

Matins Propers

Sunday of the Publican & the Pharisee

*on the Thirty-Seventh Sunday after Pentecost
in the Fourth Tone and with the Fourth Resurrection Gospel*

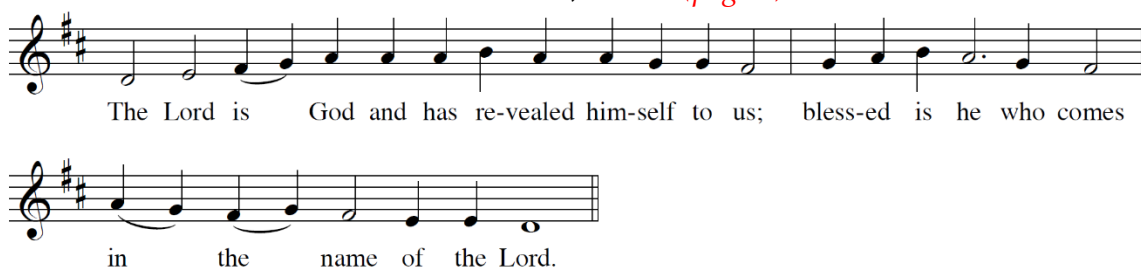
Hexapsalmos

*The reader chants only **Psalm 87** on page 4 followed by "Glory... on page 6.*

Matins continues with the Litany of Peace on page 7.

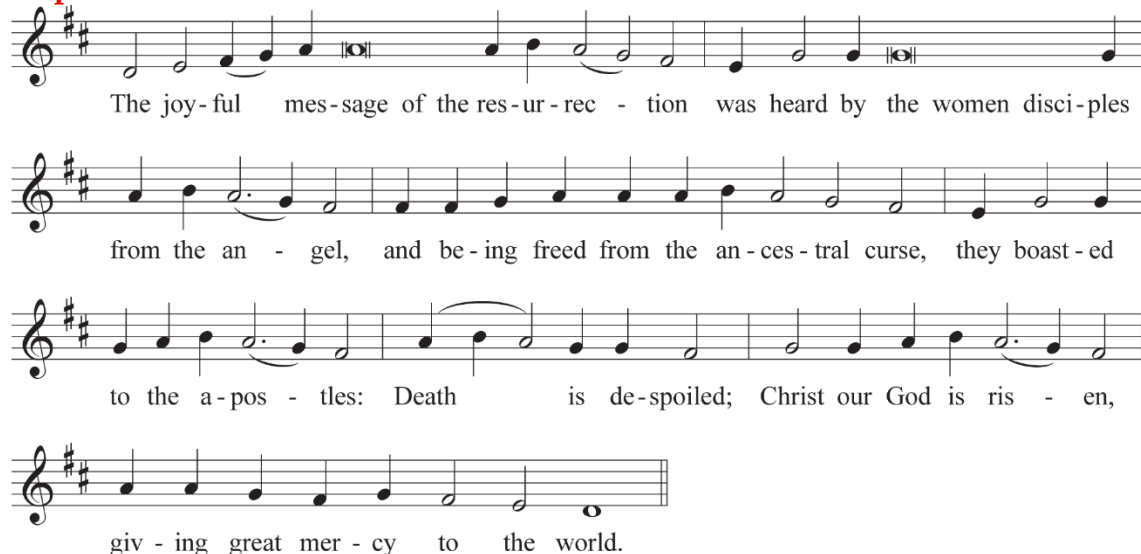
The Lord is God (page 9)

Tone 4



Troparia (page 9)

Troparion of the Resurrection – Tone 4



The repetition of the Troparion is omitted.

Cantor (*Tone 4*):

Glo - ry to the Father and to the Son and to the Holy Spir-it, now and ev - er and
for - ev - er. A - men.

The musical notation is in G major (one sharp) and 4/4 time. It consists of two staves. The first staff contains the melody for 'Glo - ry to the Father and to the Son and to the Holy Spir-it, now and ev - er and'. The second staff contains the melody for 'for - ev - er. A - men.'.

Festive Theotokion – Tone 4

The mys - ter - y hid - den from all a - ges and un - known to the an - gels
has been made known to those on earth through you, O The - o - to - kos.
God has taken flesh in a union with - out con - fu - sion, and will - ing - ly ac - cept - ed
the Cross for us; where by he raised the first - formed Ad - am and saved
our souls from death.

The musical notation is in D major (two sharps) and 4/4 time. It consists of five staves. The first staff contains the melody for 'The mys - ter - y hid - den from all a - ges and un - known to the an - gels'. The second staff contains the melody for 'has been made known to those on earth through you, O The - o - to - kos.'. The third staff contains the melody for 'God has taken flesh in a union with - out con - fu - sion, and will - ing - ly ac - cept - ed'. The fourth staff contains the melody for 'the Cross for us; where by he raised the first - formed Ad - am and saved'. The fifth staff contains the melody for 'our souls from death.'.

