

**SUNDAY OF THE PUBLICAN AND THE PHARISEE
AT VESPERS**

On “Lord I have cried ...,” 10 Stichera: 7 Resurrection Stichera.

Then 3 Stichera from the Triodion, in Tone I

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

The Pharisee, overcome with vainglory, * and the Publican, bowed down in repentance, * approached Thee the only Master. * The one boasted and was deprived of blessings, * while the other kept silent and was found worthy of gifts. * Confirm me, O Christ God, * in these his cries of sorrow, * for Thou art the Lover of mankind.

Glory ..., in Tone VIII:

Almighty Lord, I know how great is the power of tears. * For they led Hezekiah from the gates of death; * they delivered the sinful woman from the transgressions of many years; * they justified the Publican more than the Pharisee. ** And with all these I also pray: “Have mercy on me”.

Now & ever ..., the Dogmatic Theotokion, in the Tone of the week.

After the entrance, “O Joyous Light ...”:

The Prokeimenon: “The Lord is King ...,” with its verses.

The Resurrection Aposticha from the Tone of the week, then:

Glory from the Triodion ..., in Tone V:

Mine eyes are weighed down by my transgressions, * and I cannot raise them on high, and see the height of heaven. * But receive me O Savior, for like the Publican I repent, ** and have mercy on me.

Now & ever ..., in Tone V:

Thou art the temple and portal, * the palace and throne of the King, * O most honored Virgin, * through whom Christ the Lord, my Redeemer, * Who is the Sun of righteousness, * hath revealed Himself unto those who sleep in darkness, * deigning to enlighten those * whom He hath fashioned in His image by His own hand. * Wherefore, O all-hymned one, * as thou hast acquired a mother’s boldness before Him, ** entreat Him without ceasing, that our souls be saved.

“Now lettest Thou Thy servant depart ...,” Trisagion. Then:

In Tone IV:

○ 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 Savior of our souls. (Thrice)

Blessed be the Name of the Lord etc.

AT MATINS

On “God is the Lord ...,” the usual Troparia, in the Tone of the week:
After the 1st and 2nd readings from the Psalter, The Sessional hymns of the
Resurrection, in the Tone of the week: Then the Resurrectional Verses:

(THE EVLOGITARIA)

Blessed art Thou, O Lord, * teach me Thy statutes; and the rest.

Then the small Litany and the Sessional Hymn, in the Tone of the week.
The Hymns of Ascent, and Prokeimenon, in the Tone of the week: Let
every breath ..., The Sunday Resurrection Gospel.

Having beheld the Resurrection of Christ etc.

Psalm 50. Then the following penitential hymns, in Tone VIII:

Glory ..., **T**he gates of repentance, do Thou open unto me, O Giver of Life,
* for early in the morning my spirit seeketh Thy holy temple, * bearing the
temple of my body all defiled. * But as One who art compassionate ** cleanse it
by Thy loving-kindness and mercy.

Now & ever ..., **G**uide me on the paths of salvation, O Theotokos: * for I
have polluted my soul with shameful deeds * and wasted all my life in
slothfulness. ** but by thine intercessions * do thou deliver me from all impurity.

In Tone VI:

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

In Tone VIII **A**s I the wretched one ponder the multitude of evil deeds I
have done, * I tremble for fear of the dread day of judgment. * But trusting in
Thy compassionate mercy, * like David do I cry unto Thee: ** “Have mercy
upon me, O God, according to Thy great mercy”.

After which: “**O** God, save Thy people ...,” and the Canons:

ODE I

The appointed Canons from the Oktoechos. Then:

The Canon from the Triodion:

Irmos: **W**hen Israel walked on foot in the sea as on dry land, * on seeing
their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song
of victory.

Refrain: **H**ave mercy on me, O God, have mercy on me.

By parables Christ hath led all mankind to a life of amendment: Raising up
the Publican from humbleness, he showed the Pharisee who exalted himself to
be humbled.

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

From humility cometh an exalted honor, but from pride we see a grievous fall; let us, then, strive to emulate the good actions of the Publican, and hate the evil ones of the Pharisee.

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

Every good deed is rendered useless through pride, while every evil is cleansed by humility. Wherefore, let us in faith 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 humble-minded, taught them to emulate the sighing of the Publican and his humility.

Glory ..., I groan as did the Publican, and with never-silent lamentations O Lord I now draw near to Thy loving compassion, do Thou be merciful to me who doth now pass through life in humility.

