

Matins Propers

Sunday of the Publican and the Pharisee

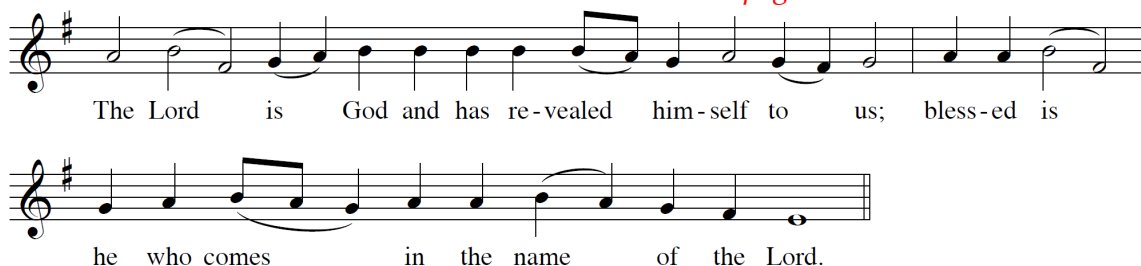
on the 38th Sunday after Pentecost
in the Fifth Tone with the Fifth Resurrection Gospel

Hexapsalmos

The reader chants only **Psalm 102** on page 5 followed by "Glory..." on page 6.

Matins continues with the Litany of Peace on page 7.

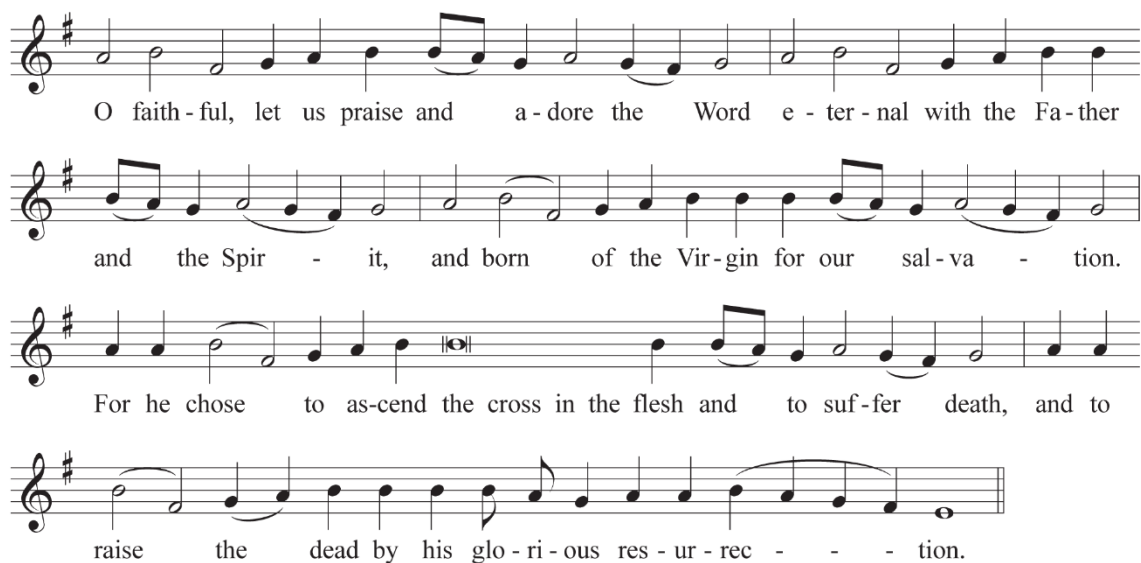
The Lord is God – Tone 5 (page 9)



The Lord is God and has re-vealed him-self to us; bless-ed is
he who comes in the name of the Lord.