Kathismata (*page 10*)

People: Lord, have mercy (*three times*)
Glory to the Father and to the Son and to the Holy Spirit

Reader: Now and ever and forever. Amen.

from the 3rd Kathisma:

Psalm 17:1-15

I will love you, O Lord, my strength, my rock, my fortress, my savior. The Lord is my rock and my refuge; my shield, my mighty help, my stronghold. The Lord is worthy of all praise, when I call, I am saved from my foes. The waves of death rose about me; the torrents of destruction assailed me; the snares of the grave entangled me; the traps of death confronted me. In my anguish I called to the Lord; I cried to God for help. From his temple he heard my voice; my cry came to his ears. Then the earth reeled and rocked; the mountains were shaken to their base: they reeled at his terrible anger. Smoke came forth from his nostril and scorching fire from his mouth: coals were set ablaze by its heat. He lowered the heavens and came down, a black cloud under his feet. He came enthroned on the cherubim; he flew on the wings of the wind. He made the darkness his covering, the dark waters of the clouds, his tent. A brightness shone out before him with hailstones and flashes of fire. The Lord thundered in the heavens; The Most High let his voice be heard. He shot his arrows, scattered the foe, flashed his lightnings and put them to flight. The bed of the ocean was revealed; the foundations of the world were laid bare at the thunder of your threat, O Lord, at the blast of the breath of your anger.

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

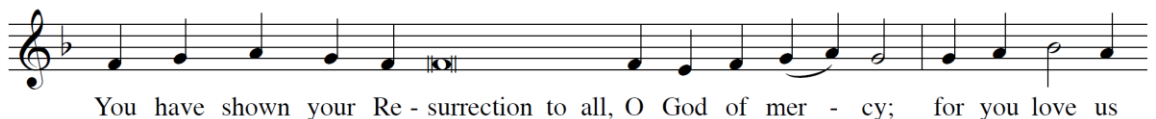
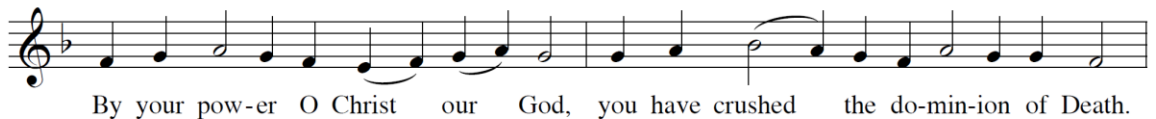
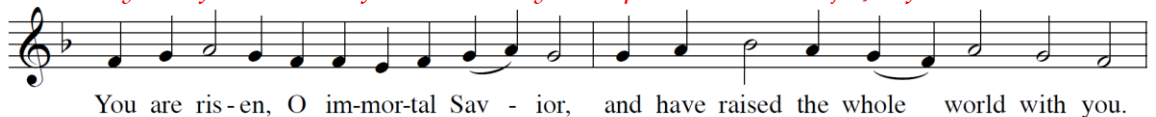
People: Now and ever and forever. Amen.

Alleluia, alleluia, alleluia! Glory to you, O God! (*three times*)

Matins continues with the Small Litany on page 10.

Sessional Hymn (*page 11*)

The 1st Hymn of the 2nd set of Sessional Hymns (podoben: Udivisja Josif):





and we glo - ri - fy you.

The rest of the Sessional Hymns are omitted, Polyeleos is not sung, and Matins continues with Psalm 118 on page 17, followed by Hosts of Angels on page 18.

Ἡρακλε (page 21)

Tone 4



The myrrh-bear-ing wom-en hastened to the a-pos - tles and re-lat-ed to them the



account of your Resurrection, O Christ, say - ing: you rose be-cause you



are God, and you grant great mer - cy to the world.

Stepenna (page 21)

The Stepenna (Gradual Hymns) are omitted.

Matins continues with the Prokeimenon ("Let us be attentive...") on page 22.

Prokeimenon (page 22)

Psalm 43: 27, 1



Stand up and come to our help! Re - deem us



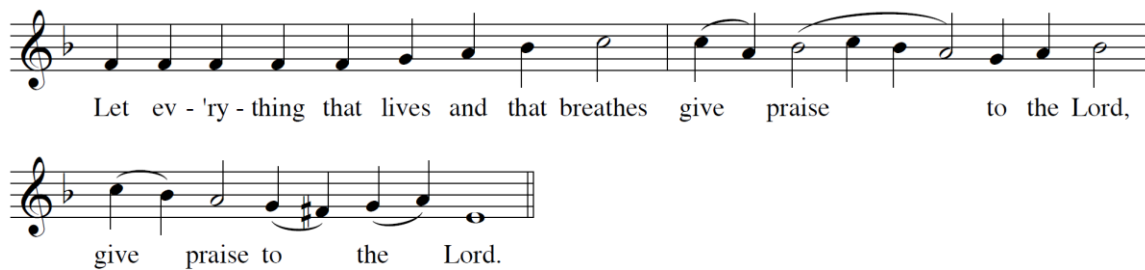
be - cause of your love!

Deacon: We heard with our own ears, O God;
our fathers have told us the story of the things you did in days long ago.

Matins continues with the Preparation for the Gospel ("Let us pray...") on page 22.

Let everything that lives... (page 22)

Tone 4



The Preparation for the Gospel continues with "That we may be deemed..." on page 23.

The Fourth Resurrection Gospel is read (Luke 24:1-12).

The Hymn of the Resurrection is sung (p. 24) and then Psalm 50 (p. 26).

After Psalm 50, the Penitential Stichera are sung (p. 29).

