

4 / 17 February 2019
SUNDAY OF THE PUBLICAN AND PHARISEE

GREAT VESPERS

Deacon: Arise! O Lord, bless!

Priest: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Clergy: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

O come, let us worship and fall down before Him.

Then the chanters chant the following selected verses from the 103rd Psalm:

Psalm 103
(Selected Verses)

Chanters: Bless the Lord, O my soul. Blessed art Thou, O Lord. Bless the Lord, O my soul. O Lord my God, Thou hast been magnified exceedingly.

Refrain: Blessed art Thou, O Lord.

Confession and majesty hast Thou put on.

Refrain: Blessed art Thou, O Lord.

Upon the mountains shall the waters stand.

Refrain: Wondrous are Thy works, O Lord.

Between the mountains will the waters run.

Refrain: Wondrous are Thy works, O Lord.

In wisdom hast Thou made them all, hast Thou made them all.

Refrain: Glory to Thee, O Lord, Who hast made them all, Who hast made them all.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

THE GREAT ECTENIA

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the deaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian Land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travellers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

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Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

READING OF THE PSALTER

Then the First Kathisma of the Psalter (Psalms 1-8), 'Blessed is the man...' is read in three stases, with a little litany after each stasis. In current parish practice, only selected verses from the first stasis of the first kathisma are sung:

Blessed is the Man *(Selected Verses)*

Blessed is the man that hath not walked in the counsel of the ungodly. Alleluia, alleluia, alleluia.

For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Alleluia, alleluia, alleluia.

Serve ye the Lord with fear, and rejoice in Him with trembling. Alleluia, alleluia, alleluia.

Blessed are all that have put their trust in Him. Alleluia, alleluia, alleluia.

Arise, O Lord, save me, O my God. Alleluia, alleluia, alleluia.

Salvation is of the Lord, and Thy blessing is upon Thy people. Alleluia, alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Alleluia, alleluia, alleluia.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

LORD I HAVE CRIED...

Canonarch: In the Fifth Tone: Lord, I have cried unto Thee, hearken unto me.

Then immediately we chant 'Lord, I have cried...' (Psalms 140, 141, 129, and 116).

Psalm 140

Chanters: Lord, I have cried unto Thee, hearken unto me. * Hearken unto me, O Lord. * Lord, I have cried unto Thee, hearken unto me; * attend to the voice of my supplication, * when I cry unto Thee. * Hearken unto me, O Lord.

Let my prayer be set forth * as incense before Thee, * the lifting up of my hands * as an evening sacrifice. * Hearken unto me, O Lord.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

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For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

Psalm 141

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Stichera at 'Lord I have cried...'

10 Stichera: 4 of the Resurrection from the Octoechos; 3 from the Triodion; and 3 of the Afterfeast from the Menaion, 4 February.

The Resurrection Stichera, in Tone V —

Stichos 10: Bring my soul out of prison * that I may confess Thy name.

By Thy precious Cross didst Thou put the devil to shame, O Christ, and by Thy resurrection didst Thou break the sting of sin, and hast saved us from the gates of death. We glorify Thee, O Only-begotten One!

Stichos 9: The righteous shall wait patiently for me * until Thou shalt reward me.

He was led like a lamb to the slaughter, bestowing resurrection upon the human race; and the princes of hades were afraid of Him, and the gates of weeping were seized, for Christ, the King of glory, entered in, saying to those in bonds: 'Come forth!', and to those in darkness: 'Show yourselves!'

Psalm 129

Stichos 8: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

Great is the wonder! The immortal Creator of the invisible hosts, suffering in the flesh in His love for mankind, hath risen! Come, ye kindreds of the nations, let us worship Him! For, having been delivered from deception by His compassions, we have learned to hymn the one God in three Hypostases!

Stichos 7: Let Thine ears be attentive * to the voice of my supplication.

We offer evening worship unto Thee, the never-waning Light, Who in the flesh shone forth upon the world as in a mirror, Who at the culmination of the ages descended even unto hades and destroyed the darkness there, and showed the nations the light of the resurrection. O Lord, Bestower of light, glory be to Thee!

Stichera from the Triodion, in Tone I —

Stichos 6: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

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.

Stichos 5: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

The foregoing sticheron is repeated.

Stichos 4: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

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.

3 stichera of the feast, in Tone IV, Special Melody: 'Thou hast given a sign ...' —

Stichos 3: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

He Who loveth mankind fulfilling the law of the Scriptures, is now borne into the temple; and the elder Symeon receiveth Him in his arms, crying: 'Now Thou lettest me depart to Thy blessedness, for today I have seen clad in mortal flesh Him Who hath dominion over life and mastery over death!'

Psalm 116

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Stichos 2: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Thou didst show Thyself to be the Light of revelation, the Sun of righteousness seated upon a light cloud, fulfilling the shadow of the law, and revealing the beginning of the new grace. Wherefore, Symeon, seeing Thee, cried out: 'Set me free of corruption, for I have beheld Thee today!'

Stichos 1: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Without being separated from the bosom of the Father in Thy divinity, incarnate, as Thou didst so will, Thou wast held in the embrace of the Ever-virgin, and wast given into the arms of Symeon the God-receiver, O Thou Who holdest all things in Thy hands. Wherefore, he cried aloud with joy: 'Now Thou lettest me, Thy servant, depart in peace, for I have beheld Thee, O Master!'

Glory to the Father, and to the Son, and to the Holy Spirit.

Doxasticon from the Triodion, in Tone VIII —

Almighty Lord, I know how great is the power of tears. For they led up 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 now and ever, and unto the ages of ages. Amen.

Dogmatic Theotokion, Tone V —

Once, the image of the Bride who knoweth not wedlock was inscribed in the Red Sea. There Moses was the parter of the waters; and here Gabriel is the minister of a miracle. There Israel traversed the deep dryshod; and now the Virgin giveth birth unto Christ without seed. The sea remained impassible after Israel had crossed; and the immaculate one remaineth incorrupt after the birth of Emmanuel. O God Who hast appeared as a man, Who existest and hast existed from the beginning: Have mercy upon us!

The Entrance

At the concluding sticheron (at 'Both now and ever, and unto the ages of ages. Amen.') the holy doors are opened for the Entry. The priest and deacon, bow twice before the Holy Table, kiss the Gospel and the corner of the Holy Table respectively, and bow a third time. The deacon taketh up the censer and presenteth it the

priest to bless it. The deacon leadeth the priest out of the altar by way of the high place and the north door.

As they approach the holy doors, the deacon saith quietly:

Deacon: Let us pray to the Lord.

The priest saith this prayer quietly:

Priest: Evening, morning, and noonday we praise Thee, we bless Thee, we give thanks unto Thee, and we pray Thee, O Master of all: Direct our prayer as incense before Thee, and incline not our hearts unto words or thoughts of evil, but deliver us from all that hunt after our souls; for unto Thee, O Lord, O Lord, are our eyes, and in Thee have we hoped, let us not be put to shame, O our God.

For unto Thee is due all glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The deacon censeth the entrance, the icons of Christ and the Mother of God, and the priest. He then standeth at a right angle to the priest (facing north), transfereth the censer to his left hand, and taking his orarion in his right hand and pointing toward the holy place, saith to the priest quietly:

Deacon: Bless, master, the holy entry.

And the priest, blessing, quietly saith:

Priest: Blessed is the entry of Thy holy ones, always, now and ever, and unto the ages of ages.

Deacon: Amen.

The deacon again censeth the priest and, turning to the east, standeth at the entrance and waiteth.

When the sticheron is ended, the deacon maketh the sign of the Cross with the censer and exclaimeth:

O GENTLE LIGHT

Deacon: Wisdom! Aright!

At the Entrance, we chant the Vesper Hymn, the work of Sophronius, patriarch of Jerusalem:

O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: * Having come to the setting of the sun, having beheld the evening light, * we praise the Father, the Son, and the Holy Spirit: God. * Meet it is for Thee at all times to be praised with reverent voices, * O Son of God, Giver of life. * Wherefore, the world doth glorify Thee.

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THE VESPERS PROKEIMENON

Saturday Vespers Prokeimenon, Tone VI

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Prokeimenon in the Sixth Tone:

The Lord is King, He is clothed with majesty.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* The Lord is clothed with strength and He hath girt Himself.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* For He established the world which shall not be shaken.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* Holiness becometh Thy house, O Lord, unto length of days.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: The Lord is King:

Chanters: He is clothed with majesty.

THE AUGMENTED ECTENIA

Deacon: Let us all say with our whole soul and with our whole mind, let us say.

Chanters: Lord, have mercy.

Deacon: O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy.

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery:* this holy monastery): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery:* this holy monastery).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice.*

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

VOUCHSAFE, O LORD

Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth forever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to

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the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our evening prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For a good God art Thou, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O Lord our God, Who didst bow the heavens and come down for the salvation of the race of man, look upon Thy servants and upon Thine inheritance. For unto Thee the terrible judge and Lover of mankind have Thy servants bowed their heads, and submitted their necks, not expecting help from man, but awaiting Thy mercy and looking for Thy salvation; keep them at all times, during both the present evening and the coming night, from every enemy, from every opposing work of the devil, and from vain thoughts and evil memories.