Now & ever ..., O lady, I dedicate to thee my understanding and my counsel, my expectation, my body, soul and spirit. From grievous adversaries and temptations, and from every threat to come, do thou deliver and save me.

Katavasia: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

ODE III

The appointed Canons from the Oktoechos. Then:

The Canon from the Triodion:

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of The faithful O good One, * and strengthened us upon the rock * of Thy confession.

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

From the dung-hill of the passions the humble are lifted up on high, while from the height of the virtues the high-minded suffer a grievous fall: let us flee such an image of wickedness.

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

Vainglory doth nullify the riches of righteousness, whereas humility scattereth a multitude of passions; bestowing this upon us, show us to be like the Publican O Savior.

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

Like the Publican let us also beat our breasts and cry out in compunction, “O God cleanse us sinners,” that like him we may receive forgiveness.

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

Zealously, O ye faithful, let us increase in meekness, and with humility let us live out the days of our lives in suffering of the heart, weeping and prayer, that we may receive forgiveness from God.

Glory ..., Let us cast away, ye faithful, the high-minded boasting and hurtful pride of the Pharisee, and his most wicked, repugnant to God, malice.

Now & ever ..., In thee, my only refuge, have I set my trust: let me not fall away from my good hope, but grant me thy protection, O pure One, and deliver me from every evil snare of my wicked enemies.

Katavasia: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Sessional Hymns from the Triodion, in Tone IV:

Humility exalted the Publican who was overcome with shame at his evil deeds, * when he cried to the Creator, “Be merciful.” * but exaltation brought down from righteousness the wretched Pharisee who spoke boastfully. * Therefore let us earnestly desire that which is good ** and avoid that which is evil.

Glory ..., Of old humility exalted the Publican * who cried aloud with tears, * “Be merciful,” and he was justified. * Let us all follow his example, * for we have fallen into the depths of evil. * Let us cry to the Savior from the depths of our hearts: ** We have sinned, be merciful, O Thou Who alone lovest mankind.

Now & ever ..., Be swift to receive our prayers, O Lady, * and bring them to thy Son and God, all-immaculate Sovereign Lady. * Deliver from tribulations those who flee to thee. * Destroy the wiles and subdue the arrogance ** of those who godlessly war against thy servants, O most pure One.

ODE IV

The appointed Canons from the Oktoechos. Then:

The Canon from the Triodion:

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

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

The Word, set an example showing that the path to exaltation is humility, having humbled Himself even unto taking the form of a servant, thereby instructing all, that he who humbleth himself shall be exalted on high.

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

The righteous Pharisee exalted himself and fell, wickedly rejecting humility, but through humility the Publican was exalted and justified.

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

He who was without need of virtue was deprived of them, and shown to be foolish. Yet the riches of humility justified him who was in most need of them, whose humility let us emulate.

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

O Lord, Thou didst forewarn all that Thou dost resist the high-minded, but grantest Thy grace to the humble. O savior send down now Thy grace upon us, for we have humbled ourselves.

Glory ..., The Savior and Master, ever leading us to blessed exaltation, hath shown us that it is humility that raises one on high, for with His own hands He didst wash the feet of the disciples.

Now & ever ..., O Virgin, who hast given birth to the unapproachable Light, by thy light-giving effulgence disperse the darkness of my soul, and taking me by the hand, guide my life into the path of salvation.

Katavasia: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

ODE V

The appointed Canons from the Oktoechos. Then:

The Canon from the Triodion:

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

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 opinion and the fall into self-destruction.

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

The righteousness of the Pharisee proved to be vain and was condemned, for it was yoked to prideful opinion; However the Publican became a co-companion of humility, the virtue which exalts one 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 to compassion.

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

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

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

Now & ever ..., A staff of strength grant unto all, O good one, who flee unto thee, grant them victory in the midst of all enemies and deliver them from every evil circumstance.

Katavasia: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

ODE VI

The appointed Canons from the Oktoechos. Then:

The Canon from the Triodion:

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

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

The Publican along with the Pharisee ran the race of life, but the one was overcome by high-mindedness and shipwrecked, while the other was saved by humility.

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

Changing to a humble course of life, let us emulate the fervent wisdom of the Publican and flee the deadening conceit of the Pharisee; and we shall live.