The Canon (page 32)

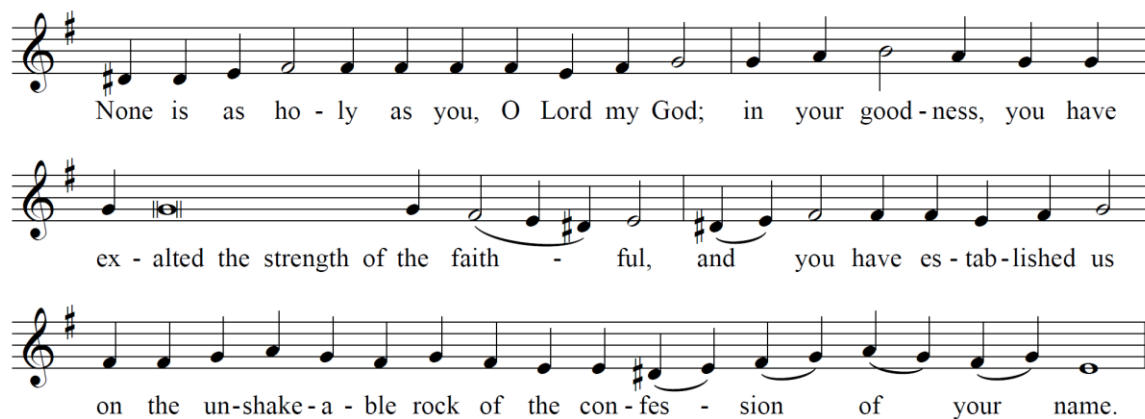
*The faithful **come forward** to venerate the Gospel Book on the tetrapod.*

The Canons of the Resurrection, the Cross-Resurrection, & the Theotokos & Ode 1 are omitted.

The Canon of the Publican & the Pharisee from the Triodion continues with Ode 3:

Ode 3

Irmos - Tone 6



Refrain



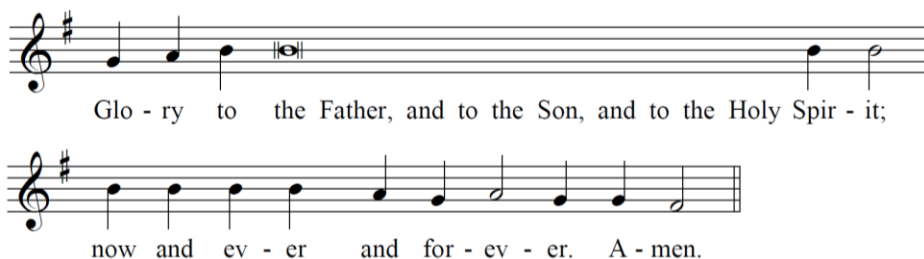
From the dunghill of passions the humble are lifted up, but the heart of the conceited falls from the height of virtues. Let us flee from this vice. *Refrain*

Vainglory brings to nothing both justice and its treasures, while humility scatters a multitude of passions. O Savior, grant that we may imitate the Publican, *Refrain*

Together with the Publican we, too, strike our breasts, and in repentance we cry out: Forgive us, O Lord, for we are sinners, and grant us the remission of our sins. *Refrain*

O faithful, let us vie with each other in zeal, and let us seek to do good. Let us live together in humility, and may our hearts sigh with tears and prayer so that we may obtain forgiveness from God. *Refrain*

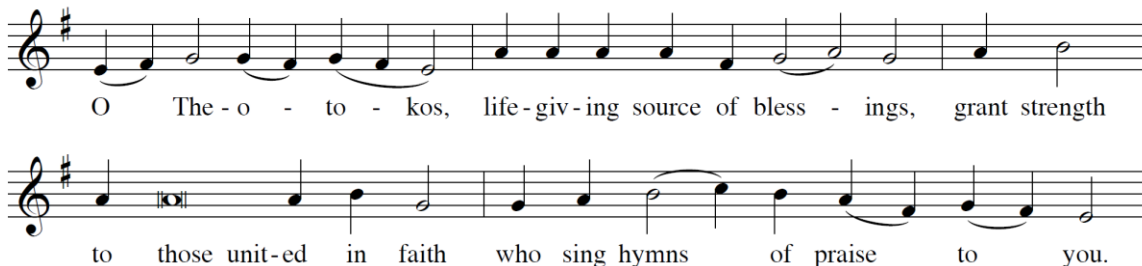
O faithful, let us reject the pride and boasting of the Pharisee, his foolish outbursts and despicable vanity, together with his wretched self-sufficiency in the presence of God.

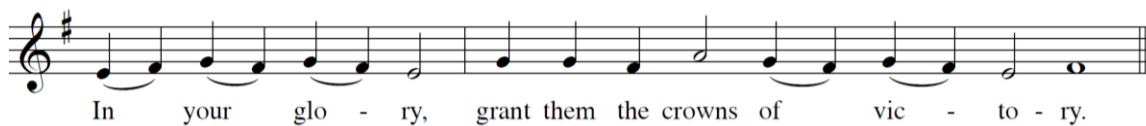


In you alone I have refuge, in you I place my trust. Do not disappoint my hope, but grant me your help. O Virgin, save me from the malice of the Evil One.

Katavasia 3 of the Theotokos

Tone 4

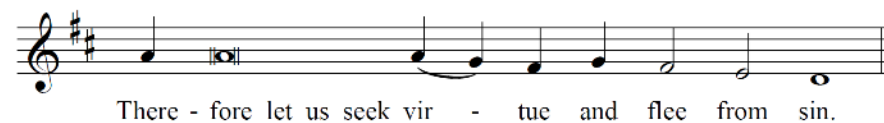
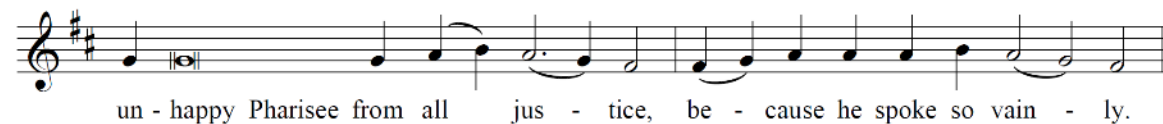
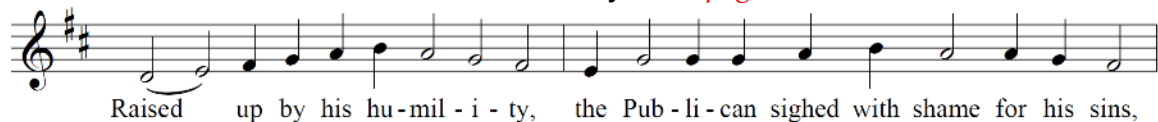