Then the priest exclaimeth:

Priest: Blessed and most glorified be the dominion of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE LITYA

After the exclamation, the clergy go forth in procession to the narthex of the church as the Litya stichera are chanted by the chanters.

Stichera at the Litya

We chant the sticheron of the temple, and then —

And these stichera of the feast (from the Vespers Aposticha), in Tone II, Special Melody: ‘...’ —

Receive, O Symeon, the Lord of glory, as thou wast told by the Holy Spirit. For, lo! He is come!

Bearing the Creator and Master as a Babe in her arms, the all-pure Virgin entereth the temple.

Great and awesome and strange is the mystery of God’s dispensation: He Who embraceth all things and createth infants is borne in arms as a Babe.

And this sticheron from the Triodion (from the Praises at Matins), in Tone III —

O ye faithful, let us hate the boastful words of the Pharisee and emulate the contrite prayer of the

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Publican. Let us not think proud thoughts, but humbling ourselves in contrition let us cry: God be merciful to our sins.

Glory to the Father, and to the Son, and to the Holy Spirit.

Doxasticon from the Triodion, in Tone III —

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.

Both now and ever, and unto the ages of ages. Amen.

Idiomelon for the feast, the composition of Germanus, in Tone II —

Today Symeon receiveth in his arms the Lord of glory, Whom Moses beheld before in the darkness, and Who gave him the tablets on Mount Sinai. He is the Creator of the law, Who speaketh in the prophets. He it is Who filleth all with awe, Whom David proclaimeth, and hath great and rich mercy.

After the usual prayers, we enter the church proper, chanting the Aposticha stichera.

THE APOSTICHA

Canonarch: In the Fifth Tone: ‘With sounds of hymnody do we magnify Thee, Christ the Saviour ...’

We chant the Resurrection stichera in Tone V —

Chanters: With sounds of hymnody do we magnify Thee, Christ the Saviour, Who hast not been separated from the heavens; for Thou didst accept the Cross and death for our race, as the Lord Who loveth mankind, Who hath overthrown the gates of hades, and hath risen on the third day, saving our souls.

Stichos: The Lord is King * He is clothed with majesty.

When Thy side was pierced, O Bestower of life, Thou didst pour forth torrents of remission, life and salvation upon all; and Thou didst accept death, granting us immortality. Making Thine abode in the tomb, Thou didst free us, gloriously raising us with Thyself, in that Thou art God. Wherefore, we cry out: O Lord Who loveth mankind, glory be to Thee!

Stichos: For He established the world * which shall not be shaken.

Strange is Thy crucifixion and Thy descent into hades, O Thou Who lovest mankind; for, having made it captive and gloriously raised the ancient captives with Thyself, as God Thou didst open paradise and didst count them worthy to receive it. Wherefore, grant Thou remission of sins unto us who glorify Thine arising on the third day, vouchsafing us to become dwellers in paradise, in that Thou alone art compassionate.

Stichos: Holiness becometh Thy house, O Lord, * unto length of days.

O Thou Who lovest mankind, Who accepted suffering for our sake, and rose from the dead on the third day: Heal Thou the sufferings of our flesh, lift us up out of grievous transgressions, and save us!

Glory to the Father, and to the Son, and to the Holy Spirit.

Doxasticon from the Triodion, in Tone V —

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 on me.

Both now and ever, and unto the ages of ages. Amen.

Idiomelon of the feast, Idiomelon, in Tone II —

The sacred Virgin brought the Sacred One to the high priest in the temple, and Symeon, stretching forth his hands, received Him, rejoicing, and cried out: ‘Now lettest Thou Thy servant depart in peace, O Lord, according to Thy word!’

THE PRAYER OF ST SYMEON

Reader or Canonarch: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light of revelation for the Gentiles, and the glory of Thy people Israel.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name’s sake.

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Lord have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Dismissal Troparion

The troparion 'O Theotokos and Virgin, rejoice...' in Tone IV —

O Theotokos and Virgin, rejoice, * O Mary, full of grace; the Lord is with thee; * blessed art thou among women, * and blessed is the Fruit of thy womb, * for thou hast borne the Saviour of our souls. *Twice.*

Troparion of the Meeting of the Lord, in Tone I —

Rejoice, thou who art full of grace, O Virgin Theotokos, * for from thee hath risen the Sun of Righteousness, Christ our God, * enlightening those in darkness. * Rejoice, thou also, O righteous Elder, * as thou receivest in thine arms the Redeemer of our souls, * Who also granteth unto us the Resurrection. *Once.*

If there hath been a Litia, there follows the blessing of the loaves.

Chanters: Blessed be the name of the Lord from henceforth and for evermore. *Thrice.*

And the first ten verses of the 33rd Psalm are chanted:

Psalm 33:1-10

Chanters: I will bless the Lord at all times, * His praise shall continually be in my mouth.

In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together.

I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed.

This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them.

O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him.

Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Priest: The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Here endeth Great Vespers

MATINS

THE SIX PSALMS

We begin the Six Psalms, with each one listening in silence and compunction (standing, with no moving about). And the reader, with reverence and fear of God, saith:

Glory to God in the highest, and on earth peace, good will among men. *Thrice.*

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. *Twice.*

Psalm 3

O Lord, why are they multiplied that afflict me? Many rise up against me.

Many say unto my soul: There is no salvation for him in his God.

But Thou, O Lord, art my helper, my glory, and the lifter up of my head.

I cried unto the Lord with my voice, and He heard me out of His holy mountain.

I laid me down and slept; I awoke, for the Lord will help me.

I will not be afraid of ten thousands of people that set themselves against me round about.

Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken.

SUNDAY OF THE PUBLICAN AND PHARISEE

Salvation is of the Lord, and Thy blessing is upon Thy people.

And again: I laid me down and slept; I awoke, for the Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me.

There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins.

For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me.

My bruises are become noisome and corrupt in the face of my folly.

I have been wretched and utterly bowed down until the end; all the day long I went with downcast face.

For my loins are filled with mockings, and there is no healing in my flesh.

I am afflicted and humbled exceedingly, I have roared from the groaning of my heart.

O Lord, before Thee is all my desire, and my groaning is not hid from Thee.

My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me.

My friends and my neighbours drew nigh over against me and stood, and my nearest of kin stood afar off.

And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftinesses all the day long did they meditate.

But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth.

And I became as a man that heareth not, and that hath in his mouth no reproofs.

For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God.

For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me.

For I am ready for scourges, and my sorrow is continually before me.

For I will declare mine iniquity, and I will take heed concerning my sin.

But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied.

They that render me evil for good slandered me, because I pursued goodness.

Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

And again: Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered.

So in the sanctuary have I appeared before Thee to see Thy power and Thy glory.

For Thy mercy is better than lives; my lips shall praise Thee.

So shall I bless Thee in my life, and in Thy name will I lift up my hands.

As with marrow and fatness let my soul be filled, and with lips of rejoicing shall my mouth praise Thee.

If I remembered Thee on my bed, at the dawn I meditated on Thee.

For Thou art become my helper; in the shelter of Thy wings will I rejoice.

My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be.

But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

And again: At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord. have mercy. *Thrice*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

And the priest cometh out of the altar, and saith the morning prayers secretly, i.e. silently, while standing with uncovered head before the holy doors.

Psalm 87

O Lord God of my salvation, by day have I cried and by night before Thee.

SUNDAY OF THE PUBLICAN AND PHARISEE

Let my prayer come before Thee, bow down Thine ear unto my supplication.

For filled with evils is my soul, and my life unto hades hath drawn nigh.

I am counted with them that go down into the pit; I am become as a man without help, free among the dead.

Like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand.

They laid me in the lowest pit, in darkness and in the shadow of death.

Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me.

Thou hast removed my friends afar from me; they have made me an abomination unto themselves.

I have been delivered up, and have not come forth; mine eyes are grown weak from poverty.

I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee.

Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee?

Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction?

Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten?

But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee.

Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me?

A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress.

Thy furies have passed upon me, and Thy terrors have sorely troubled me.

They came round about me like water, all the day long they compassed me about together.

Thou hast removed afar from me friend and neighbour, and mine acquaintances because of my misery.

And again: O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name.

Bless the Lord, O my soul, and forget not all that He hath done for thee,

Who is gracious unto all thine iniquities, Who healeth all thine infirmities,

Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged.

He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, longsuffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.

Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will.

Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

And again: In every place of His dominion, bless the Lord, O my soul.

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgement with Thy servant, for in Thy sight shall no man living be justified.

SUNDAY OF THE PUBLICAN AND PHARISEE

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after thee like a waterless land.

Quickly hear me, O Lord; my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And again: Hearken unto me, O Lord, in Thy righteousness, and enter not into judgement with Thy servant. *Twice.*

Thy good Spirit shall lead me in the land of uprightness.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

THE GREAT ECTENIA

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travellers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

SUNDAY OF THE PUBLICAN AND PHARISEE

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

GOD IS THE LORD

Deacon: In the Fifth Tone: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Stichos 1: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 2:* Surrounding me they compassed me, and by the name of the Lord I warded them off.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 3:* I shall not die, but live, and I shall tell of the works of the Lord.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 4:* The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Troparia at 'God is the Lord...'