Troparia (page 9)

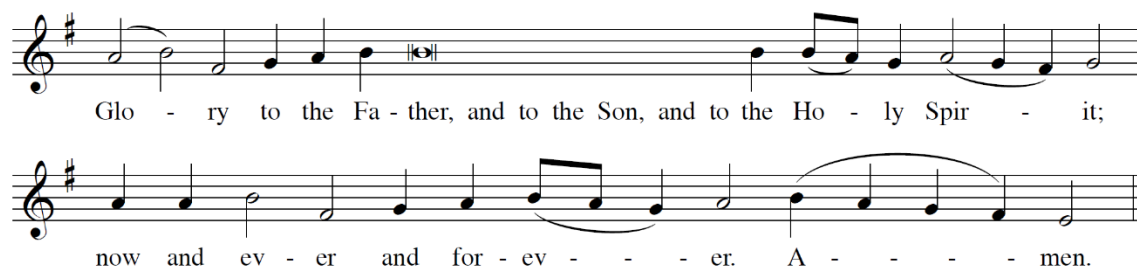
Troparion of the Resurrection- Tone 5:



O faith-ful, let us praise and a-dore the Word e-ter-nal with the Fa-ther
and the Spir-it, and born of the Vir-gin for our sal-va-tion.
For he chose to as-cend the cross in the flesh and to suf-fer death, and to
raise the dead by his glo-ri-ous res-ur-rec-tion.


omit repetition of the troparion

Cantor:



Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it;
now and ev - er and for - ev - - - er. A - - - - men.

Festive Theotokion – *Tone 5*



Re-joyce, Vir-gin, im - pas - sa - ble Gate - way of the Lord! Re-joyce,
pro - tec - tive Wall of those who take re - fuge in you! Re-joyce, peace - ful
Ha - ven un - trou - bled by storms! Re - joyce, O Vir - gin who has not
known wed - lock, and yet has giv - en birth in the flesh to your
Cre - a - tor and God! O The - o - to - kos, nev - er cease to in - ter - cede
for all those who praise and wor - ship your Son.

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 18

The heavens declare the glory of God, and the firmament proclaims his handiwork. Day unto day pours out the word and night unto night imparts knowledge. No speech, no word, no voice is heard yet through all the earth their voice resounds; their message reaches to the ends of the world. There he has placed a tent for the sun; it comes forth like a bridegroom coming from his tent, rejoices like a champion to run its course. At the end of the sky is the rising of the sun; to the furthest end of the sky is its course. There is nothing concealed from its burning heat. The law of the Lord is perfect, it revives the soul. The rule of the Lord is to be trusted, it gives wisdom to the simple. The precepts of the Lord are right, they gladden the heart. The command of the Lord is clear, it gives light to the eyes. The fear of the Lord is holy, abiding forever. The decrees of the Lord are truth and all of them just. They are more to be desired than gold, than the purest of gold and sweeter are they than honey, than honey from the comb. So in them your servant finds instruction; great reward is in their keeping. But who can detect all his errors? From hidden faults acquit me. From presumption restrain your servant and let it not rule me. Then shall I be blameless, clean from grave sin. May the spoken words of my mouth, the thoughts of my heart, win favor in your sight, O Lord, my rescuer, my rock!

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 (Tone 5):



Af-ter your Res-ur-rec-tion on the third day, O Lord, the dis-ci-ples
bowed be-fore you and Pe-ter cried out: The wom-en ran to you, but
I cow-ered with fear; the thief spoke of your di-vin-i-ty,
and I de-nied you un-grate-ful-ly. Will you still call me a
dis-ci-ple; or will you send me back to my nets and to the sea?
O God, re-ceive me in my re-pen-tance and save me.

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.

Ἡρακὸς (page 21)

Tone 5

The minds of the myrrh-bearing women were dazzled by the an-gel - ic vi - sion,
and their souls were il - lu - mined by the di - vine Res - ur - rec - tion.
There-fore they spoke to the a - pos - tles, say - ing: De-clare
to the na - tions the Re-sur - rec - tion of the Lord who works his
won - ders with us and be - stows on us great mer - cy.

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 9:12a, 33a, 8a, 2

A - rise, then, Lord! My God, lift up your hand! The Lord is
King for - ev - er and ev - er, for - ev - er! The Lord is King
for - ev - - - er.

Deacon: I will praise you, Lord, with all my heart;
I will recall all your wonders.

Matins continues with the Preparation for the Gospel on page 22.