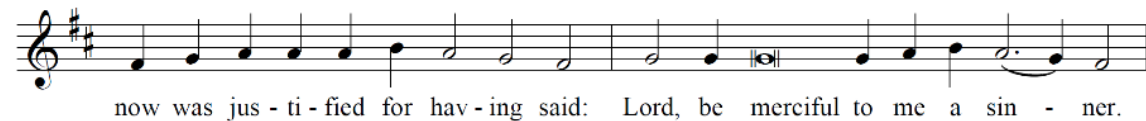
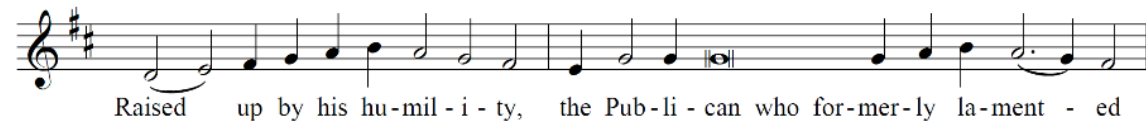
*Matins continues with the Small Litany on page 33.
After the Small Litany, the Sessional Hymns from the Triodion are sung:*

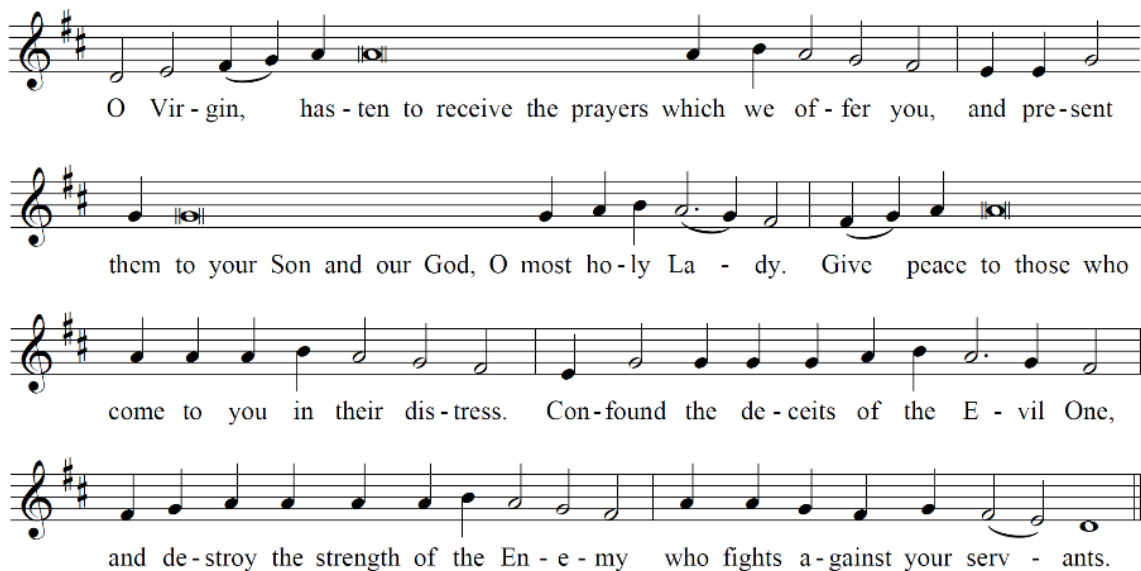
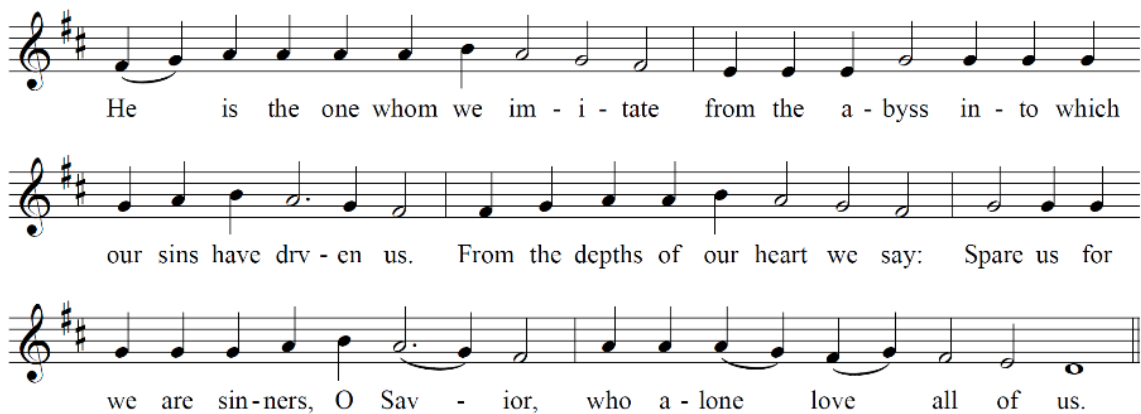
Sessional Hymns (page 33)

Resurrection Tone 4



Cantor (Tone 4):





Odes 4 -6 are omitted.