Troparion of the resurrection, twice; Glory... Both now... Troparion of the Feast.

Troparion of the Resurrection, in Tone V—

Let us, O faithful, praise and worship the Word * Who is co-unoriginate with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, * and to raise the dead by His glorious Resurrection. *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Troparion of the Meeting of the Lord, in Tone I—

Rejoice, thou who art full of grace, O Virgin Theotokos, * for from thee hath risen the Sun of Righteousness, Christ our God, * enlightening those in darkness. * Rejoice, thou also, O righteous Elder, * as thou receivest in thine arms the Redeemer of our souls, * Who also granteth unto us the Resurrection.

Then two readings from the Psalter are appointed for Sunday Matins, each being followed by its little litany and its sessional hymns.

READINGS OF THE PSALTER

Chanters: Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the first stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the second stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

SUNDAY OF THE PUBLICAN AND PHARISEE

Glory to the Father and to the Son and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the third stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

After the First Reading of the Psalter:

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

After the Second Reading of the Psalter:

Priest: For a good God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Sessional Hymns

After the first reading of the Psalter, these sessional hymns of the Resurrection, in Tone V —

We praise the Cross of the Lord, we honour His holy burial with hymns, and we greatly glorify His resurrection, for as God with Himself He raised the

dead up from the graves, having captured the dominion of death and the might of the devil; and He shone light upon those in hades.

Stichos: Arise, O Lord my God, let Thy hands be lifted on high; forget not Thy paupers to the end.

Declared to be dead, O Lord Who didst slay death, Thou wast laid in a tomb, O Thou Who emptied the graves. Above, soldiers kept guard over Thy sepulchre, while below Thou didst raise up the dead from ages past. O almighty and unapproachable Lord, glory be to Thee!

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Resurrectional Dismissal Theotokion, in Tone V —

Rejoice, impassible gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by storms, thou that knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

After the second reading of the Psalter, these sessional hymns of the Resurrection, in Tone V —

O Lord, after Thy resurrection on the third day and the worship of the apostles, Peter cried out to Thee: ‘The women showed courage, but I was afraid. The thief uttered theology, but I denied Thee. And dost Thou now call upon me to be Thine apostle still? Or wilt Thou show me again to be a fisher of the deep? Yet do Thou accept me, who repent, O God, and save me!’

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

O Lord, the iniquitous nailed Thee in the midst of condemned criminals, and pierced Thy side with a spear, O Merciful One! Thou didst accept burial, Who broke down the gates of hades, and didst rise again on the third day. The women hastened to behold Thee, and announced Thine arising to the apostles. O supremely exalted Saviour, Whom the angels hymn, O blessed Lord, glory be to Thee!

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Theotokion —

SUNDAY OF THE PUBLICAN AND PHARISEE

O Theotokos, unwedded Bride, who hast transformed the grief of Eve into joy, we, the faithful, hymn and bow down before thee, for thou hast led us out of the ancient curse. And now, pray thou unceasingly, O most hymned and all-holy one, that we be saved.

THE POLYELEOS

Psalms 134 & 135

(Selected Verses)

Chanters: Praise ye the name of the Lord; O ye servants, praise the Lord. Alleluia.

Ye that stand in the house of the Lord, in the courts of the house of our God. Alleluia.

Praise ye the Lord, for the Lord is good; chant unto His name, for it is good. Alleluia.

Blessed is the Lord out of Sion, who dwelleth in Jerusalem. Alleluia.

O give thanks unto the Lord, for He is good. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of gods. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the Lord of lords. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of heaven. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

The Evlogitaria of the Resurrection

Chanters: Blessed art Thou, O Lord, * teach me Thy statutes.

The assembly of angels was amazed, * beholding Thee numbered among the dead; * yet, O Saviour, * destroying the stronghold of death, * and with Thyself raising up Adam, * and freeing all from hades.

Blessed art Thou, O Lord, * teach me Thy statutes.

Why mingle ye myrrh with tears of pity, * O ye women disciples? * Thus the radiant angel within the tomb * addressed the myrrh-bearing women; * behold the tomb and understand, * for the Saviour is risen from the tomb.

Blessed art Thou, O Lord, * teach me Thy statutes.

Very early the myrrh-bearing women * hastened unto Thy tomb, lamenting, * but the angel stood before them and said: * the time for lamentation is passed, * weep not, but tell of the Resurrection to the apostles.

Blessed art Thou, O Lord, * teach me Thy statutes.

The myrrh-bearing women, * with myrrh came to Thy tomb, O Saviour, bewailing, * but the angel addressed them, saying: * Why number ye the living

among the dead, * for as God He is risen from the tomb.

Glory to the Father, and to the Son, and to the Holy Spirit. *

Let us worship the Father, * and His Son, * and the Holy Spirit, * the Holy Trinity, one in essence, crying with the Seraphim: * Holy, Holy, Holy art Thou, O Lord.

Both now and ever, and unto the ages of ages. Amen. *

In bringing forth the Giver of life, * thou hast delivered Adam from sin, O Virgin, * and hast brought joy to Eve instead of sorrow; * and those fallen from life * have thereunto been restored, * by Him Who of thee was incarnate, God and man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For blessed is Thy name, and glorified is Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

The Hypakoë

The hypakoë of the resurrection, in Tone V—

Troubled in mind by the appearance of the angel, yet enlightened in soul by the divine resurrection, the myrrh-bearing women announced to the apostles: ‘Tell among the nations the resurrection of the Lord Who worketh miracles and granteth us great mercy!’

SUNDAY OF THE PUBLICAN AND PHARISEE

THE HYMNS OF ASCENT

Fifth Tone

Antiphon I

When I am filled with sorrow, I sing unto Thee like David, O my Saviour: Deliver my soul from a lying tongue.

Blessed is the life of those in the wilderness, who soar aloft on wings of love divine.

Glory to the Father and to the Son and to the Holy Spirit.

By the Holy Spirit are sustained all things, visible and invisible; for, Himself possessed of dominion, He is truly One of the Trinity.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

Antiphon II

Let us ascend to the mountains, O my soul, and go thither, from whence cometh our hope.

Let Thy right hand, which toucheth me, O Christ, preserve me from all deception.

Glory to the Father and to the Son and to the Holy Spirit.

Theologizing concerning the Holy Spirit, let us say: Thou art God, life, love, light, and understanding! Thou art goodness, and Thou reignest forever!

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

Antiphon III

Full of great joy, I send up supplications for those who have said to me: Let us enter into the courts of the Lord.

Awesome things are wrought in the house of David; for there is found the fire which burneth up every shameful thought.

Glory to the Father and to the Son and to the Holy Spirit.

To the Holy Spirit, by Whom every living thing is made animate, is due the dignity of the Bestower of life, as to the Father and the Word.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

THE MATINS PROKEIMENON

Sunday Matins Prokeimenon, Tone V

Deacon: Let us attend. Wisdom. Let us attend. The Prokeimenon in the Fifth Tone:

Arise, O Lord my God, let Thy hand be lifted high; for Thou shalt be King forever.

Chanters: Arise, O Lord my God, let Thy hand be lifted high; * for Thou shalt be King forever.

Deacon: *Stichos:* I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Chanters: Arise, O Lord my God, let Thy hand be lifted high; * for Thou shalt be King forever.

Deacon: Arise, O Lord my God, let Thy hand be lifted high:

Chanters: For Thou shalt be King forever.

Deacon: Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest: For holy art Thou, our God, and Thou restest in the saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Let Every Breath Praise the Lord

Deacon: Let every breath praise the Lord.

Chanters: Let every breath praise the Lord.

Deacon: *Stichos:* Praise ye God in His saints, praise Him in the firmament of His power.

Chanters: Let every breath praise the Lord.

Deacon: Let every breath:

Chanters: Praise the Lord.

THE MATINS GOSPEL

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Chanters: And to thy spirit.

SUNDAY OF THE PUBLICAN AND PHARISEE

Priest: The Reading from the Holy Gospel according to *N.*

Chanters: Glory to Thee, O Lord, glory to Thee.

The priest reads the Resurrectional Matins Gospel of the week.