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

Let us fervently follow the ways of Jesus the Savior and His humility, if we desire to reach the tabernacle of everlasting 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 raiseth men on high, for girding Thy loins with a towel, and washing their feet Thou didst prepare them to follow Thine example.

Glory ..., The Pharisee passed his life in virtue and the Publican in sin; but the former was brought low by his pride, while the latter was raised on high by his humble-mindedness.

Now & ever ..., **I** was formed naked in innocence and simplicity; but the enemy hath clothed me in the raiment of transgressions and the grossness of the flesh. But by thine intercessions, O Maiden, I have been saved.

Katavasia: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Kontakion from the Triodion, in Tone IV

Let us flee from the proud-speaking of the Pharisee * and learn from the Publican the loftiness of words of humility, * and with penitential lamentation let us cry aloud: “O Savior of the world ** be merciful to us, and cleanse us Thy servants’.

Ikos : **L**et us all humble ourselves, brethren; sighing and lamenting, beating our conscience, that at the eternal judgment we may be numbered with the faithful and the righteous, and receive forgiveness. Let us pray that we behold the place truly peaceful, where there is neither pain, nor sorrow, nor sighing from the soul, in the wondrous Eden fashioned by Christ, for He is God coeternal with the Father.

SYNAXARION READING:

With God, on this present day we begin the Triodion, the hymns of which were composed by many of our holy and God-bearing Fathers, inspired by the Holy Spirit according to their worthiness. The first of all was the great author Cosmas of Maiuma, who composed the three odes (symbolic of the Holy and Life-Creating Trinity) for the Great and Holy Week of the Passion of our Lord and God and Savior Jesus Christ. After him others of the Fathers, including Theodore and Joseph of the Studite Monastery, following his zealous example, arranged the services of the other weeks of the Holy and Great Forty-day Fast, reserving them at first for the use of the Studite Monastery. Furthermore they composed and arranged hymns, seeking them and collecting them from other books of the Fathers. Since, according to the Triodion, Sunday, the celebration of the Resurrection, is the first day of the week as well as the last or eighth day, they prescribed the first ODE of the canon to be sung on the second day of the

week, i.e. Monday. The second ODE was prescribed for Tuesday, the third day of the week, the third ODE for Wednesday, the fourth ODE for Thursday, the fifth ODE for Friday, and the sixth and seventh ODES for Saturday. The rest, the eighth and ninth ODES, are prescribed for every day. It must be known, however, that although it is called the Triodion, it does have services with other than three-ODE canons. It is so named because the majority of the services have three ODE canons, especially during Holy Week. For it was our Holy Fathers' idea that through the entire Triodion would be commemorated in a concise form all God's benefits to us from the beginning, using it as a reminder for all of us that we were created by Him, and were exiled from Paradise through the tasting of the fruit, rejecting the commandment that was given to us for our knowledge, and we were cast out through the envy of the arch villain serpent and enemy, who was made to crawl for his arrogance. That we remained cut off from the benefits of Paradise and were led by the devil. That the Son and Word of God, having suffered in His mercy, bowing the heavens, descended and made His abode in the Virgin and became man for our sake, showing us through His life the ascent into the heavens, through humility first of all then fasting and the rejection of evil and through His other deeds. That He suffered and rose from the dead and ascended once more into heaven, and He sent down the Holy Spirit upon His holy disciples and Apostles, who all proclaimed Him to be the Son of God and the most perfect God. And that once more the divine Apostles acted through the grace of the most Holy Spirit and gathered all the saints from the ends of the earth through their preaching, filling the world on high, which was the intention of the Creator from the beginning. Now the purpose of the Triodion intended by the Holy Fathers on these three present feasts of the Publican and the Pharisee, the Prodigal Son, and the Second Coming is a kind of preparatory lesson and stimulation to prepare ourselves for the spiritual labors of the Fast, having put aside our usual corrupt habits. First of all they present to us the parable of the Publican and the Pharisee, and they call the week following precursory. For those who desire to go off to do military battle, first ascertain the time of the battle from the leaders, so that having cleaned and polished their weapons, and preparing well all their other matters, and having removed all obstacles from their path, they earnestly go forth to their labors, taking the necessary supplies. Often before battle they tell anecdotes and tales and parables to incite their hearts to zeal, driving off idleness, fear, despair and other inadequate feelings. So the divine Fathers herald the coming fast against the armies of demons as a passion which holds fast our souls to cleanse ourselves of the poison accumulated over a long period of time. Not yet possessing those