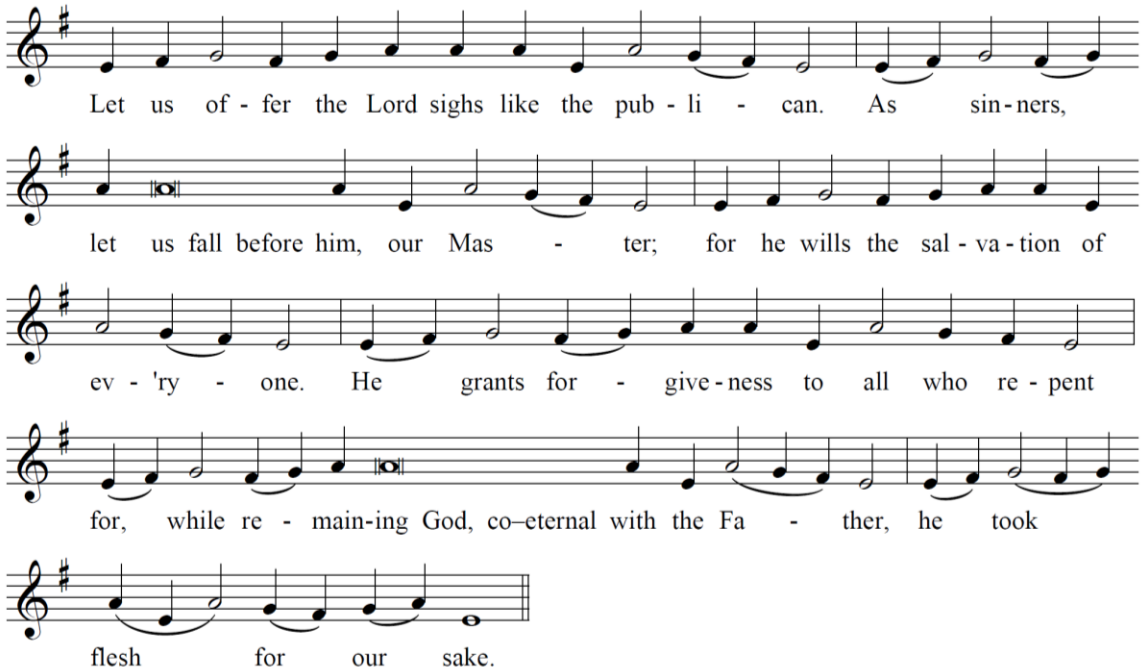
Matins continues with the Kontakia & Ikos for the Publican & the Pharisee from the Triodion.

Kontakia & Ikos (page 34)

Tone 4

Let us flee from the boasting of the Pharisee, * and let us learn the humility of the Publican; * let us say to our Savior; * Forgive us, O Lord, for You alone are generous in your mercy.

Tone 3



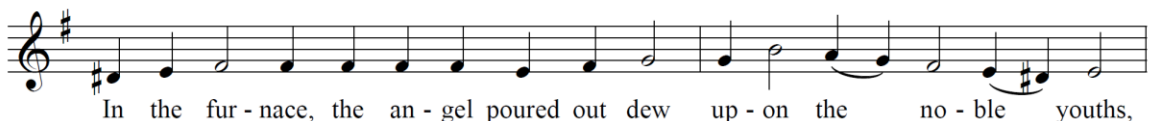
Let us of - fer the Lord sighs like the pub - li - can. As sin - ners,
let us fall before him, our Mas - ter; for he wills the sal - va - tion of
ev - 'ry - one. He grants for - give - ness to all who re - pent
for, while re - main-ing God, co-eternal with the Fa - ther, he took
flesh for our sake.

Ikos: O faithful, let us all humble ourselves. With tears and sighs let us strike our conscience, so that on the day of eternal judgment we may be found without reproach and may obtain forgiveness. For this is the true repose that we hope to see one day and for which we now pray. It is the repose from which all pain, sorrow, and sighing are absent. It is the marvelous garden and the new Eden which Christ has gained for us, for he is the Word of God and co-eternal with the Father.

The Synaxarion is omitted. The Canon continues with Ode 7.

Ode 7

Irmos - Tone 6



In the fur - nace, the an - gel poured out dew up - on the no - ble youths,

but at the or - der of God the fire burned the Chal - de - ans,
and the ty - rant was forced to sing: Bless - ed are you, O Lord, the God
of our fa - - - thers.

Refrain
Glo - ry to you, our God, glo - ry to you.

The Pharisee, exalting in the memory of his good actions, was choked in his excessive pride by his vainglory. But the Publican was able to approach God, carried on the wings of humility. *Refrain*

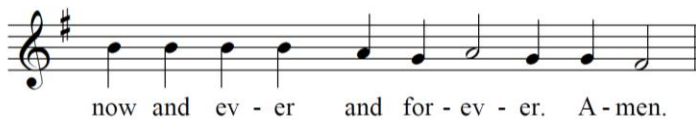
Ascending the stairs of humility, the Publican went up to heaven. By his boasting, the Pharisee in his emptiness ventured before the tribunal of Hades. *Refrain*

Ambushing the just, the Seducer despoils them by means of vainglory. As for the sinners, he binds them in the net of despair. But let us emulate the Publican and seek to avoid all these evils. *Refrain*

Let us fall down before God in prayer and tears; with deep sighs let us imitate the humility of the Publican which lifted him up so that we may sing in faith: Blessed are you, O Lord, God of our fathers. *Refrain*

Initiating your disciples, O Master, you charged them not to be puffed up with pride; you taught them rather to let themselves be won over to humble thoughts. We the faithful now cry out: Blessed are you, O Lord, God of our fathers.

