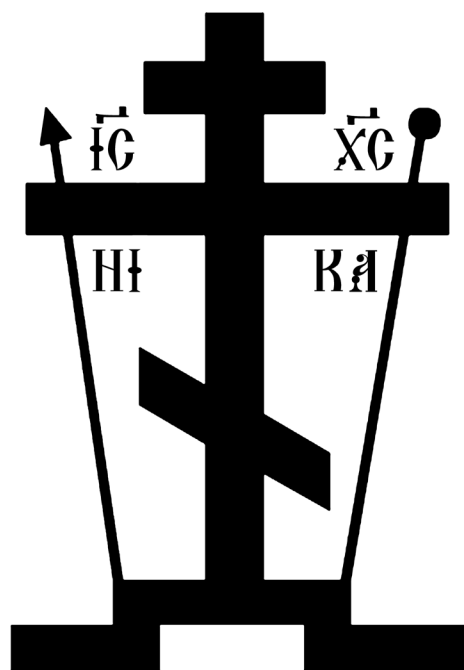


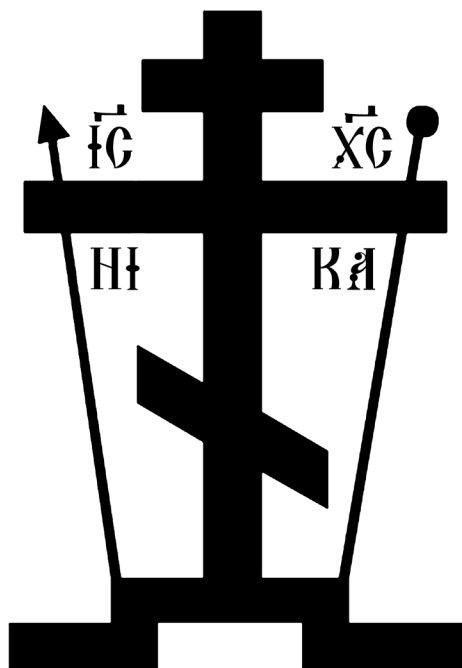


Music for the Sunday of the Publican and the Pharisee

Δόμνις εἰρήνης καὶ ἀγαπῶντος
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

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The Lenten Triodion
© 1977 Mother Mary of the Monastery of the Veil and Kallistos Ware

Choral arrangements from
The Music for the Sunday of the Publican and the Pharisee
© 1995 Timothy J. Clader

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Music for the Sunday of the Publican and the Pharisee

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Great Vespers

Lord, I Have Cried

To Lord, I have cried, ten stichera are sung: seven of the Resurrection in the Tone of the week from the Octoechos; and the following two from the Triodion, the first of which is repeated:

Tone I

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:

And he shall redeem Israel out of all his iniquities.

The musical notation is for a Stichos in Tone I. It consists of two staves, treble and bass, with a key signature of one sharp (F#). The melody is primarily in the treble staff, with some notes in the bass staff. The lyrics are: "And he shall redeem Israel out of all his iniquities." The word "iniquities" is split as "i-qui-ties." There are fermatas over the final notes of "i-" and "ties."

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: O praise the Lord, all ye nations:

Praise Him all ye peoples.

The musical notation is for a Stichos in Tone I. It consists of two staves, treble and bass, with a key signature of one sharp (F#). The melody is primarily in the treble staff, with some notes in the bass staff. The lyrics are: "Praise Him all ye peoples." The word "peoples" is split as "peo-ples." There are fermatas over the final notes of "peo-" and "ples."

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: For He hath made His mercy to prevail over us:



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

Glory, Tone 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.