FIFTH RESURRECTIONAL GOSPEL

Holy Gospel according to Luke,

§ 113 [24:12-35]

At that time, Peter arose and ran unto the sepulchre; and stooping down, he beheld the linen cloths laid by themselves. And he departed, wondering to himself at that which had come to pass. And behold, two of them were going that same day to a village called Emmaus, which was from Jerusalem about seven miles. And they talked together of all these things which had happened. And it came to pass that while they communed and reasoned together, Jesus Himself drew near and went with them. But their eyes were held, that they should not know Him. And He said unto them, 'What manner of communications are these that ye have one to another as ye walk and are sad?' And one of them, whose name was Cleopas, answering said unto Him, 'Art thou only a stranger in Jerusalem, and hast not known the things which have come to pass there in these days?' And He said unto them, 'What things?' And they said unto Him, 'Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered Him to be condemned to death and have crucified Him. But we trusted that it had been He who should have redeemed Israel. And besides all this, today is the third day since these things were done. Yea, and certain women also of our company, who were early at the sepulchre, made us astonished. And when they found not His body, they came saying that they had also seen a vision of angels, who said that He was alive. And certain of those who were with us went to the sepulchre and found it even so as the women had said, but Him they saw not.' Then He said unto them, 'O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into His glory?' And beginning with Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. And they drew nigh unto the village whither they were going, and He made as though He would have gone further. But they constrained Him, saying, 'Abide with us, for it is toward evening and the day is far spent.' And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread and blessed it, and

broke and gave it to them. And their eyes were opened and they knew Him. And He vanished out of their sight. And they said to one another, 'Did not our hearts burn within us while He talked with us on the way and while He opened to us the Scriptures?' And they rose up that same hour and returned to Jerusalem, and found the eleven gathered together and those who were with them, saying, 'The Lord is risen indeed and hath appeared to Simon!' And they told what things were done on the way, and how He was known to them in the breaking of bread.

At the conclusion of the Matins Gospel, we sing:

Chanters: Glory to Thee, O Lord, glory to Thee.

Having Beheld the Resurrection of Christ

And we sing this resurrectional hymn, in Tone VI —

Chanters: Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We worship Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, * He hath destroyed death by death.

Psalm 50

Reader: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

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Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Troparia after Psalm 50

After Psalm 50, we chant in Tone VIII —

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit.

The doors of repentance do Thou open to me, O Giver of life, * for my spirit waketh at dawn toward Thy holy temple, * bearing a temple of the body all defiled. * But in Thy compassion cleanse it * by the loving-kindness of Thy mercy.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Guide me in the paths of salvation, O Theotokos, * for I have defiled my soul with shameful sins, * and have wasted all my life in slothfulness, * but by thine intercessions * deliver me from all uncleanness.

Tone VI: Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, * blot out my transgressions.

When I think of the multitude of evil things I have done, * I, a wretched one, * I tremble at the fearful day of judgement; * but trusting in the mercy of Thy loving-kindness, * like David do I cry unto Thee: * Have mercy on me, O God, * according to Thy great mercy.

SAVE, O GOD, THY PEOPLE

Deacon: Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles; (*if there be commemorated one of the twelve apostles or evangelists, there is said:* of the holy Apostles (and Evangelists) *N.*, and the other holy, glorious, and all-praised apostles); of our fathers among the saints and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; of our father among the saints, Nicholas the Wonderworker, archbishop of Myra in Lycia; of the holy Equals-of-the-Apostles Methodius and Cyril, Teachers of the Slavs; of the holy Right-Believing and Equal-of-the-Apostles Great Prince Vladimir, and the Blessed Great Princess of Russia, Olga; of our fathers among the saints, the Wonderworkers of all Russia: Michael, Peter, Alexis, Jonah, Philip, Macarius, Demetrius, Metrophanes, Tikhon, Theodosius, Joasaph, Hermogenes, Pitrim, Innocent, and John; of the holy Hieromartyrs and Confessors: Tikhon, Patriarch of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan, Agathangel of Yaroslavl, Andronicus of Perm, Hermogenes of Tobolsk, the priests John, John, Peter, and Philosopher, and all the new hieromartyrs and confessors of the Russian Church; of the holy glorious, and victorious martyrs: the holy glorious Great-martyr, Trophy-bearer and Wonderworker George; the holy Great-martyr and Healer Panteleimon; the holy Great-martyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; and the holy Right-believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa-Martyr Alexandra, the Martyred Crown Prince Alexis, and the Royal Martyrs Olga, Tatiana, Maria, and Anastasia; and the holy nun-martyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New Martyrs of Russia; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves; Sergius, the Abbot of Radonezh, and Seraphim of Sarov; Job, Abbot and Wonderworker of Pochaev; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia; of our holy and God-bearing fathers:

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Herman of Alaska; Paisius Velichkovsky; Leo, Macarius, Ambrose, and the other Elders of Optina; the hierarchs Innocent of Moscow, Nicholas of Japan, John of Shanghai and San Francisco; and *N.(N)*, (*whose Temple it is and whose day it is*); of the holy Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

Chanters: Lord, have mercy. *Twelve times.*

Priest: Through the mercy and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, and Good, and life-creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Four canons: that of the Canon of the Resurrection, 4 troparia, including the Irmos; that of the Theotokos, with 2 troparia; Canon of the Triodion with 4 troparia; Canon of the Feast from the Menaion, with 4 troparia. Katavasia of the Meeting: 'The Sun once passed over dry land ...'

THE CANONS

Ode I

Canon of the Resurrection, in Tone V

Irmos: Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

Refrain: Glory to Thy holy resurrection, O Lord.

The thorny assembly of the Jews, devoid of maternal love for Thee, their Benefactor, O Christ, crowned Thee with thorns, Who lifted the thorny sentence of our first father.

Refrain: Glory to Thy holy resurrection, O Lord.

Bending down, O Bestower of life, Thou raised me up who had fallen into the pit; and having endured my foetid corruption without partaking thereof, O Christ, Thou hast made me fragrant with the myrrh of the divine Essence.

Refrain: Most Holy Theotokos save us.

Theotokion: The curse hath been annulled; grief hath ceased! For she who is blessed and full of grace hath shone joy forth upon the faithful, causing Christ to

blossom forth as a blessing upon all the ends of the earth.

Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

O all-pure one, entreat Christ, the Light Who abode within thee and illumineth the world with the rays of His divinity, that He enlighten all who hymn thee, O Virgin Mother.

Refrain: Most Holy Theotokos save us.

As one adorned with the beauty of the virtues, O most pure one who art full of grace, through the effulgence of the Spirit thou didst receive the majesty of Him Who adorneth all things, and which createth beauty.

Canon of the Triodion, Tone VI

Refrain: 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.

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

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.

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

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 vainglory.

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

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

Canon of the Meeting, in Tone III

Refrain: Glory to Thee, our God, glory to Thee.

Let the clouds pour forth rain, for Christ the Sun Who is borne aloft upon a light cloud is brought to the temple as a babe on the arm of the unblemished one. Wherefore, O ye faithful, let us cry aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Refrain: Glory to Thee, our God, glory to Thee.

Be strong, ye hands of Symeon feeble with age; and ye weary legs of the elder, move swiftly and straight to meet Christ, joining chorus with the incorporeal ones, chanting: Let us sing unto the Lord, for gloriously hath

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He been glorified!

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O ye heavens stretched out in wisdom, be glad; and rejoice, O thou earth! For Christ the Artificer, having come forth from the most blessed womb of His Mother, is brought by the Virgin Mother to God the Father as a babe, He Who was before all the ages, for gloriously hath He been glorified!

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!

Ode III

Canon of the Resurrection, in Tone V

Irmos: O Christ Who by Thy command fixed the earth upon nought and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Refrain: Glory to Thy holy resurrection, O Lord.

They who sucked forth honey from a rock when Thou didst work a miracle in the desert, O Christ, gave Thee gall to eat; the ungrateful children of Israel gave Thee vinegar in return for manna, repaying thus Thy benefactions.

Refrain: Glory to Thy holy resurrection, O Lord.

They who of old were covered by the cloud of light placed Christ, our Life, in the tomb; yet He hath arisen through His own power and from on high hath given to all the faithful the effulgence of the Spirit, which mystically overshadoweth them.

Refrain: Most Holy Theotokos save us.

Theotokion: Thou, O Mother of God, gavest birth without knowing union, and without the pangs of motherhood, unto Him Who shone forth from the incorrupt Father; wherefore, in Orthodox manner we proclaim thee the Theotokos, for thou gavest birth unto the incarnate Word.

Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

O pure one, thou art now manifestly seen by all to be the ladder whereby the Most High hath descended unto us to set aright our nature, which had become corrupt; for through thee was the All-good One well pleased to enter into fellowship with the world.

Refrain: Most Holy Theotokos save us.

The mystery which was ordained of old and foreseen before time began by God Who knoweth all things, hath now, in the latter days been made manifest, fulfilled in thy womb, O most immaculate one.

Canon of the Triodion, Tone VI

Refrain: 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.

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

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.

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

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

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

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.

Canon of the Meeting, in Tone III

Refrain: Glory to Thee, our God, glory to Thee.

He Who was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, extending His hand unto Adam.

Refrain: Glory to Thee, our God, glory to Thee.

God the Word hath appeared as a babe, setting aright the first-created man, who through beguilement had become childish of mind.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Having become a Babe without undergoing change, the Creator hath shown forth our nature, the product of the earth to which it doth return again, to be like unto divinity.

Katavasia, Tone 3: O Lord, Thou confirmation of those who trust in Thee, establish the Church which Thou hast acquired with Thy precious blood.

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The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art our God, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Kontakion

Kontakion of the Meeting of the Lord, in Tone I —

Thou Who didst sanctify the Virgin's womb by Thy birth, * and didst bless Symeon's hands as was meet, * by anticipation didst even now save us, O Christ God. * But grant peace in the midst of wars unto Thy commonwealth, * and strengthen Orthodox Christians * whom Thou hast loved, O only Lover of mankind.