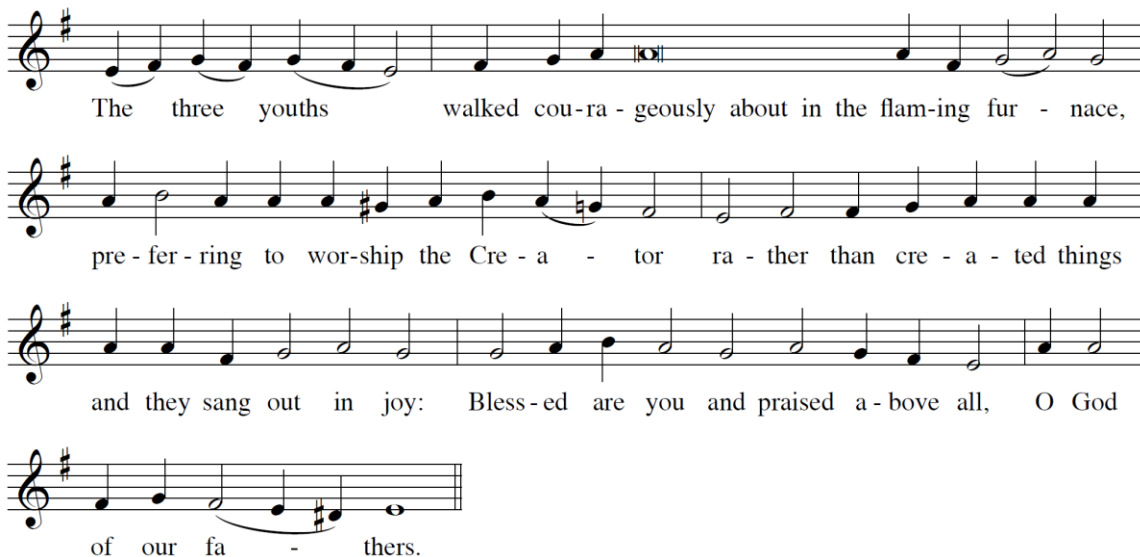
Glo - ry to the Father, and to the Son, and to the Holy Spir - it;



In you we recognize the divine ladder filled with beauty and uniting earth to heaven, which Jacob formerly saw in a dream. O holy Virgin, you indeed let God come down and take flesh, and through you we are able to go up to heaven.

Katavasia 7 of the Theotokos

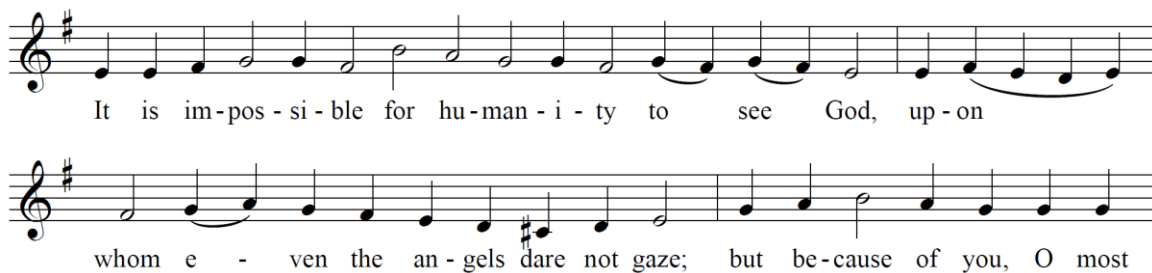
Tone 4



Ode 8 is omitted, the people stand & Matins continues with "Let us greatly extol..." & the Cantic of the Theotokos on p. 34.

Ode 9

Irmos - Tone 6



Pure One, the Word-made-flesh is seen by mor-tals, and when we ex-tol
 you together with the heaven-ly ar-mies, we pro-claim you
 as bless-ed.

Refrain

Glo-ry to you, our God, glo-ry to you.

Receiving from Christ humility as our path to exaltation, let us imitate the Publican as our model of salvation. Let us drive far from us the stench of pride so that our humble heart may receive great mercy. *Refrain*

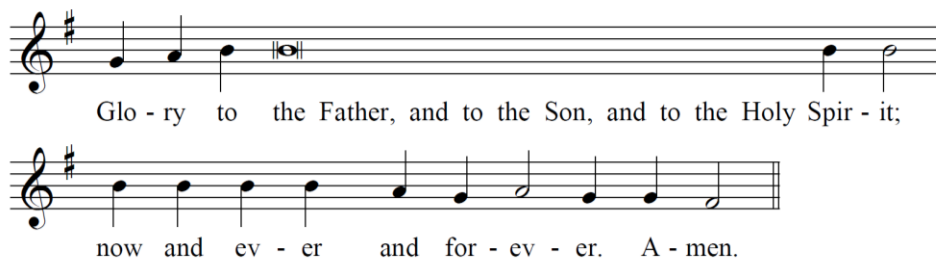
Let us cast out pride from our soul, and let us gain a right conscience with feelings of humility. Let us not try to be just in our own eyes, and let us detest the stench of vainglory, so that with the Publican we may find grace before God. *Refrain*

To the Creator let us offer our humble prayers as publicans. Let us avoid the boastful thanksgiving of the Pharisee who in his pride judged his neighbor. Thus shall we obtain light and grace from God. *Refrain*