Let everything that lives... (page 22)

Tone 5

Let ev - 'rything that lives and that breathes give praise to the
Lord, to the Lord, give praise to the Lord.

The image shows two staves of musical notation in G major (one sharp). The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The lyrics are written below the notes.

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

The Fifth Resurrection Gospel is read (Luke 24:12-35).

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

The Penitential Stichera at Psalm 50 on page 29 are sung.

The Canon (page 32)

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

The priest anoints all those who come forward with the oil blessed at the Litija.

Odes 1-3 are omitted. The Canons of the Resurrection, the Cross-Resurrection, & the Theotokos are omitted. The Canon of the Publican & the Pharisee from the Triodion continues with Ode 4.

Ode 4

Irmos - Tone 6

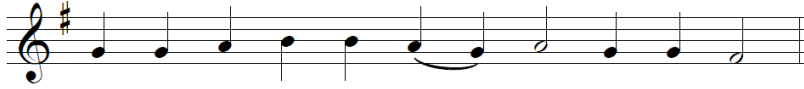
Christ is my strength, my Lord and my God! This is the hymn that the
ho - ly Church pro - claims, and with a pur - i - fied heart she

The image shows two staves of musical notation in G major (one sharp). The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The lyrics are written below the notes.



prais - es the Lord.

Refrain



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

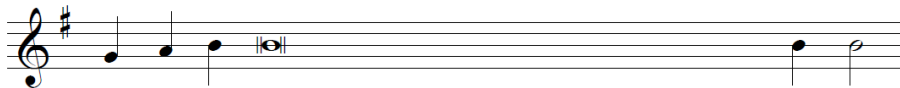
The Word has shown us the best path to exaltation; it is the way of humility. For he himself was lowered to take the form of a servant. By following his humility, we shall be exalted. *Refrain*

The Pharisee exalted himself, but in the multitude of his sins he was crushed down. The Publican, however, was raised up before God against all expectation. *Refrain*

The abundance of virtue is brought down by pride; but in the absence of virtue, humility obtains justice. Let us also seek to attain this gift. *Refrain*

O Master, you are the adversary of the proud, but to the humble you grant your favor. Send down your grace upon us, O Lord, for we, too, humble ourselves before you. *Refrain*

The Savior unceasingly leads us towards divine exaltation; and the Master has shown us how to be raised up through humility, for he himself washed the feet of his disciples.



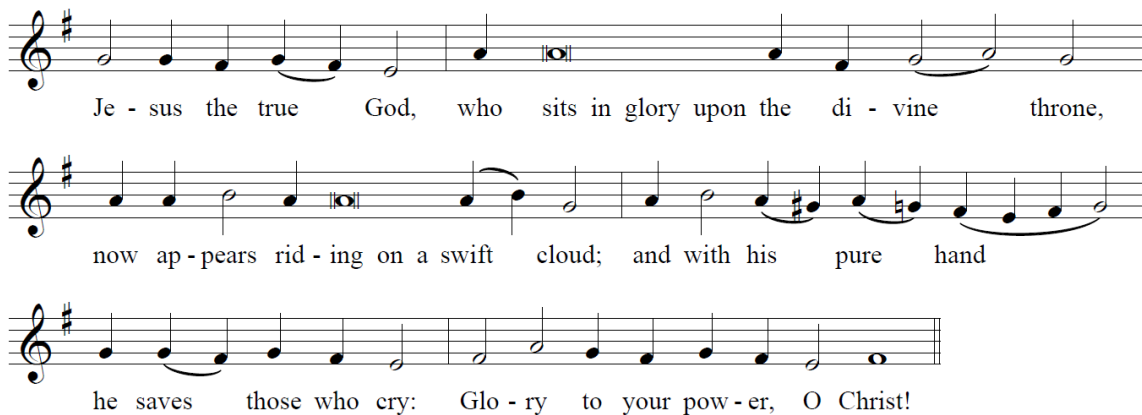
Glo - ry to the Father, and to the Son, and to the Holy Spir - it;



now and ev - er and for - ev - er. A - men.