Ikos: Let us make haste to the Theotokos, desiring to behold her Son brought to Symeon. Looking upon Him from heaven, the bodiless hosts are amazed, saying: 'Things wondrous, most glorious, unapproachable, and ineffable do we behold: for He Who created Adam is borne as an infant; He Whom nought can contain is held in the elder's arms; He Who is in the infinite bosom of His Father is of His own will circumscribed by the flesh, but not in His divinity, He Who alone loveth mankind.'

Sessional Hymns

Sessional hymn of the Triodion, in Tone IV —

Humility exalted the Publican, 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.

Glory to the Father, and to the Son, and to the Holy Spirit.

Another sessional hymn of the Triodion, in the same tone —

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 now and ever, and unto the ages of ages. Amen.

Sessional hymn of the Feast, in Tone VIII, Special Melody: 'Having risen...' —

Thou wast born on earth, O Thou Who with the Father art equally without beginning, and wast borne into the temple, O Unapproachable One. And, rejoicing, the elder took Thee in his arms, crying: 'Now dost Thou let me depart, whom Thou hast visited, according to Thy word, O Thou Whose good pleasure it is, as God, to save the human race!'

Ode IV

Canon of the Resurrection, in Tone V

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habakkuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Refrain: Glory to Thy holy resurrection, O Lord.

O Good One, with a tree Thou didst sweeten the bitter waters of Marah, prefiguring Thine all-precious Cross, which doeth away with the taste of sin.

Refrain: Glory to Thy holy resurrection, O Lord.

O my Saviour, Thou didst receive a Cross in exchange for the tree of knowledge and gall for sweet food, and Thou didst pour forth Thy divine blood for the corruption of death.

Refrain: Most Holy Theotokos save us.

Theotokion: Without physical joining thou didst incorruptibly conceive within thy womb, and gavest birth without pain; and having given birth unto God in the flesh, thou wast preserved a virgin even after birthingiving.

Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

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With heart and mind, with soul and mouth I most piously confess thee to be the true Theotokos, O pure one; and laying hold of the fruit of salvation, I am saved by thy supplications, O Virgin.

Refrain: Most Holy Theotokos save us.

He Who created all things out of nothingness was well-pleased, as our Benefactor, to be formed of thee, O pure one, for the salvation of those who with faith and love hymn thee, O most immaculate one.

Canon of the Triodion, Tone VI

Refrain: 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.

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

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.

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

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.

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

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.

Canon of the Meeting, in Tone III

Refrain: Glory to Thee, our God, glory to Thee.

Rejoicing, the Theotokos cried out: O Symeon, initiate of ineffable mysteries, take in thine arms Christ, the Word become a babe, of Whom thou wast informed of old by the Holy Spirit, and cry out to Him: All things are filled with Thy praise!

Refrain: Glory to Thee, our God, glory to Thee.

O Symeon, rejoicing, take up Christ, the little Child, on Whom thou hast set thy hope, the Consolation of the Israel of God, the Creator and Master of the law, Who fulfilleth the order of the law; and cry aloud unto Him: All things are filled with Thy praise!

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Beholding the Word Who is without beginning, the Author of all, borne as a babe in the flesh by the Virgin as on the throne of the cherubim, Symeon marvelled and cried out to Him: All things are filled with Thy praise!

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.

Ode V

Canon of the Resurrection, in Tone V

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Refrain: Glory to Thy holy resurrection, O Lord.

Of His own will the Lord of glory hangeth ignominiously upon the Tree in inglorious form, ineffably taking thought of divine glory for me.

Refrain: Glory to Thy holy resurrection, O Lord.

Having tasted of the corruption of death in the flesh without suffering corruption, O Christ, Thou didst clothe me in incorruption, having shone forth from the tomb on the third day.

Refrain: Most Holy Theotokos save us.

Theotokion: Having seedlessly given birth for us to Christ, our righteousness and deliverance, O Theotokos, thou didst rid the nature of our first father of the curse.

Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

All the prophets manifestly proclaimed thee beforehand as the one to become the Mother of God, O pure Theotokos; for thou alone, O pure and immaculate one, wast found to be perfect.

Refrain: Most Holy Theotokos save us.

O pure one, we recognize thee as the radiant cloud of the Water of life, which raineth Christ, the Torrent of incorruption, upon us, the despairing.

Canon of the Triodion, Tone VI

Refrain: 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

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and the defilement of transgressions.

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

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.

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

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.

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

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.

Canon of the Meeting, in Tone III

Refrain: Glory to Thee, our God, glory to Thee.

The divine elder, comprehending the glory that was manifested of old to the prophet, beholding the Word held in His Mother's arms, cried out: 'Rejoice, O pure one, for as a throne dost thou hold God, the Light unwaning, Who reigneth with peace!'

Refrain: Glory to Thee, our God, glory to Thee.

Bowing low and divinely touching the feet of the Mother of God who knew not wedlock, the elder said: 'O pure one, thou dost bear Fire! I fear to hold the infant God, the Light unwaning, Who reigneth with peace!'

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

'Isaiah was purified by the burning ember brought by the seraph,' the elder cried to the Mother of God, 'and thou dost illumine me, giving me Him Whom thou dost bear in thine arms as with tongs, the Light unwaning, Who reigneth with peace.'

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!

Ode VI

Canon of the Resurrection, in Tone V

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Refrain: Glory to Thy holy resurrection, O Lord.

The progenitor of our race stumbled headlong into corruption, having tasted of the forbidden food, O Christ our Master; but he hath been led up to life through Thy suffering.

Refrain: Glory to Thy holy resurrection, O Lord.

Thou, O our Life, didst go down into hades, and having become corruption for the corrupter, O Christ our Master, Thou didst pour forth resurrection through corruption.

Refrain: Most Holy Theotokos save us.

Theotokion: The Virgin gave birth, and having given birth hath remained pure. The Virgin Mother hath truly borne in her arms Him Who holdeth all things.

Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

When He Who is the cause of all, and Who hath brought all into being, became incarnate, He had thee as His human cause, O most immaculate Mother of God.

Refrain: Most Holy Theotokos save us.

O most immaculate Mistress, we know thee to be a soul-nurturing wellspring pouring forth healings upon those who with faith have recourse unto thy right glorious protection.

Canon of the Triodion, Tone VI

Refrain: 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.

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

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.

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

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.

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

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.

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Canon of the Meeting, in Tone III

Refrain: Glory to Thee, our God, glory to Thee.

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the certain salvation of the faithful.

Refrain: Glory to Thee, our God, glory to Thee.

Manifestly bearing the lineaments of Him Who begot Thee before the ages, Thou hast now been clothed in the weakness of mortals in Thy loving-kindness.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Now Thou lettest depart in peace him who worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child.

Katavasia: The elder, beholding with his own eyes the salvation which was to come to me from God, cried out to Thee, O Christ! Thou art my God!

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art the King of peace, and the Saviour of our souls, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Kontakion

Kontakion of the Publican and the Pharisee, in Tone III —

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 coeternal with the Father.

Ikos: Let us all humble ourselves, brethren; groaning and lamenting, let us beat our conscience, that at the eternal judgement 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.

Ode VII

Canon of the Resurrection, in Tone V

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

Refrain: Glory to Thy holy resurrection, O Lord.

Clad in flesh like bait on a hook, by Thy divine power thou didst draw the serpent down, leading up those who cry: Blessed art Thou, O God!

Refrain: Glory to Thy holy resurrection, O Lord.

The Infinite One, Who brought the immense structure of the earth into being, in the flesh is covered in the tomb. Unto Him do we all sing: Blessed art Thou, O God!

Refrain: Most Holy Theotokos save us.

Theotokion: O most immaculate one, thou gavest birth to the incarnate God, one Hypostasis in two natures. Unto Him do we all sing: Blessed art Thou, O God!

Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

The Uncircumscribable One, Who alone is the blessed God of our fathers, remaining immutable, O all-holy one, within thee united flesh to His Hypostasis, in that He is full of loving-kindness.

Refrain: Most Holy Theotokos save us.

Together we glorify thee, the most immaculate Bride and throne of thy Creator, O Mistress Theotokos. And unto Him do we all chant: Blessed art Thou, O God!

Canon of the Triodion, Tone VI

Refrain: 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

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on the light wing of humility and he drew near to God.

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

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.

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

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

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

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.

Canon of the Meeting, in Tone III

Refrain: Glory to Thee, our God, glory to Thee.

‘I go to announce the glad tidings unto Adam who dwelleth in hades and unto Eve,’ cried Symeon, joining chorus with the prophets, singing: Blessed is the God of our fathers!

Refrain: Glory to Thee, our God, glory to Thee.

God Who doth deliver the mortal race shall go even unto hades; He shall grant remission to all, sight to the blind, and even the mute shall chant: Blessed is the God of our fathers!

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

And Symeon foretold to the Virgin: ‘A sword shall pierce thy heart, O incorrupt one, when thou wilt behold thy Son upon the Cross, to Whom we cry out: Blessed is the God of our fathers!’

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!

Ode VIII

Canon of the Resurrection, in Tone V

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Refrain: Glory to Thy holy resurrection, O Lord.