Weighed down by the teeming multitude of my sins, I have surpassed the Publican in the excess of my wickedness. I have also acquired the pride of the Pharisee and thus have been deprived of all virtues. But you, O Lord, spare me. *Refrain*

Now make strong the words of your blessing, O Lord, those who have become poor in spirit; for according to your commandment, we offer you a contrite spirit. O Savior, accept those who serve you with all their heart and save them. *Refrain*

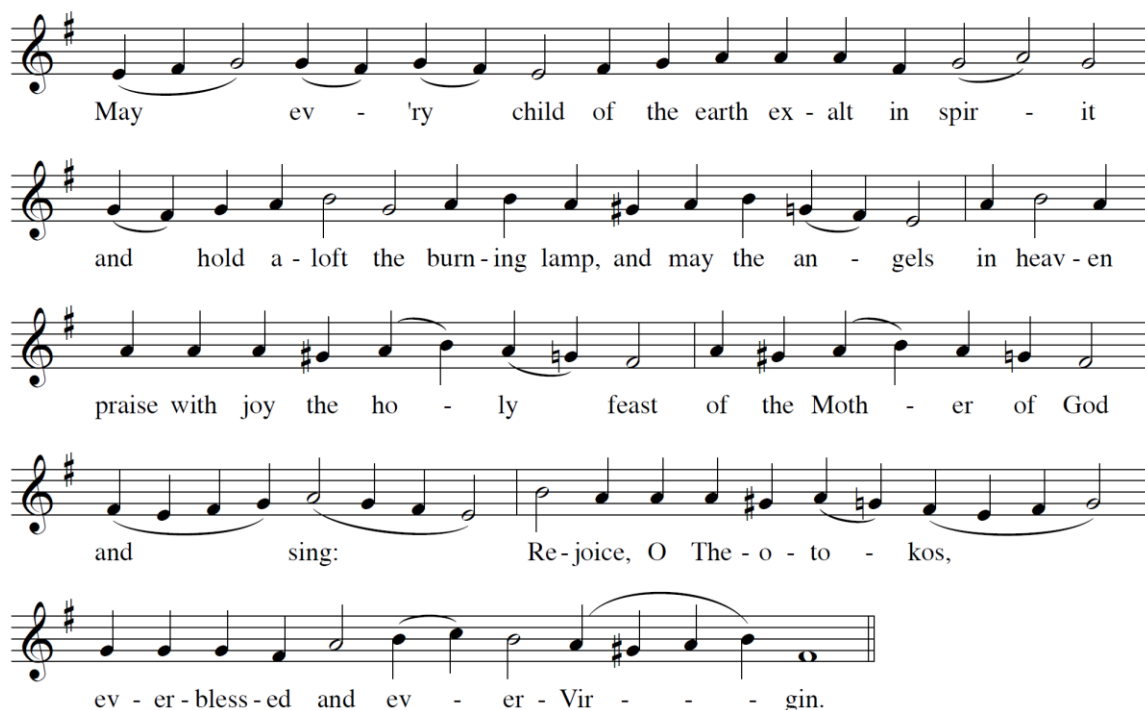
Going up to the temple in faith, the Publican prayed to God and was justified. He drew near with tears and sighs, and in the contrition of his heart, he laid aside the whole weight of his sins and received your grace.



O holy Virgin, grant that we may worthily praise and glorify you, for we venerate you and we extol your divine Son. O Virgin, blessed among all, you are the glory and splendor of Christians and our intercessor before God.

Katavasia 9 of the Theotokos

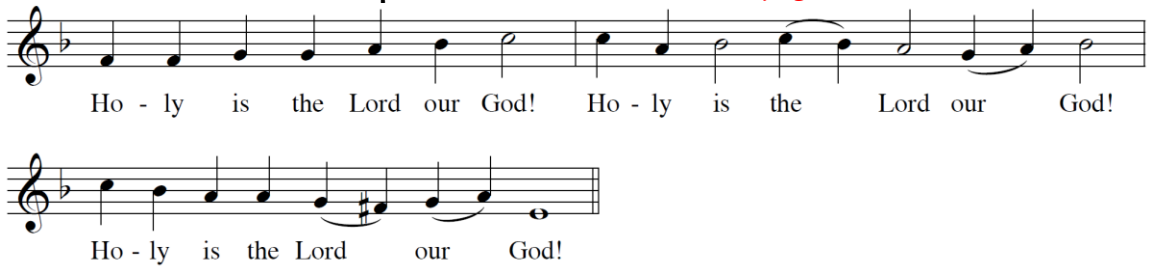
Tone 4



Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 4



Hymn of Light (page 37)

Hymn of the Light of the Resurrection Gospel:

Resplendent with virtues, let us behold the men standing in brilliant clothes inside the grave, giving life to the saddened myrrh-bearing women. Let us learn of the resurrection of the Lord of heaven and hasten with Peter to the tomb of Life. Let us stand before his wondrous Resurrection and contemplate the marvels of Christ.

Glory...

Let us cast far from us the pride of the Pharisee, and let us learn the perfect humility of the Publican so that we may be exalted and say with him: Lord, forgive your servants, for you were born of the Virgin, O Christ our God, and freely you suffered even to the Cross, and by your divine power you have raised the world with you.

Now and ever...

The Author of creation and the God of the universe has taken mortal flesh from your womb, O Mother of God; He has completely renewed my corrupted nature. And we the faithful now sing: Rejoice, O glory of the universe.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 4

Let ev'rything that lives and that breathes give praise to the Lord. Praise the Lord
from the heav - ens, praise him in the heights. To you is
due a hymn, O God. Praise him, all his an - gels, praise him, all his host.
To you is due a hymn, O God.

