharisee and let us learn the noble humility of the Publican, that we may be exalted and cry aloud with him to God: Be merciful unto Thy servants, Christ our Saviour, born of a Virgin, who hast of Thine own will endured the Cross and with Thyself raised up the world by Thy divine power.

Both now and ever... Theotokion from the Triodion

The Maker of creation and the God of all took mortal flesh from thine undefiled womb, O Theotokos worthy of all praise, and He renewed the whole of my corrupted nature. As before childbirth, so He left thee again after childbirth. Therefore we all praise thee with faith and we cry: Rejoice! Glory of the world.

C. Lauds: Tone 1 Stichera

Let **every** bre-ath **praise** the Lord/
 Praise the Lord from the **Heavens**/
Praise Him in the **highest**/
 To Thee is due a **hymn**, O God/
Praise Him, all ye His **Angels**;/
 Praise Him, all **ye** His hosts.//
 To Thee is due a **hymn**, O God.

R. (The following may be read or sung antiphonally)

Praise Him, O sun and moon; praise Him, all ye stars and light.
 Praise Him, ye heavens of heavens, and thou water that art above the heavens.
 Let them praise the name of the Lord; For He spake, and they came to be; He commanded, and they were created.
 He established them forever, yea, forever and ever; He hath set an ordinance, and it shall not pass away.
 Praise the Lord from the earth, ye dragons and all ye abysses,
 Fire, hail, snow, ice, blast of tempest, which perform His word,
 The mountains and all the hills, fruitful trees, and all cedars,
 The beasts and all the cattle, creeping things and winged birds,
 Kings of the earth, and all peoples, princes and all judges of the earth,
 Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their king.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

To do vengeance among the heathen, punishments among the peoples,

To bind their kings with fetters, and their nobles with manacles of iron,

V. To do among them the judgment that is written/ This glory shall be to **all** His saints.

1. We **praise** in song Thy saving **passion**, O Christ, // and glorify Thy Resurrection.

V. Praise ye God in His saints, / praise Him in the firmament of His **power**.

2. Give **peace** to our **lives**, / O Thou, the only **Almighty** Lord, / Who hast endured the Cross and hast **laid** death low // and risen **from** the dead.

V. Praise Him for His mighty acts, / praise Him according to the multitude of His **greatness**.

3. Vouch**safe** that we may praise and glorify Thee with a pure **heart**, O Christ, / Who hast **despoiled** death, // and raised up man through Thy Resurrection.

V. Praise Him with the sound of trumpet, / praise Him with **psaltery** and harp.

4. **Glorifying** Thy divinely fitting condescension, / we praise **Thee**, O Christ. / Born of the Virgin without parting from the **Father**, / Thou hast suffered as man and willingly **endured** the Cross. / **Glory** be to Thee, O Lord, Who, preceding as from a **chamber**, // hast risen from the tomb to **save** the world.

V. Praise Him with timbrel and dance, / praise Him with **strings** and flute.

Stichera from the Triodion (Tone 1)

5. **Brethren**, let us not pray as the **Pharisee**: / for he who exalts himself shall be **humbled**. / **Let** us humble ourselves **before** God, / and with fasting cry aloud as the **Publican**: // God be merciful to us **sinners**.

V. Praise Him with tuneful cymbals, praise Him with cymbals of jubilation./ Let every breath praise the Lord.

6. A **Pharisee**, overcome with vainglory,/ and a Publican, bowed down in repentance,/ **came** to Thee the only **Master**./ The one boasted and was deprived of **blessings**,/ while the other kept silent and was counted **worthy** of gifts./ Confirm me, O **Christ** our God,/ in these his cries of **sorrow**,// for Thou **lovest** mankind.

V. Arise, O Lord my God, let Thy hand be lifted high;/ forget not Thy paupers to the end.

(Tone 3)

7. **Understanding**, O my soul, the difference between the Publican and the **Pharisee**,/ **hate** the proud words of the one, and eagerly imitate the contrite prayer of the other, **crying** aloud:// God be merciful to me a sinner and have **pity** on me.

V. I will confess Thee, O Lord, with my whole heart,/ I will tell of all Thy wonders.

8. O ye faithful, let us hate the boastful words of the **Pharisee**/ and emulate the contrite prayer of the **Publican**./ Let us not **think** proud thoughts, but humbling ourselves in contrition **let** us cry:// God be merciful **to** our sins.

Glory... From the Triodion (Tone 8)

O **Lord**, Thou hast condemned the **Pharisee**/ who justified himself by **boasting** of his works,/ and Thou hast justified the Publican who **humbled** himself/ and with cries of sorrow begged for **mercy**./ For Thou dost reject proud-minded thoughts,/ but Thou dost not despise a **contrite** heart./ Therefore in abasement we fall down **before** Thee/ who hast **suffered** for our sake:// Grant us forgiveness and great **mercy**.

Both now and ever... (Tone 2)

Most Blessed art Thou, O Virgin Theotokos,/ for through Him Who became incarnate of thee is hades led **captive**,/ **Adam** recalled, the curse annulled, Eve set free, **death** slain,/ and we are given life. Wherefore, we cry **aloud** in praise:/ Blessed art Thou, O **Christ** God,// Who hast been thus well-pleased, **glory** to Thee.

The Great Doxology

Dismissal Tropar:

Today is salvation come unto the world; let us sing to Him Who arose from the tomb, and is the Author of our life. For having destroyed death by death, He hath given us the victory and great mercy.

P. Litanies
Dismissal

C. G/B... Gospel Sticheron (Tone 1)

When the **disciples** had gone up into the **mountain**,/ for His ascension **from** the earth,/ the Lord stood **by** and they **worshipped** Him./ And, having

been taught that power had been given to them **everywhere**,/ they were **sent** as far as heaven **covers**/ to preach the Resurrection from the dead,/ **and** the restoration to **heaven**./ And Christ, God and **Saviour** of our souls,// promised without fail to be with them **eternally**.

R. Hours:
 Tropar: Resurrection
 Kontak: Triodion

At Liturgy:

Order of Troparia & Kontakia as follows for temple dedicated to a saint:
 Tropar Sunday
 Tropar Temple
 Glory... Kontak Temple
 Both... Kontak Triodion

Prokimenon for Tone 1

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

V. Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Epistle(s): II Tim 3:10-15

Alleluia for Tone 1

V. The God that giveth avengement unto me hath subdued peoples under me.

V. It is He that magnifieth the salvation of His king and worketh mercy for His anointed, for David, and for his seed unto eternity.

Gospel(s): Luke 18:10-14

Communion Verse: Praise Ye only