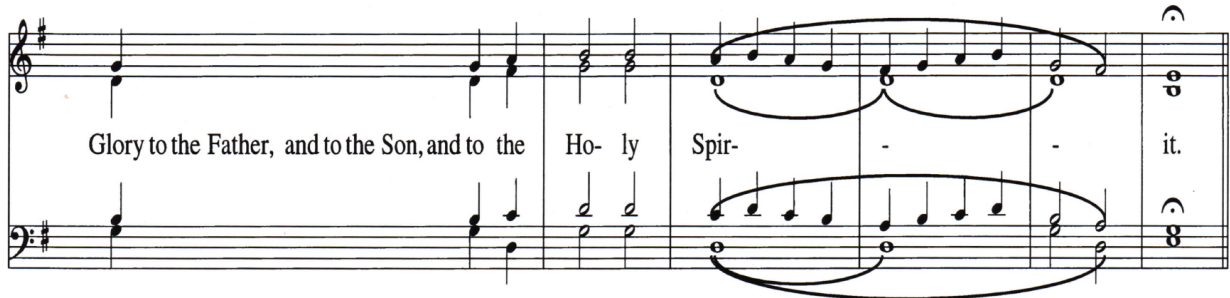
Both now...

Then the Dogmatic Theotokion in the Tone of the week from the Octoechos.

Aposticha

We sing the Aposticha in the Tone of the week from the Octoechos, and then:

Glory, 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, Theotokion, 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 Deliverer,/ Who is the Sun of Righteousness,/ hath revealed Himself unto those who sleep in darkness,/ desiring to enlighten that which He fashioned by His own hand in His image./ Wherefore, O most-hymned one,/ as thou hast acquired maternal boldness before Him,// entreat Him without ceasing, that our souls be saved.

Matins
Stichera Following Psalm 50

Obikhod, Tone VIII and VI

Glory to the Father, and to the Son, and to the Ho- ly Spir-

The first system of musical notation is for the first line of the Stichera. It consists of a treble and a bass staff, both with a key signature of one sharp (F#). The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are: "Glory to the Father, and to the Son, and to the Ho- ly Spir-". The system ends with a double bar line and a repeat sign.

it. The doors of re- pen- tance do Thou

The second system of musical notation continues the melody. It begins with a repeat sign and a fermata over the first measure. The lyrics are: "it. The doors of re- pen- tance do Thou". The system ends with a double bar line and a repeat sign.

open to me, O Giv- er of life,

The third system of musical notation continues the melody. The lyrics are: "open to me, O Giv- er of life,". The system ends with a double bar line and a repeat sign.

for my spirit waketh at dawn toward Thy ho- ly tem- ple,

The fourth system of musical notation continues the melody. The lyrics are: "for my spirit waketh at dawn toward Thy ho- ly tem- ple,". The system ends with a double bar line and a repeat sign.

bearing a temple of the body all de- filed.

But in Thy compassion, cleanse it

by the lov- ing kind- ness of Thy mer- cy. Both now and ever, and unto the

a- ges of a- ges. A- - men.

Guide me in the paths of salvation, O The- o- tok- os,

for I have defiled my soul with shame- ful sins,

and have wasted my life in sloth- ful- ness, but by thine in- ter- ces- sions

de- liv- er me from all un- clean- ness. Have mercy on me, O God,

according to Thy great mer- cy;

This musical system consists of a treble and bass staff in G major (one sharp). The treble staff has a melody starting on G4, moving to A4, then a half note G4 tied to the next measure. The bass staff has a bass line starting on G3, moving to A3, then a half note G3 tied to the next measure. The lyrics are placed below the notes.

and according to the multitude of Thy com- pas- sions,

This musical system continues the melody. The treble staff has a half note G4 tied to the next measure, then a half note A4 tied to the next measure. The bass staff has a half note G3 tied to the next measure, then a half note A3 tied to the next measure. The lyrics are placed below the notes.

blot out my trans- gres- sion.

This musical system continues the melody. The treble staff has a half note G4 tied to the next measure, then a half note A4 tied to the next measure. The bass staff has a half note G3 tied to the next measure, then a half note A3 tied to the next measure. The lyrics are placed below the notes.