The Psalms of Praise continue with "Praise him, sun and moon..." on page 38.

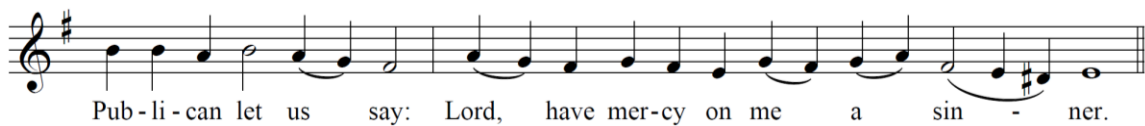
Stichera (page 40)

The Stichera of the Resurrection are omitted.

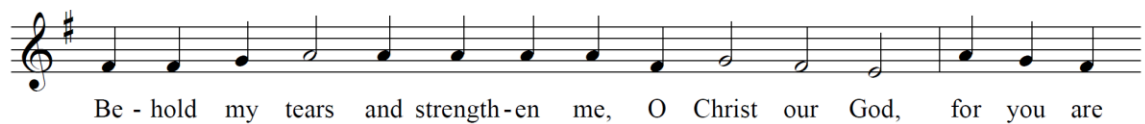
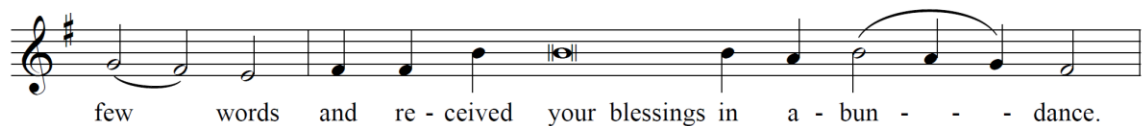
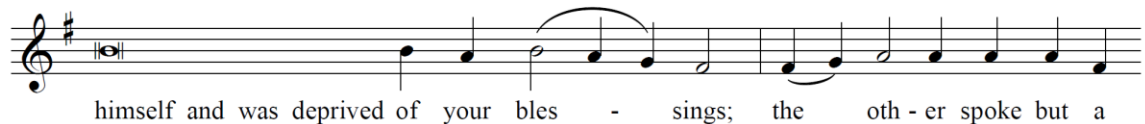
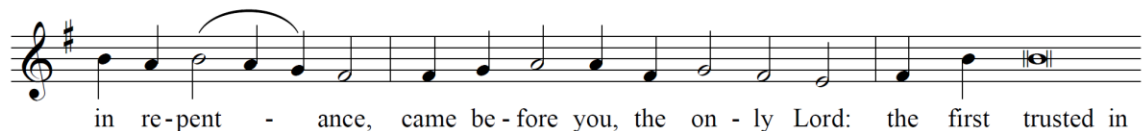
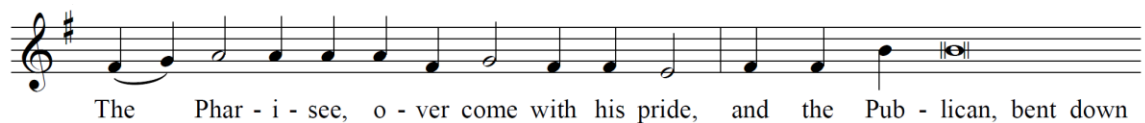
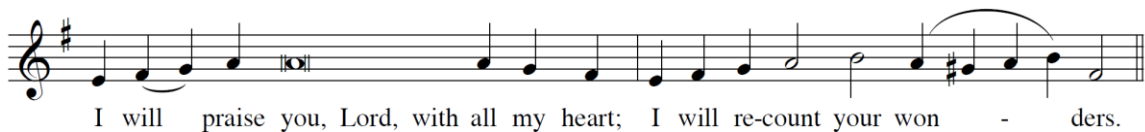
The first two stichera of the Publican & the Pharisee from the Triodion:

Cantor (*Tone 1*):

A-rise, O Lord, lift up your hand! O God, do not for-get the poor.
O faith-ful, let us not pray as the Phar-i-see, for those who exalt themselves
shall be hum - bled. Let us hum-ble our-selves be-fore God, and with the

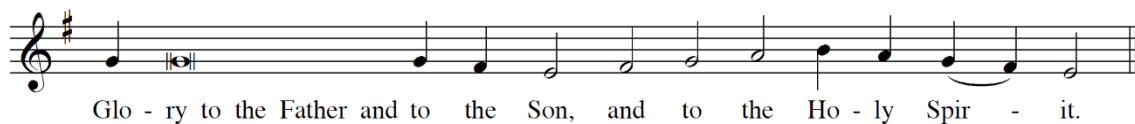


Cantor *(Tone 1):*



The next two Stichera from the Triodion are omitted.

Cantor (*Tone 8*):



Doxastikon of the Sunday of the Publican and Pharisee - Tone 8

O Lord, you con-demned the Phar - i - see who jus - tified himself by boasting
of his good works; and you jus - ti - fied the Pub - li - can who showed
his reserve by seek - ing for - give - ness with his tears. For you do not listen
to the speech of the proud, and you do not despise a con - trite heart.
We pro - strate our - selves be - fore you, for you suf - fered for us in hu - mil - i - ty.
Now grant us for - give - ness and great mer - - - cy.

Matins continues with "Now and ever..." & the Theotokion for normal Sundays on p. 41.