Thou didst pray concerning Thy voluntary and saving passion as though it were a cup which Thou didst not desire; for Thou bearest two wills, according to each of Thy two natures, O Christ, forever.

Refrain: Glory to Thy holy resurrection, O Lord.

At Thine all-accomplishing descent, O Christ, hades, mocked, spewed forth all whom it had lured by deceit into death from of old, and they exalt Thee supremely for all ages.

Refrain: Most Holy Theotokos save us.

Theotokion: All of us, the works of the Lord, bless and supremely exalt thee for all ages, as her who, in manner past understanding, gave birth to the Lord as God and man at the word of the archangel, and doth remain a virgin.

Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

The grief of our forefather ceased when thou didst receive joy, O Mother of God; wherefore, we unceasingly hymn thee, O Virgin, and exalt thee supremely for all ages.

Refrain: Most Holy Theotokos save us.

With us the assembly of the incorporeal beings, forming a single choir with love, hymneth thine unapproachable Offspring, exalting Him supremely for all ages.

Canon of the Triodion, Tone VI

Refrain: 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.

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

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.

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

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.

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

Let us all emulate the groaning of the Publican and, speaking to God with warm tears, let us cry out: ‘O

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Thou who lovest mankind, we have sinned. In thy compassion and pity, be merciful and save.'

Canon of the Meeting, in Tone III

Refrain: Glory to Thee, our God, glory to Thee.

O people of Israel, beholding your glory, Emmanuel, the Babe born of the Virgin, join ye chorus now in the presence of the Ark of God, chanting: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Refrain: Glory to Thee, our God, glory to Thee.

'Behold,' cried Symeon, 'this One Who is both God and Babe shall be a sign of contradiction. O ye faithful, let us cry out: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!'

Let us bless the Father, the Son, and the Holy Spirit, the Lord, both now and ever, and unto the ages of ages. Amen.

God the Word, being Life itself and having become a Babe, shall be the downfall of the disobedient, but the restoration of those who chant with faith: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

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

Katavasia, Tone 3: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

The Song of the Most Holy Theotokos

Deacon: The Theotokos and Mother of the Light let us magnify in song.

And we sing the Song of the Most Holy Theotokos (the Magnificat).

Chanters: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Saviour.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

For He hath looked upon the lowliness of His handmaiden; * for behold, from henceforth all generations shall call me blessed.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; *

who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

For the Mighty One hath done great things to me, and holy is His name; * and His mercy is on them that fear Him unto generation and generation.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath showed strength with His arm, * and He hath scattered the proud in the imagination of their heart.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath put down the mighty from their seat, and exalted them of low degree; * He hath filled the hungry with good things, and the rich He hath sent empty away.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath holpen His servant Israel in remembrance of His mercy, * as He spake to our fathers, to Abraham and his seed forever.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

Ode IX

Canon of the Resurrection, in Tone V

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Refrain: Glory to Thy holy resurrection, O Lord.

Thou didst take up fallen man, O Christ, through the Virgin's womb uniting Thyself wholly unto him without partaking of the least sin; and by Thine all-pure sufferings Thou didst free him wholly from corruption.

Refrain: Glory to Thy holy resurrection, O Lord.

By the divinely flowing blood poured forth from Thine all-pure and life-creating side, O Christ our

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Master, the sacrifices of the idols were brought to an end, and the whole earth offereth Thee the sacrifice of praise.

Refrain: Most Holy Theotokos save us.

Theotokion: It is not the incorporeal God nor a simple man whom the pure and undefiled Maiden brought forth, but a perfect Man and the truly perfect God. Him do we magnify with the Father and the Spirit.

Canon of the Theotokos, in Tone V

Refrain: Most Holy Theotokos save us.

By thy pure blood was flesh with mind and soul supernaturally formed for the Creator of all, the only-begotten Son of the Father, O Ever-virgin Theotokos, not by man, but seedlessly.

Refrain: Most Holy Theotokos save us.

In giving birth in the flesh truly unto Life eternal, in manner past understanding, thou didst cause the encircling and unrestrained siege of death to cease. And hades, striking against Him with its bitter maw, was abolished, O all-holy Virgin Mother.

Canon of the Triodion, Tone VI

Refrain: 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.

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

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.

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

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 neighbour, that we may gain God's forgiveness and His light.

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

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.

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

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.

Canon of the Meeting, in Tone III

Refrain: Glory to Thee, our God, glory to Thee.

The ancients were wont to offer a pair of new-born doves and two young birds, but the godly elder and the chaste prophetess Anna serve in their stead, magnifying the only-begotten Son of the Father, Who was born of the Virgin and is borne into the temple.

Refrain: Glory to Thee, our God, glory to Thee.

'Thou hast imparted unto me the joy of Thy salvation,' cried Symeon. 'Accept Thou Thy servant, for I am weary of the shadow, as a mystic and sacred preacher of the new grace, magnifying Thee in praise!'

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The aged Anna, chaste and venerable, prophesying in sacred manner, openly confessed the Lord in the temple, and she magnified the Theotokos, proclaiming her to all present.

Katavasia, Tone 3: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the first-born Word of the unoriginate Father, the firstborn Son of the Mother who knew not man.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For all the Hosts of Heaven praise Thee, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

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Chanters: Amen.

Psalm 148

HOLY IS THE LORD

Deacon: Holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* For holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* Above all peoples is our God.

Chanters: Holy is the Lord our God.

EXAPOSTILARIA

The Fifth Gospel Exapostilarion —

Christ, the Life and the Way, arose from the dead. He journeyed with Cleopas and Luke, and was recognized by them in Emmaus when He broke bread, whereat their souls and hearts burned within them when they remembered how He had spoken to them on the way and explained to them from the Scriptures that He had to suffer. With them let us cry out: He hath arisen, and hath appeared unto Peter!

Glory to the Father, and to the Son, and to the Holy Spirit.

Exapostilarion of 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, and unto the ages of ages. Amen.

Exapostilarion of the feast, Automelon —

Set by the Spirit in the sanctuary, * the elder taketh the Master of the law in his arms, crying out: * 'Now loose Thou the bonds of my flesh in peace, * as Thou didst say; * for with mine eyes have I beheld the revelation of the gentiles * and the salvation of Israel!'

THE LAUDS (THE PRAISES)

Canonarch: In the Fifth Tone, Let every breath praise the Lord.

Then immediately we chant Lauds (Psalms 148, 149, and 150) —

Chanters: Let every breath praise the Lord. * Praise the Lord from the heavens, * praise Him in the highest. * To Thee is due praise, O God.

Praise Him, all ye His angels; * praise Him, all ye His hosts. * To Thee is due praise, O God.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted.

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 for ever, yea, for ever 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 wingéd birds.

Kings of the earth, and all peoples, princes and all the 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.

Psalm 149

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.

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

Stichera at the Praises

8 *Stichera*: 4 *stichera* of the Resurrection from the *Octoechos*, and 4 for the feast from the *Matins Aposticha* from the *Menaion*, 4 February.

The Resurrection Stichera, in Tone V —

Stichos: To do among them the judgement that is written. * This glory shall be to all His saints.

O Lord, when the tomb had been sealed by the iniquitous, Thou didst issue forth from the grave, as Thou hadst been born of the Theotokos. Thine incorporeal angels did not understand how Thou hadst become incarnate, and the soldiers who guarded Thee did not sense when Thou didst arise. For both things were sealed for those who would examine them; but the wonders were revealed to those who worshiped the mystery with faith. Grant Thou joy and great mercy unto us who hymn it!

Psalm 150

Stichos: Praise ye God in His saints, * praise Him in the firmament of His power.

O Lord, Who broke asunder the everlasting chains and rent apart the bonds of hades, Thou didst rise from the tomb, leaving Thy grave-clothes behind as a witness to Thy true resurrection on the third day; and Thou didst go before Thy disciples into Galilee, O Thou Who wast guarded in the cave. Great is Thy mercy, O unapproachable Saviour! Have mercy and save us!

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

The women, O Lord, hastened to the tomb to see Thee Who suffered for our sake, O Christ; and when they were come, they found an angel seated upon the stone, which had rolled away in fear; and he cried out to them, saying: 'The Lord is risen! Tell ye the disciples that He hath risen from the dead, saving your souls!'

Stichos: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

O Lord, as Thou didst come forth from the sealed tomb, so didst Thou enter in unto Thy disciples while the doors were fast shut, showing them the bodily sufferings which Thou didst endure, O long-suffering Saviour. Thou didst endure wounding as One from the seed of David, and didst free the world as the Son of

God. Great is Thy mercy, O unapproachable Saviour! have mercy and save us!

These stichera of the feast, in Tone II, Special Melody: '...' —

Stichos: Praise Him with timbrel and dance, * praise Him with strings and flute.

Christ is born of the Virgin, a stranger to defilement, in that He was begotten incorruptibly of the Father, the Sun Who existed before the morning-star, Who delivereth Adam.

Stichos: Praise Him with tuneful cymbals; praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Open wide, ye gates of heaven! For Christ is offered to God the Father in the temple, as a babe, by His Virgin Mother.

Stichos: Now lettest Thou Thy servant depart in peace, O Master, * according to Thy word.