When I think of the evil things I have done, I, a wretch- ed one,

This musical system continues the melody. The treble staff has a half note G4 tied to the next measure, then a half note A4 tied to the next measure. The bass staff has a half note G3 tied to the next measure, then a half note A3 tied to the next measure. The lyrics are placed below the notes.

I tremble at the fearful day of judge-ment;

but trusting in the mercy of Thy loving-kind-ness,

like David do I cry un-to Thee: Have mer-cy on me, O God,

ac-cor-ding to Thy great mer-cy.

The Canon

We use four troparia (including the Irmos) from the Canon of the Resurrection, two troparia from the Canon of the Cross and the Resurrection, two troparia from the Canon to the Theotokos, all in the Tone of the week from the Octoechos; and then the Canon of the Triodion with six troparia, by George.

Ode I

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.

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

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

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

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

Theotokion

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

Katavasia - Ode I

I will op- en my mouth, and with the Spirit will it be filled,

This system of musical notation is for the first line of the text. It consists of a treble and a bass staff, both in the key of D major (indicated by a sharp on the F line). The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are: "I will op- en my mouth, and with the Spirit will it be filled,".

and I shall ut- ter discourse unto the Queen and Moth- er,

This system of musical notation is for the second line of the text. It continues the melody from the first system. The lyrics are: "and I shall ut- ter discourse unto the Queen and Moth- er,".

and shall appear, keeping splen- did fes- ti- val;

This system of musical notation is for the third line of the text. It continues the melody. The lyrics are: "and shall appear, keeping splen- did fes- ti- val;".

and, rejoicing, I will hymn her won- ders.

This system of musical notation is for the fourth line of the text. It concludes the piece with a final cadence. The lyrics are: "and, rejoicing, I will hymn her won- ders.".

Ode III

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.

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

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

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

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

Theotokion

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

Katavasia – Ode III

O The- o- tok- os, thou living and abundant foun- tain:

This system of musical notation is for the first line of the hymn. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in a simple, homophonic style. The lyrics are: "O The- o- tok- os, thou living and abundant foun- tain:".

in thy divine glo- ry es- tab- lish those who hymn thee,

This system of musical notation is for the second line of the hymn. It consists of a treble and a bass staff, both in the key of D major. The melody continues from the first system. The lyrics are: "in thy divine glo- ry es- tab- lish those who hymn thee,".

and spiritually forming them- selves in- to a choir;

This system of musical notation is for the third line of the hymn. It consists of a treble and a bass staff, both in the key of D major. The melody continues from the second system. The lyrics are: "and spiritually forming them- selves in- to a choir;".

and vouchsafe unto them crowns of glo- ry.

This system of musical notation is for the fourth line of the hymn. It consists of a treble and a bass staff, both in the key of D major. The melody concludes with a final cadence. The lyrics are: "and vouchsafe unto them crowns of glo- ry.".

Sessional Hymn

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...

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...

Theotokion

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

Ode IV

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.

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

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

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

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

Theotokion

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

Katavasia – Ode IV

Seated in glory upon the throne of the God-head,

This musical system consists of a treble and bass staff in G major. The treble staff features a series of chords, with a half note G4 and a whole note G4-A4-B4. The bass staff provides a harmonic foundation with a half note G2 and a whole note G2-A2-B2.

Jesus most divine hath come on a light cloud,

This musical system continues the melody and harmony. The treble staff has a half note G4 and a whole note G4-A4-B4. The bass staff has a half note G2 and a whole note G2-A2-B2.

And with His incorrupt arm hath saved those who cry:

This musical system continues the melody and harmony. The treble staff has a half note G4 and a whole note G4-A4-B4. The bass staff has a half note G2 and a whole note G2-A2-B2.

Glo-ry to Thy power, O Lord!

This musical system concludes the piece. The treble staff has a half note G4 and a whole note G4-A4-B4. The bass staff has a half note G2 and a whole note G2-A2-B2. The system ends with a double bar line and a repeat sign.