O Virgin, you gave birth to the inaccessible light. With your resplendent radiance, enlighten the darkness of my heart, and extend your hand to lead me on the path of salvation.

Katavasia 4 of the Theotokos - Tone 4

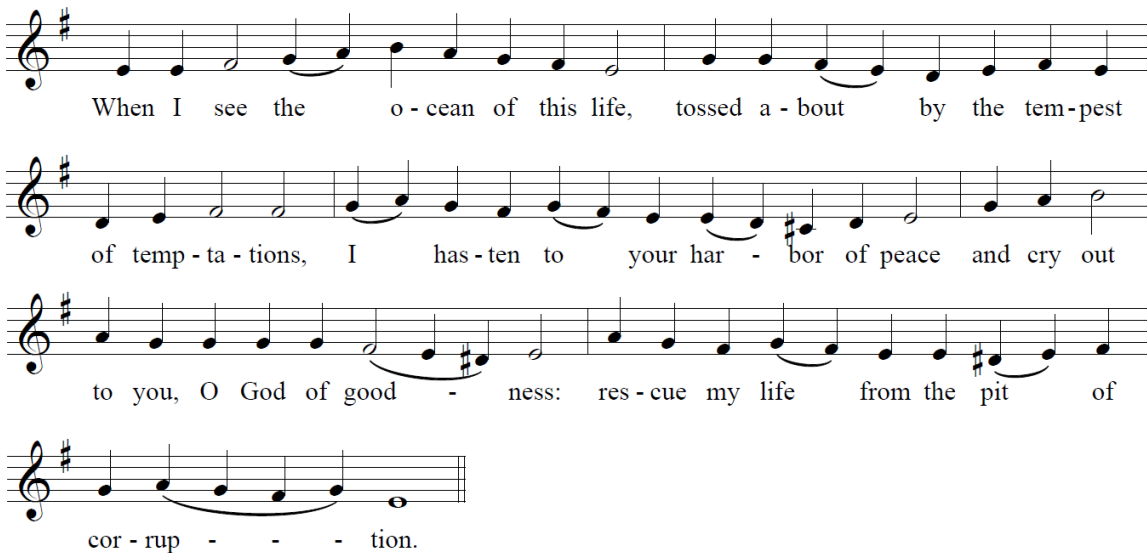


Je - sus the true God, who sits in glory upon the di - vine throne,
now ap - pears rid - ing on a swift cloud; and with his pure hand
he saves those who cry: Glo - ry to your pow - er, O Christ!

Ode 5 is omitted and the canon continues with Ode 6.

Ode 6

Irmos - Tone 6



When I see the o - cean of this life, tossed a - bout by the tem - pest
of temp - ta - tions, I has - ten to your har - bor of peace and cry out
to you, O God of good - ness: res - cue my life from the pit of
cor - rup - - - tion.

Refrain



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

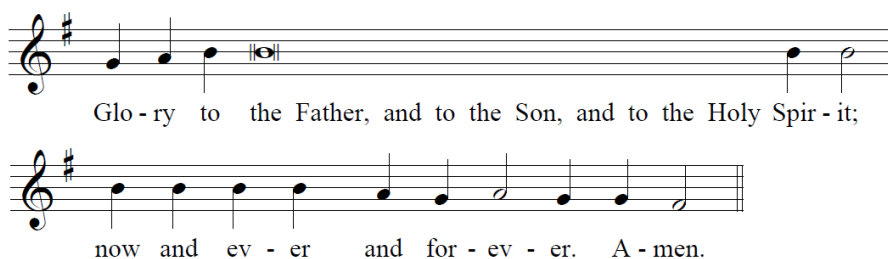
The Pharisee and the Publican ran the race of life together; but the former was filled with pride and fell shamefully, while the latter was saved by his humility. *Refrain*

Traversing the straight and narrow path of this life, let us imitate the feelings worthy of envy in the Publican, and let us flee the despicable pride of the Pharisee, so that we may find life . *Refrain*

By our life let us imitate Jesus our Savior; let us follow his humility so that we may share in eternal joy when we shall dwell in the land of the living. *Refrain*