Christ Who appeared as a burning coal to the divine Isaiah is now given to the elder by the hands of the Theotokos, as with tongs.

And this idiomelon of the feast, in Tone VII —

Stichos: A Light to enlighten the gentiles, * and the glory of the people Israel.

Thou hast come from heaven to earth, O our Saviour, as a light of revelation to the gentiles, and, having come forth from the Virgin, thou hast given rest to the righteous Symeon; for it was fitting that Thou, O Bestower of life upon all, be recognised by the elder, in that Thou didst come to let him depart, according to Thy word, O Thou Who hast great mercy.

Glory to the Father, and to the Son, and to the Holy Spirit.

Doxasticon from the Triodion, in Tone VIII —

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 proudminded 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, and unto the ages of ages. Amen.

Theotokion, in Tone II —

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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

Priest: Glory to Thee Who hast showed us the light.

And we chant the Great Doxology:

Chanters: Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and O Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world; have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name forever, yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

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

Blessed are Thou, O Lord, teach me Thy statutes. *Thrice.*

Lord, thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee.

O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God. For in Thee is the fountain of life, in Thy light shall we see light. O continue Thy mercy unto them that know Thee.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Resurrectional Troparion

After the Great Doxology, the Resurrectional Troparion, in Tone I—

Today is salvation come unto the world; let us sing praises to Him that 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.

THE AUGMENTED ECTENIA

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery*: this holy monastery): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery*: this holy monastery).

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Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice.*

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our morning prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and

Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For Thou art a God of mercy, compassion, and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O holy Lord, Who dwellest on high and lookest down on things that are lowly, and with Thine all-seeing eye lookest down on all creation: unto Thee have we bowed the neck of our heart and body, and we pray Thee: Stretch forth Thine invisible hand from Thy holy dwelling-place and bless us all. And if in aught we have sinned, either voluntarily or involuntarily, do Thou as a good God and the Lover of mankind pardon us, granting us Thine earthly and spiritual good things.

He exclaimeth:

Priest: For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE DISMISSAL

Deacon: Wisdom!

Chanters: Father bless!

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Chanters: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians unto the ages of ages.

Priest: O most holy Theotokos, save us.

Chanters: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim; who

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without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord have mercy. *Thrice.* Father, bless.

Priest: May Christ our true God, Who arose from the dead, through the intercessions of His most pure Mother; of the holy and glorious apostles; and Saint(s) N.(N.) (*to whom the church is dedicated*); and Saint(s) N.(N) (*of the day*); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

Chanters: Amen.

The Polychronion

Our great lord and father, His Holiness N. * the Patriarch of Moscow and All Russia; * our lord the Very Most Reverend N.; * Metropolitan of Eastern America and New York, First Hierarch of the Russian Church Abroad, * and our lord the Most Reverend Archbishop (*or* Bishop) N.; * the brotherhood of this holy temple, and all Orthodox Christians: * preserve, O Lord, for many years.

Gospel Sticheron

After the Dismissal —

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Fifth Gospel Sticheron, Tone V —

O, Thine all-wise judgements, O Christ! How by the grave clothes alone didst Thou give Peter to understand thy resurrection? And, while journeying with Luke and Cleopas, how didst Thou converse with them, and in conversing didst not reveal Thyself straightway? Wherefore, Thou wast reproached as a mere traveller to Jerusalem Who took no part in its doings. Yet, ordering all things for the benefit of Thy creation, Thou didst disclose the prophecies concerning Thee, and madest Thyself known to them when Thou didst break the bread; and their hearts burned within them before they recognized Thee. And to Thine assembled disciples they manifestly proclaimed Thy resurrection,

whereby do Thou have mercy upon us.

Here endeth Matins

Then the reader immediately begins the first hour.

THE FIRST HOUR

Reader: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

Psalm 5

Unto my words give ear, O Lord, hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto Thee will I pray, O Lord.

In the morning shalt Thou hear my voice. In the morning shall I stand before Thee, and Thou shalt look upon me; for not a God that wildest iniquity art Thou.

He that worketh evil shall not dwell near Thee nor shall transgressors abide before Thine eyes.

Thou hast hated all them that work iniquity; Thou shalt destroy all them that speak a lie.

A man that is bloody and deceitful shall the Lord abhor.

But as for me, in the multitude of Thy mercy shall I go into Thy house; I shall worship toward Thy holy temple in fear of Thee.

O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee,

For in their mouth there is no truth; their heart is vain.

Their throat is an open sepulchre, with their tongues have they spoken deceitfully; judge them, O God.

Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered Thee, O Lord.

And let all them be glad that hope in Thee; they shall rejoice, and Thou shalt dwell among them.

And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous.

O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

Psalm 89

Lord, Thou hast been our refuge in generation and generation.

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Before the mountains came to be and the earth was formed and the world, even from everlasting to everlasting Thou art.

Turn not man away unto lowliness; yea, Thou hast said: Turn back ye sons of men.

For a thousand years in Thine eyes, O Lord, are but as yesterday that is past, and as a watch in the night.

Things of no account shall their years be; in the morning like grass shall man pass away.

In the morning shall he bloom and pass away. In the evening shall he fall and grow withered and dry.

For we have fainted away in Thy wrath, and in Thine anger have we been troubled.

Thou hast set our iniquities before Thee; our lifespan is in the light of Thy countenance.

For all our days are faded away, and in Thy wrath are we fainted away; our years have, like a spider, spun out their tale.

As for the days of our years, in their span, they be threescore years and ten.

And if we be in strength, mayhap fourscore years; and what is more than these is toil and travail.

For mildness is come upon us, and we shall be chastened.

Who knoweth the might of Thy wrath? And out of fear of Thee, who can recount Thine anger?

So make Thy right hand known to me, and to them that in their heart are instructed in wisdom.

Return, O Lord; how long? And be Thou entreated concerning Thy servants.

We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad.

In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils.

And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the works of our hands do Thou guide aright.

Psalm 100

Of mercy and judgement will I sing to Thee, O Lord; I will chant and have understanding in a blameless path. When wilt Thou come unto me?

I have walked in the innocence of my heart in the midst of my house.

I have no unlawful thing before mine eyes; the workers of transgressions I have hated.

A crooked heart hath not cleaved unto me; as for the wicked man who turned from me, I knew him not.

Him that privily talked against his neighbour did I drive away from me.

With him whose eye was proud and his heart insatiate, I did not eat.

Mine eyes were upon the faithful of the land, that they might sit with me; the man that walked in the blameless path, he ministered unto me.

The proud doer dwelt not in the midst of my house; the speaker of unjust things prospered not before mine eyes.

In the morning I slew all the sinners of the land, utterly to destroy out of the city of the Lord all them that work iniquity.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

Troparia

He readeth the Troparion of the Resurrection —

Let us, O faithful, praise and worship the Word Who is co-unoriginate with the Father and the Spirit, and Who was born of the Virgin for our salvation; for He was pleased to ascend the Cross in the flesh and to endure death, and to raise the dead by His glorious Resurrection.

Glory to the Father and to the Son and to the Holy Spirit.

He readeth the Troparion of the Meeting of the Lord

—
Rejoice, thou who art full of grace, O Virgin Theotokos, for from thee hath risen the Sun of Righteousness, Christ our God, enlightening those in darkness. Rejoice, thou also, O righteous Elder, as thou receivest in thine arms the Redeemer of our souls, Who also granteth unto us the Resurrection.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: What shall we call thee, O thou that art full of grace? Heaven: for thou hast dawned forth the Sun of Righteousness. Paradise: for thou hast blossomed forth the Flower of Immortality. Virgin: for thou hast remained incorrupt. Pure Mother: for thou hast held in thy holy embrace the Son, the God of all. Do thou entreat Him to save our souls.

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My Steps Do Thou Direct

My steps do Thou direct according to thy saying, and let no iniquity have dominion over me. Deliver me from the false accusations of men, and I will keep Thy commandments. Make Thy face to shine upon Thy servant, and teach me Thy statutes. Let my mouth be filled with Thy praise, that I may hymn Thy glory and Thy majesty all the day long.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen.

Kontakion

He readeth the Kontakion of the Meeting of the Lord

Thou Who didst sanctify the Virgin's womb by Thy birth, and didst bless Symeon's hands as was meet, by anticipation didst even now save us, O Christ God. But grant peace in the midst of wars unto Thy commonwealth, and strengthen Orthodox Christians whom Thou hast loved, O only Lover of mankind.

Then:

Lord, have mercy. *Forty times.*

Prayer of the Hours

Reader: Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners; Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory: For blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the cherubim and beyond compare more glorious than the seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father bless.

Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen.

Prayer of the First Hour

Then the priest reads the Prayer of the First Hour in front of the holy doors:

Priest: O Christ, the True Light, Who enlightenest and sanctifiest every man that cometh into the world: Let the Light of Thy countenance be signed upon us, that in it we may see the Unapproachable Light, and guide our steps in the doing of Thy commandments, through the intercessions of Thy most pure Mother, and of all Thy saints. Amen.

To Thee, the Champion Leader

Chanters: To Thee, the Champion Leader, we Thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos: but as Thou art one with might which is invincible, from all dangers that can be do Thou deliver us, that we may cry to Thee: Rejoice, Thou Bride Unwedded!