benefits, let us strive to obtain them, and arming ourselves properly, so let us set off to the labors of the Fast. Now the first weapon among the virtues is repentance and humility. And the temptation to attain the greatest humility is pride and arrogance. So they place before us first of all this present trustworthy parable from the Divine Gospel. It encourages us to shun the desire for the pride and arrogance of the Pharisee, and to cultivate the opposite desire of the Publican for humility and repentance. For the greatest and most grievous passion is pride and arrogance, since this is how the Devil fell from the heavens before the morning star and was cast into darkness. Because of this Adam, the father of our race, was driven from Paradise through partaking of the fruit. Through this example the Holy Fathers encourage all not to be proud of their successes, but always to be humble. For the Lord sets Himself against the proud, but He gives grace to the humble. Better a man who has sinned, if he knows that he has sinned and repents, than a man who has not sinned and thinks of himself as righteous. For Christ said, "I say to you that the Publican went down to his house justified rather than the Pharisee." This parable reveals that no one should exalt himself, even though he has done good deeds, but rather should always be humble and pray from his heart to God, for even if he should fall into the most serious sin, salvation is not far off

Through the prayers of all Thy holy Hymnographers,
O Christ our God, have mercy on us. Amen.

ODE VII

The appointed Canons from the Oktoechos. Then:
The Canon from the Triodion:

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

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

Exalted by the works of self-justification, the Pharisee was grievously snared in the nets of vainglory, boasting madly; but the Publican was lifted on high on the light wings of humility, and drew near to God.

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

Using humility as a ladder, the Publican was raised on high to the heights of heaven; but by the putrid foolishness of pride the wretched Pharisee fell into the abyss of Hades.

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

The enemy doth catch the righteous and despoil them through vainglory, blinding sinners in the nets of despair. But let us emulate the Publican and hasten to escape from both these evils.

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

In our prayer before God, let us fall down with tears and fervent sighs, emulating the Publican in his lofty humility; and singing in faith: “O God of our fathers, blessed art Thou”.

Glory ..., **T**hou hast forewarned Thy disciples, O Master, teaching them not to be lofty of wisdom, but to be numbered with those who are humble-minded. Therefore, O Savior, in faith we cry aloud to Thee: O God of our fathers, blessed art Thou.

Now & ever ..., **O** thou beauty of Jacob, divine Ladder which of old he beheld stretching from earth to heaven, thou holy Virgin, who hath brought down from on high God made flesh, and doth bring mortal man up to heaven.

Katavasia: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

ODE VIII

The appointed Canons from the Oktoechos. Then:

The Canon from the Triodion:

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

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

The humble-minded sighing of the Publican found the mercy of the Lord, and he was saved; but by the evil tongue of boasting, the Pharisee fell from righteousness.

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

O ye faithful, let us avoid the self-will of the Pharisee; who called himself pure, rather let us strive to emulate the Publican’s goodness, who gained forgiveness with humility.

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 sighing of the Publican and, speaking to God with warm tears, let us cry out: “O Lover of mankind, we have sinned, but in Thy merciful compassion, do Thou cleanse and save us.”

Refrain: Let us bless the Father, Son, and Holy Spirit, the Lord!

God accepted the groaning of the Publican and having justified him, hath shown unto us all, that He is quickly turned to compassion by the sighings and tears of those who ask for the forgiveness of sins.

Now & ever ..., I know of no other intercessor save thee, I offer thee, O pure and all-immaculate One, as my mediator before Him Whom thou didst bear. Do thou show me to be free from all that doth grieve me.

Refrain: We praise, bless and worship the Lord, chanting and supremely exalting Him throughout all ages.

Katavasia: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

And then we chant the Hymn of the Most Holy Theotokos (the Magnificat)

ODE IX

The appointed Canons from the Oktoechos. Then:

The Canon from the Triodion:

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

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

Christ hath set before us as a path to exaltation and an image of salvation, the humility of the Publican: which, let us strive after by rejecting disdainful pride and gaining God’s mercy through humble-mindedness.

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

Let us cast away pride and learn the righteousness of the humble-minded; let us not seek to justify ourselves, but rather let us abhor the delusion of vainglory, and with the Publican let us pray to God.