You showed supreme humility to your disciples, O Master, when you girded yourself with a linen cloth to wash their feet and enjoined them to do the same. *Refrain*

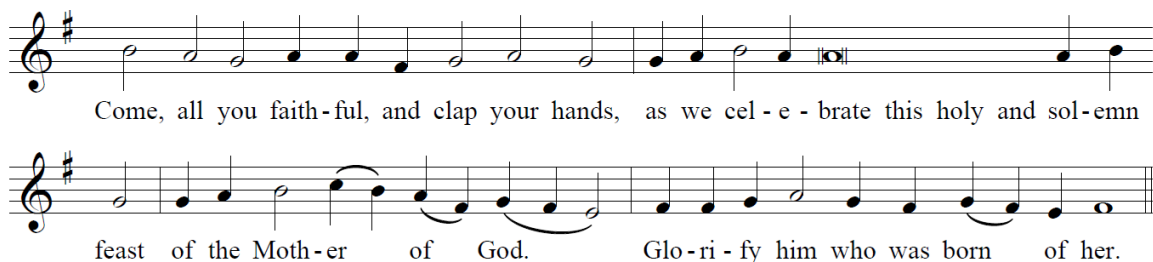
The Pharisee was conspicuous for his virtue and the Publican for his sin. But the one was humbled for his evil pride, and the other was exalted for his humility.



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 Creator formed me in nakedness for a life of innocence, but the Enemy has clothed me in the weight of the flesh and the duplicity of sin. O Virgin, through your mediation I shall be saved.

Katavasia 6 of the Theotokos - Tone 4



Come, all you faith-ful, and clap your hands, as we cel - e - brate this holy and sol-emn
feast of the Moth-er of God. Glo-ri - fy him who was born of her.

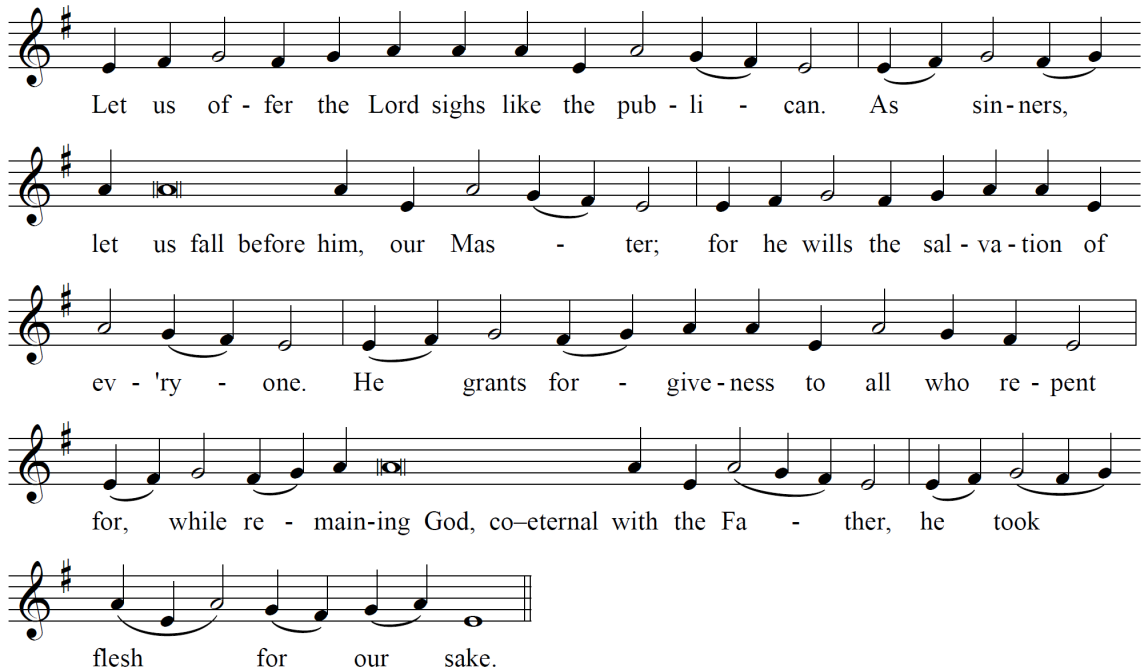
Matins continues with the Small Litany on page 33.