Ode V

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 and the defilement of transgressions.

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

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

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

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

Theotokion

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

Katavasia – Ode V

First system of musical notation for the Katavasia. It consists of a treble and a bass staff, both with a key signature of one sharp (F#). The treble staff contains a series of chords, with some notes tied across measures. The bass staff contains a series of single notes, mostly on a low pitch. The lyrics are: "All things are filled with awe at Thy di- vine glo- ry;"

All things are filled with awe at Thy di- vine glo- ry;

Second system of musical notation. The treble staff continues with chords, including a long note in the final measure. The bass staff continues with single notes. The lyrics are: "for thou, O Virgin, who hast not known wed- lock,"

for thou, O Virgin, who hast not known wed- lock,

Third system of musical notation. The treble staff continues with chords. The bass staff continues with single notes. The lyrics are: "didst con- tain with- in thy womb Him Who is God ov- er all,"

didst con- tain with- in thy womb Him Who is God ov- er all,

Fourth system of musical notation. The treble staff continues with chords. The bass staff continues with single notes. The lyrics are: "and gavest birth to the time- less Son,"

and gavest birth to the time- less Son,

granting peace unto all who hymn thee.

Ode 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.

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

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

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

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

Theotokion

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

Katavasia – Ode VI

Cel- e- bra- ting this divine and most honored festival of the Moth- er of God,

The first line of musical notation is in G major (one sharp) and 4/4 time. It consists of two staves. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of eighth and quarter notes. The bass staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of eighth and quarter notes.

come, ye di- vine- ly wise, let us clap our hands, and glor- i- fy God

The second line of musical notation is in G major (one sharp) and 4/4 time. It consists of two staves. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of eighth and quarter notes. The bass staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of eighth and quarter notes.

Who was born of her!

The third line of musical notation is in G major (one sharp) and 4/4 time. It consists of two staves. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of eighth and quarter notes. The bass staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of eighth and quarter notes.

Kontakion, 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 Saviour:/ Be merciful to us,// for Thou alone art ready to forgive.

Second Kontakion, 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

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

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

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

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

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

Theotokion

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

Katavasia – Ode VII

The di- vine- ly wise youths worshipped not a cre- a- tion

This musical system consists of a treble and bass staff in G major. The treble staff features a series of chords: G4-A4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, and G4-A4-B4. The bass staff features a series of chords: G3-A3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, and G3-A3-B3. The lyrics are written below the bass staff.

rather than the Cre- a- tor, but, man- ful- ly trampling

This musical system consists of a treble and bass staff in G major. The treble staff features a series of chords: G4-A4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, and G4-A4-B4. The bass staff features a series of chords: G3-A3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, and G3-A3-B3. The lyrics are written below the bass staff.

the threat of the fire un- der- foot, they re- joiced, chant- ing:

This musical system consists of a treble and bass staff in G major. The treble staff features a series of chords: G4-A4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, and G4-A4-B4. The bass staff features a series of chords: G3-A3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, and G3-A3-B3. The lyrics are written below the bass staff.

Blessed art Thou, the all- hymned God of our fath- ers!

This musical system consists of a treble and bass staff in G major. The treble staff features a series of chords: G4-A4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, and G4-A4-B4. The bass staff features a series of chords: G3-A3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, and G3-A3-B3. The lyrics are written below the bass staff.

Ode VIII

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.

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

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

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

We bless the Lord, Father, Son and Holy Spirit.

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

Both now...

Theotokion

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

We Praise, We Bless

First system of musical notation for the hymn 'We Praise, We Bless'. It consists of two staves, treble and bass, in the key of D major (indicated by two sharps). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics 'We praise, we bless, we wor- ship the Lord,' are written below the notes. The music is in 4/4 time, with a common meter pattern of four measures.