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

Let us offer the Creator entreaties for mercy, as did the Publican. Let us avoid the ungrateful prayers of the Pharisee and the boastful words with which he judged his neighbor, that we may gain God's mercy and 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, having embraced the self-adulating madness of the Pharisee, wherefore I am utterly devoid of all that is good: O Lord, spare me.

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

O Lord, grant blessedness to those who for Thy sake are poor in spirit, and who follow Thy teachings, bringing unto Thee a contrite heart. Receive and save them who worship Thee.

Glory ..., **M**ay we never pray unto Thee as did the Pharisee, may we enter the Temple justified by sighing and tears, with a heart that is broken and humbled, laying aside the heavy yoke of sin and thus be cleansed.

Now & ever ..., **G**rant us to hymn, glorify, and bless thee, to worthily honor thee, O most pure one; glorifying thy birth-giving, O only-blessed one, for thou art the praise of Orthodox Christians, and their divinely-acceptable intercessor before God

Katavasia: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O Theotokos, thou pure Ever-Virgin.

The small litany:

Then, "Holy is our God ...": (Thrice)

Exapostilarion for the Resurrection Gospel of the week, then:

Glory ..., from the Triodion, in Tone III:

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

Now & ever ..., Theotokion from the Triodion:

The Maker of creation and the God of all, * took flesh from thine undefiled womb, O all-hymned Theotokos, * renewing the whole of my corrupted nature. * As thou wast before childbirth, * so wast thou left after childbirth. * Therefore we all praise thee with faith ** and we cry: Rejoice! Glory of the world.

On the Aposticha, 4 Resurrection Stichera, in the Tone of the week:

Then 4 Stichera from the Triodion, in Tone VI: (Slavonic Typicon)

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

Brethren, let us not pray like the Pharisee: * for he who doth exalt himself shall be humbled. * Let us humble ourselves before God, * and with fasting cry aloud as did the Publican: * “God be merciful to us sinners”.

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

The Pharisee, overcome with vainglory, * and the Publican, bowed down in repentance, * approached Thee the only Master. * The one boasted and was deprived of blessings, * while the other kept silent and was found worthy of gifts. * Confirm me, O Christ God, * in these his cries of sorrow, * for Thou art the Lover of mankind.

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

In Tone III: Understand, O my soul, the difference between the Publican and the Pharisee, * hate the haughty words of the one, and eagerly imitate the contrite prayer of the other, crying aloud: ** “O God cleanse me a sinner and have mercy on me”.

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

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

Glory ..., From the Triodion, 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 proud-minded thoughts, * but dost not despise a contrite heart. * Therefore humbled we fall down before Thee * who hast suffered for our sake: ** Grant us forgiveness and great mercy.

Now & ever ..., in Tone II:

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.

Then the Great Doxology, and after it the appointed Resurrection Troparion:

Before 1st Hour: Glory ..., Now & ever ..., Gospel Sticheron for the week.

AT LITURGY

Typika and Beatitudes: 6 from the Tone of the week, 4 from ODE VI:

The Publican along with the Pharisee ran the race of life, but the one was overcome by high-mindedness and shipwrecked, while the other was saved by humility.

Changing to a humble course of life, let us emulate the fervent wisdom of the Publican and flee the deadening conceit of the Pharisee; and we shall live.

Glory ..., The Pharisee passed his life in virtue and the Publican in sin; but the former was brought low by his pride, while the latter was raised on high by his humble-mindedness.

Now & ever ..., I was formed naked in innocence and simplicity; but the enemy hath clothed me in the raiment of transgressions and the grossness of the flesh. But by thine intercessions, O Maiden, I have been saved.

Order of Troparia & Kontakia as follows (for temple dedicated to a saint)

Troparion for the Sunday Tone:

Troparion for the Temple :

Glory ..., Kontakion of the Temple :

Now & ever ..., Kontakion from the Triodion, in Tone IV

Let us flee from the proud speaking of the Pharisee * and learn the humility of the Publican, * and with groaning let us cry unto the Savior: * Be merciful to us, ** for Thou alone art ready to forgive.

Prokeimenon, in the Tone of the week:

2nd EPISTLE TO TIMOTHY: (3:10-15)

My Child Timothy: 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 that will live godly 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 of whom thou hast learned them; And that from a child 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 Tone of the week:

GOSPEL ACCORDING TO ST. LUKE 18:10-14

The Lord spake a parable saying: 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 lift up so much as 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.

Communion Verse: Praise Ye God in His Saints ...,