Kontakion & 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 - et - er - nal 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 & Ode 7 are omitted. The Canon continues with Ode 8.

Ode 8

Irmos - Tone 6



You made dew spring forth a - mid the flames for your ho - ly ones,
and through wa - ter you set fire to the sacri - fice of your just one,
for you ac - com - plish all things through your will a - lone. O Christ,
we ex - alt you through all a - - - ges.

Refrain

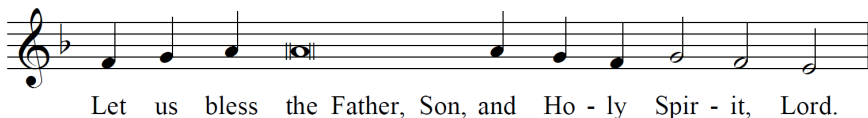


Glo - ry to you, our God, glo - ry to you.

By humble thoughts the Publican found grace before the Lord; he sighed and was saved. But the pompous words praising his good deeds brought down the Pharisee. *Refrain*

O faithful, let us seek to avoid the boasting of the Pharisee who had an exalted opinion of himself and his uprightness. Let us instead imitate the humility of the Publican who begged for mercy. *Refrain*

O faithful, let us repeat the words of the Publican who said in the Temple: O God, be merciful to me, so that together with him we may receive forgiveness of our sins without falling into the error of the boastful Pharisee.



Let us bless the Father, Son, and Ho - ly Spir - it, Lord.

God accepted the sighs of the Publican; by justifying him, he clearly showed that he always exalts the prayer of those who with sighs and tears beg forgiveness of their sins.



Let us praise, bless, and worship the Lord; sing-ing and highly exalting him a-bove



all for ev - - - er.

Katavasia 8 of the Theotokos - Tone 4



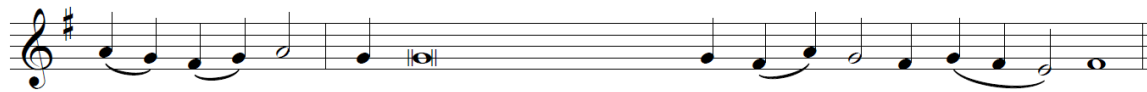
The three youths in the fur - nace were saved by the



Off - spring of the The-o - to - kos. He who was foretold has been born



on earth, and he joins to - gether a crea-tion to sing: All you works



of the Lord, bless the Lord and praise him a - bove all for - ev - - er.

the people stand &

Matins continues with "Let us greatly extol..." & the Cantic of the Theotokos on p. 34.

Ode 9

Irmos - Tone 6



It is im-pos - si - ble for hu-man - i - ty to see God, up - on

whom e - ven the an - gels dare not gaze; but be-cause of you, O most

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*

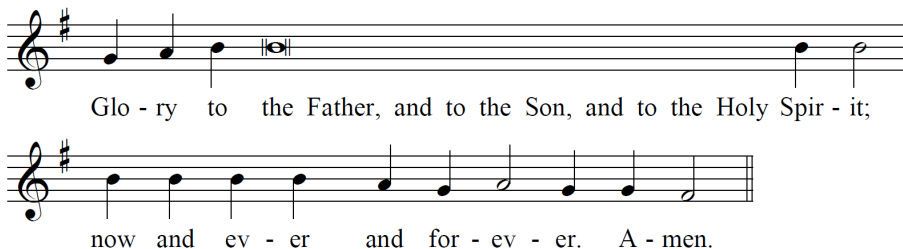
Let us cast out pride from our soul, and let us gain a right conscience with feelings of humility. Let us not try to be just in our own eyes, and let us detest the stench of vainglory, so that with the Publican we may find grace before God. *Refrain*

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.