We praise, we bless, we wor- ship the Lord,

Second system of musical notation for the hymn 'We Praise, We Bless'. It consists of two staves, treble and bass, in the key of D major. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics 'praising and supremely exalting Him unto all a- - ges.' are written below the notes. The music is in 4/4 time, with a common meter pattern of four measures. The system ends with a double bar line.

praising and supremely exalting Him unto all a- - ges.

Katavasia – Ode VIII

The birth-giv-ing of the The-o-tok-os

saved the pious children in the fur-nace— then in fig-ure, but now in deed,—

and it moveth all the world to chant to thee: Hymn ye the Lord

and ex-alt Him su-preme-ly for all a-ges!

Ode IX

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.

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

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

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

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.

A Publican once went up into the temple with faith and prayed to God; and he was justified. For he drew near with tears and cries of sorrow, in contrition of heart, and obtaining mercy he laid aside the whole burden of his sins.

Theotokion

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

Katavasia – Ode IX

Let ev- ery mor- tal leap for joy, en- light- ened by the Spir- it;

and let the na- ture of the incorporeal in- tel- li- gen- ces keep fes- ti- val,

honoring the sacred feast of the Moth- er of God, and let them cry a- loud:

Re- joice, O most bles- sed The- o- tok- os, pure Ev- er Vir- gin!

Exapostilarion

The appointed Exapostilarion of the Resurrection, and then:

Glory to the Father...

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...

Theotokion

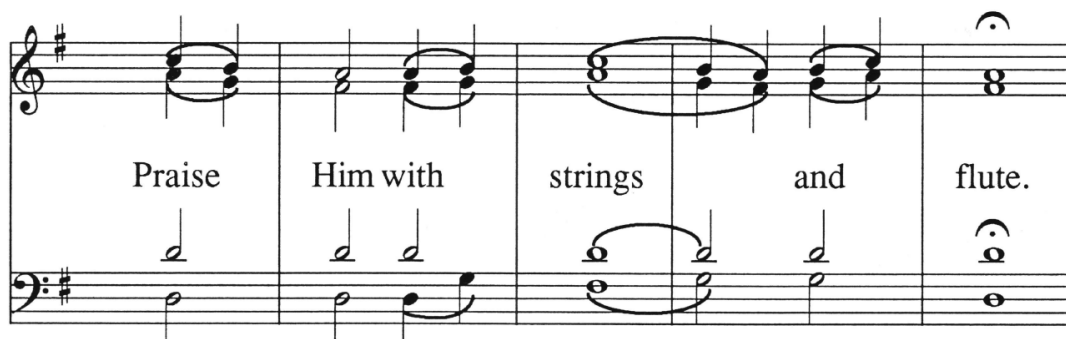
The Maker of creation and the God of all took mortal flesh from thine undefiled womb, O Theotokos worthy of all praise, and He renewed the whole of my corrupted nature. As before childbirth, so He left thee again after childbirth. Therefore we all praise thee with faith and we cry: Rejoice! Glory of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

Psalms of Praise

Four stichera of the Resurrection in the Tone of the week, from the Octoechos, and then the following four stichera from the Triodion:

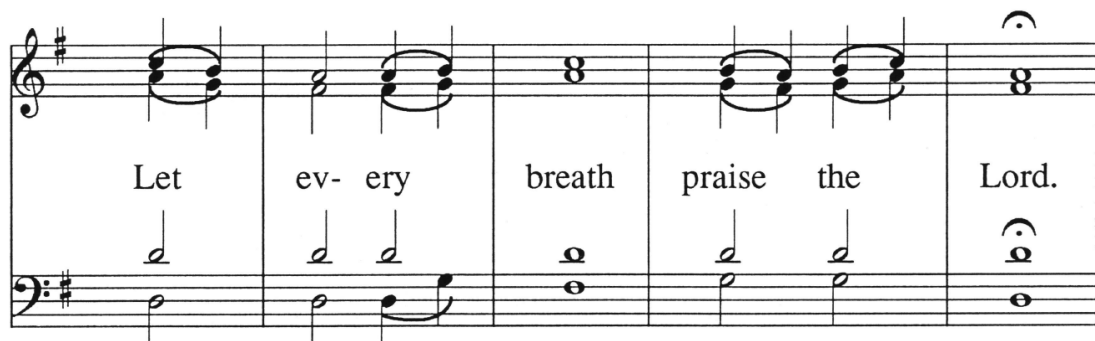
Tone I

Stichos: Praise Him with timbrel and dance:



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: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation:



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.