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The Dismissal

Priest: Glory to Thee, O Christ our God and our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Father, bless.

Priest: May Christ our true God, {Who arose from the dead,} through the intercessions of His most pure Mother; of our holy and God-bearing fathers; and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen.

Here endeth the First Hour

AT THE HOURS

Troparia at all the Hours:

Troparion of the Resurrection (Tone 5)

Let us, O faithful, praise and worship the Word Who is co-unoriginate with the Father and the Spirit, and Who was born of the Virgin for our salvation; for He was pleased to ascend the Cross in the flesh and to endure death, and to raise the dead by His glorious Resurrection.

Troparion of the Meeting of the Lord (Tone 1)

Rejoice, thou who art full of grace, O Virgin Theotokos, for from thee hath risen the Sun of Righteousness, Christ our God, enlightening those in darkness. Rejoice, thou also, O righteous Elder, as thou receivest in thine arms the Redeemer of our souls, Who also granteth unto us the Resurrection.

Kontakion at the 1st & 6th Hours:

Kontakion of the Meeting of the Lord (Tone 1)

Thou Who didst sanctify the Virgin's womb by Thy birth, and didst bless Symeon's hands as was meet, by anticipation didst even now save us, O Christ God. But grant peace in the midst of wars unto Thy commonwealth, and strengthen Orthodox Christians whom Thou hast loved, O only Lover of mankind.

Kontakion at the 3rd & 9th Hours:

Kontakion of the Publican and Pharisee (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 coeternal with the Father.

AT THE DIVINE LITURGY

The Third Antiphon (The Beatitudes)

12 Troparia: 4 from the Octoechos, 4 from Ode VI of the canon of the Triodion, and 4 troparia from Ode III of the canon of the feast after 'Blessed are the poor in spirit, for theirs is the Kingdom of heaven.'

1. Believing Thee to be God, O Christ, the thief on the cross confessed Thee in a pure manner, crying out from the depths of his heart: Remember me in Thy kingdom, O Lord!

2. Together let us hymn as Saviour and Creator Him Who on the Cross budded forth life for our race and caused the curse which originated from the tree to wither up.

3. By Thy death hast Thou destroyed the power of death, O Christ, and Thou didst raise up with Thyself the dead of ages past, who now hymn Thee as our true God and Saviour.

4. Arriving at Thy tomb, O Christ, the honourable women sought to anoint Thee with myrrh, O Bestower of life; but an angel appeared to them, crying out: The Lord is risen!

5. 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.

6. 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.

7. 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.

8. 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.

9. *Irmos:* O Lord, Thou confirmation of those who trust in Thee, establish the Church which Thou hast

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acquired with Thy precious blood.

10. He Who was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, extending His hand unto Adam.

11. God the Word hath appeared as a babe, setting aright the first-created man, who through beguilement had become childish of mind.

12. Having become a Babe without undergoing change, the Creator hath shown forth our nature, the product of the earth to which it doth return again, to be like unto divinity.

After the Small Entry, we sing the following troparia and kontakia:

Troparion of the Resurrection (Tone 5)

Let us, O faithful, praise and worship the Word * Who is co-unoriginate with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, * and to raise the dead by His glorious Resurrection.

Troparion of the Meeting of the Lord (Tone 1)

Rejoice, thou who art full of grace, O Virgin Theotokos, * for from thee hath risen the Sun of Righteousness, Christ our God, * enlightening those in darkness. * Rejoice, thou also, O righteous Elder, * as thou receivest in thine arms the Redeemer of our souls, * Who also granteth unto us the Resurrection.

Troparion of the New-Martyr Elizabeth (Tone 4)

Causing meekness, humility and love to dwell in thy soul, * thou didst earnestly serve the suffering, O holy passion-bearer Princess Elizabeth; * wherefore, with faith thou didst endure sufferings and death for Christ, * with the Martyr Barbara. * Pray with her for all who honour thee with love.

Kontakion of the Publican and Pharisee (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 coeternal with the Father.

Glory...

Kontakion of the New-Martyr Elizabeth (Tone 4)

Taking up the Cross of Christ, * thou didst pass from royal glory to the glory of heaven, * praying for thine enemies, O holy martyred Princess Elizabeth; * and

with the Martyr Barbara thou didst find everlasting joy.
* Therefore pray ye in behalf of our souls.

Both now...

Kontakion of the Meeting of the Lord (Tone 1)

Thou Who didst sanctify the Virgin's womb by Thy birth, * and didst bless Symeon's hands as was meet, * by anticipation didst even now save us, O Christ God. * But grant peace in the midst of wars unto Thy commonwealth, * and strengthen Orthodox Christians * whom Thou hast loved, O only Lover of mankind.

The Prokeimenon in the Fifth Tone: Thou, O Lord, shalt keep us and shalt preserve us * from this generation and for evermore. (*Psalm 11:7*)

Stichos: Save me, O Lord, for a righteous man there is no more. (*Psalm 11:1*)

And in the Third Tone, the Song of the Theotokos: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Saviour. (*St Luke 1:46-47*)

The Reading from the Second Epistle of the Holy Apostle Paul to Timothy, §296 [3:10-15]

Timothy, my child: Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra -- what persecutions I endured. But out of them all, the Lord delivered me. Yea, and all who will live a godly life in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing from whom thou hast learned them, and that from childhood thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Alleluia in the Fifth Tone:

Stichos: Of Thy mercies, O Lord, will I sing for ever. Unto generation and generation will I declare Thy truth with my mouth. (*Psalm 88:1-2*)

Stichos: For Thou hast said: Mercy shall be built up for ever, in the heavens shall Thy truth be established. (*Psalm 88:3*)

And in the Eighth Tone:

Stichos: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word. (*St Luke 2:29-30*)

The Reading from the

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Holy Gospel according to Luke, §89 [18:10-14]

The Lord said this parable: 'Two men went up into the temple to pray, the one a Pharisee and the other a publican. The Pharisee stood and prayed thus with himself, 'God, I thank Thee that I am not as other men are: extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess.' And the publican, standing afar off, would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified, rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.'

Instead of 'It is truly meet . . .' we chant the Irmos of the 9th Ode of the canon of the feast (Tone 3):

Refrain: O Virgin Theotokos, thou hope of Christians, preserve and save those who trust in thee.

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the first-born Word of the beginningless Father, the first-born Son of the Mother who knew not man.

Communion Verse: Praise the Lord from the heavens, praise Him in the highest. (*Psalms 148:1*)

Another: I will take the cup of salvation, and I will call upon the name of the Lord. (*Psalms 115:4*)
Alleluia! Alleluia! Alleluia!

Jordanville translation:

Kontakion of the Publican and Pharisee (Tone 3)

Unto the Lord let us sinners offer groanings like those of the Publican * and let us fall down before Him, as He is Master. * For He desireth the salvation of all men; * He granteth forgiveness unto all that repent. * For our sake He became incarnate, * He who with the Father is co-unoriginate God.

Another Kontakion of Publican & Pharisee (Tone 4)

Let us flee the bragging of the Pharisee * and learn the humility of the Publican, * while crying out unto the Saviour with groanings: * Be gracious unto us, * O Thou Who alone dost readily forgive.

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This work is a compilation of five sources:

The Horologion texts are taken from *The Unabbreviated Horologion*, Second Edition, translated from the Church Slavonic by Rassaphore Monk Lawrence [later Monk John] (Campbell), and published by Holy Trinity Monastery, Jordanville, New York, in 1999.

The texts of the Octoechos are from *The Octoechos: The Hymns of the Cycle of the Eight Tones for Sundays and Weekdays*, translated from the Church Slavonic by the Reader Isaac Lambertsen, and published in 4 volumes by the St John of Kronstadt Press in 1999-2000.

When texts from the Menaion are used in these compilations, these texts are from *The Menaion of the Orthodox Church*, Second Edition, translated from the Church Slavonic by the Reader Isaac Lambertsen, and published in 12 volumes by the St John of Kronstadt Press in 2003-2012.

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The texts of the Triodion are from *The Lenten Triodion*, translated from the original Greek by Mother Mary and Archimandrite [now Metropolitan] Kallistos (Ware), and published by Faber and Faber Limited, London, in 1979, and reprinted with permission by St Tikhon's Seminary Press, South Canaan, Pennsylvania, in 2002. Please note that a few emendations have been made to the Triodion texts to reflect common English translation usage in the Russian Orthodox Church

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Outside of Russia. The most notable of these is the use 'Rejoice' rather than 'Hail' for the Greek word *χαῖρε*.

The translation used for Epistle and Gospel Readings is taken from *The Third Millennium Bible: New Authorized Version of the Holy Bible*, published by Third Millennium Publications, A division of Deuel Enterprises, Inc., of Gary, South Dakota. The Third Millennium Bible (TMB) is a 1998 minor update of the Authorised (King James) Version of the Bible. Unlike the New King James Version, it does not alter the language significantly from the 1611 version, retaining Jacobean grammar, but it does attempt to replace some of the vocabulary which no longer would make sense to a modern reader.

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