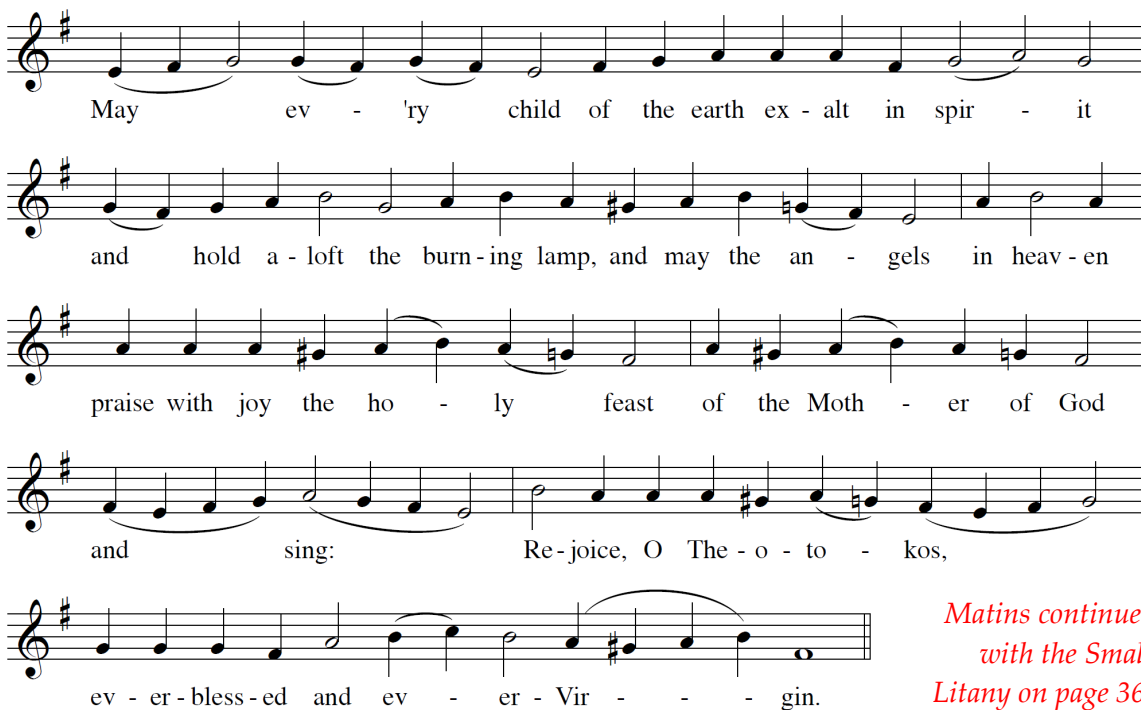


Glo - ry to the Father, and to the Son, and to the Holy Spir - it;
now and ev - er and for - ev - er. A - men.

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



May ev - 'ry child of the earth ex - alt in spir - it
and hold a - loft the burn - ing lamp, and may the an - gels in heav - en
praise with joy the ho - ly feast of the Moth - er of God
and sing: Re - joyce, O The - o - to - kos,
ev - er - bless - ed and ev - er - Vir - - - gin.

*Matins continues
with the Small
Litany on page 36.*

Holy is the Lord our God (page 37)

Tone 5

Ho - ly is the Lord our God! Ho - - - ly is the Lord our
God; the Lord our God! Ho - ly is the Lord our God!

Hymn of Light (page 37)

Hymn of the Light of the Resurrection Gospel:

Christ our Way and our Life, after his resurrection from the dead, accompanied Luke and Cleopas, who had recognized him at Emmaus in the breaking of the bread. Their hearts and souls were inflamed as he spoke to them on the way, explaining to them all the Scriptures that pertained to him. Let us, therefore, shout with them, saying: Truly the Lord has risen and has appeared to Peter.

Hymns of the Light from the Triodion:

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 5

Let ev' - ry - thing 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 from the Octoechos are omitted.

The 3rd and 4th of the Publican & the Pharisee from the Triodion (all the rest are omitted):

Cantor (Tone 3):

A - rise, O Lord, lift up your hand! O God, do not for - get the poor.