Tone III

Stichos: Arise, O Lord my God, let Thy hands be lifted high:

Forget not Thy pau-pers to the end.

This musical score is for the Stichos 'Arise, O Lord my God, let Thy hands be lifted high:'. It is written in G major (one sharp) and 8/8 time. The melody is on a single line, with the lyrics 'Forget not Thy pau-pers to the end.' written below it. The music consists of four measures. The first measure has a half note G4. The second measure has a half note A4. The third measure has a half note B4. The fourth measure has a half note C5. The lyrics are: 'Forget not Thy' (first measure), 'pau-pers' (second measure), 'to the' (third measure), and 'end.' (fourth measure). The music ends with a fermata over the final note C5.

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.

Stichos: I will confess Thee, O Lord, with my whole heart:

I will tell of all Thy won-ders.

This musical score is for the Stichos 'I will confess Thee, O Lord, with my whole heart:'. It is written in G major (one sharp) and 8/8 time. The melody is on a single line, with the lyrics 'I will tell of all Thy won-ders.' written below it. The music consists of four measures. The first measure has a half note G4. The second measure has a half note A4. The third measure has a half note B4. The fourth measure has a half note C5. The lyrics are: 'I will tell of' (first measure), 'all Thy' (second measure), 'won-' (third measure), and 'ders.' (fourth measure). The music ends with a fermata over the final note C5.

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.

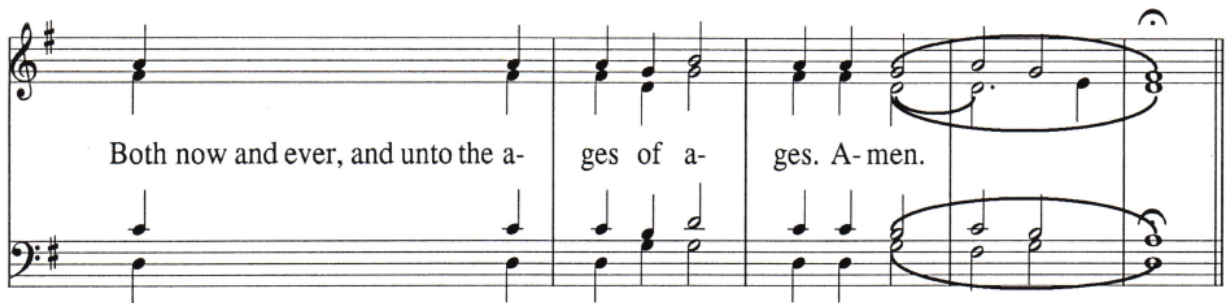
Glory, Tone VIII

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

This musical score is for the Gloria 'Glory, Tone VIII'. It is written in G major (one sharp) and 8/8 time. The melody is on a single line, with the lyrics 'Glory to the Father, and to the Son, and to the Ho-ly Spir-it.' written below it. The music consists of four measures. The first measure has a half note G4. The second measure has a half note A4. The third measure has a half note B4. The fourth measure has a half note C5. The lyrics are: 'Glory to the Father, and to the Son, and to the' (first measure), 'Ho-ly' (second measure), 'Spir-' (third measure), and 'it.' (fourth measure). The music ends with a fermata over the final note C5.

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, Theotokion, 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 is Christ God// Who hast been so pleased, glory to Thee.

Κοίνιζ, ἡ βῆδ ἡλῡημῶ ελῡκα.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μῦροφόεινῃ

Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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MMXXIV