(A) You know the dif - fer - ence, O my soul, be - tween the Pharisee and the

Pub - li - can. De - test the proud words of the first; im - i - tate the

Tone 3 samohlasen

hum-ble prayer of the second and say: For - give me, O Lord, for I am a
 sin - ner. O God have mer - cy up - on me.

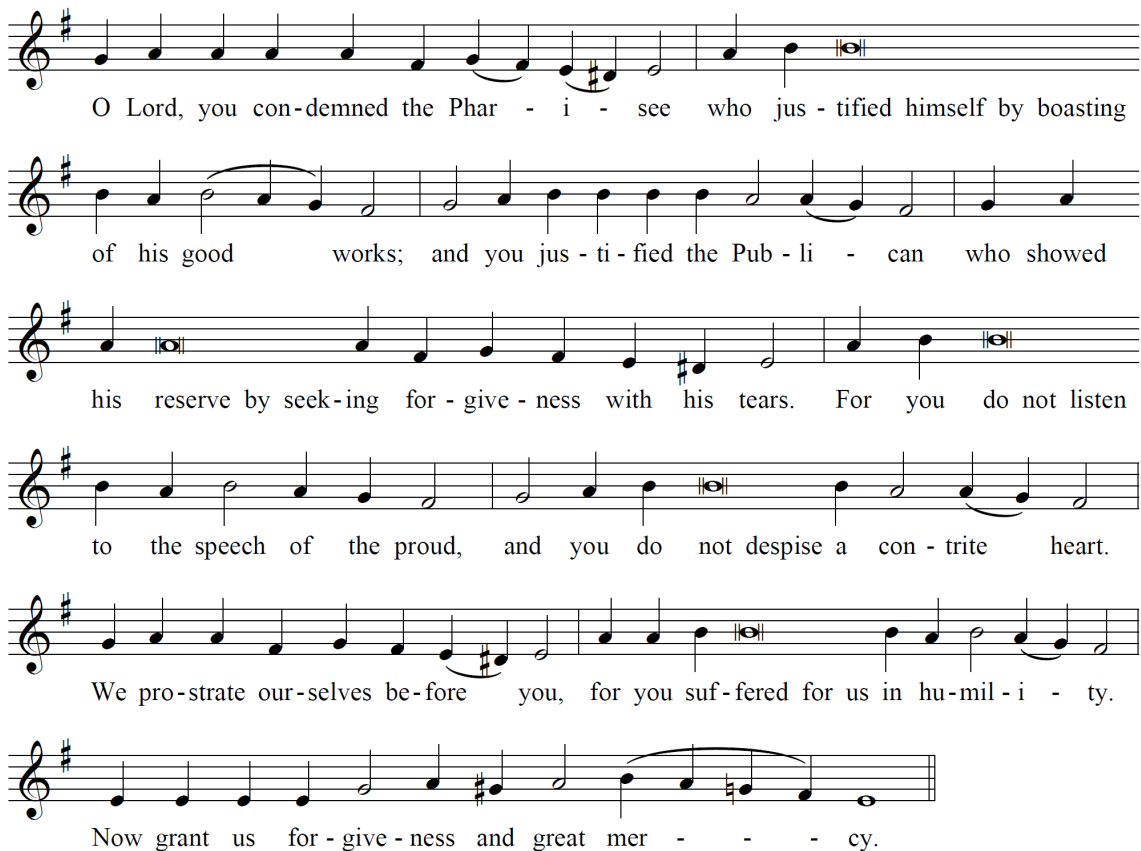
Cantor (*Tone 3*):

I will praise you, Lord, with all my heart; I will re-count your won - ders.
 (B)
 O faith-ful, let us de - test the haughty voice of the Phar-i-see; let us im - i - tate
 the contrite prayer of the Pub - li - can. Let us not follow the way of the
 haught - y, but fall - ing down, let us say with hu - mil - i - ty:
 Spare us O God, be - cause of our man - y sins.

Cantor (*Tone 8*):

Glo - ry to the Father and to the Son, and to the Ho - ly Spir - it.

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 the "Now and ever..." & the Theotokion for normal Sundays on page 41.