

ABBREVIATED RUBRICS FOR SUNDAY, FEBRUARY 05, 2017
SUNDAY OF THE PHARISEE AND THE PUBLICAN &
AFTER-FEAST OF PRESENTATION (MEETING) OF CHRIST

NOTE TO CLERGY: Remember to include this special petition in the Great Litany in all services before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

GREAT VESPERS ON SATURDAY, FEBRUARY 04; TONE 8

1.) *Great Vespers begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Come, let us worship and fall down before God our King.

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

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

2.) *The reader then says Psalm 103, and then the deacon offers the Great Litany.*

3.) *We chant "O Lord, I Have Cried" in Tone 8 with ten troparia:*

(Nassar 191; Kazan Vesp. 99-109)

For the Resurrection from the Octoechos in Tone Eight

Verse 10. *Bring my soul out of prison, that I may praise Thy Name.*

Evening praise and spoken worship do we offer Thee, O Christ; for Thou didst consent to have mercy upon us by Thy Resurrection.

Verse 9. *The righteous shall wait for me until Thou recompense me.*

O Lord, O Lord, cast us not from before Thy face, but consent to have mercy upon us by Thy Resurrection.

Verse 8. *Out of the depths have I cried to Thee, O Lord, Lord hear my voice.*

Rejoice, O holy Zion, mother of the churches, the abode of God; for thou didst first receive forgiveness of sins by His Resurrection.

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

Verily, the Word, born of the Father before the ages, hath Himself been incarnate in the last times by His own will, of one who knowest not wedlock. He did suffer crucifixion and death; and by His Resurrection He hath saved man dead of old.

(Nassar 604, Kazan Triodion I, 1-3)

For the Pharisee and Publican in Tone One

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

Let us not pray, brethren, Pharisee-like; for he who exalteth himself shall be abased. Wherefore, let us humble ourselves before God, crying by means of fasting, with the voice of the publican, saying, God forgive us sinners.

Verse 5. Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.

Let us not pray, brethren, Pharisee-like ... (repeat above)

Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. When the Pharisee went down with empty glory, and the publican bowed himself in repentance, they came to Thee alone, O Master. But the one through boasting lost his reward, and the other by his silence deserved gifts. Wherefore, by those sighs confirm me, O Christ God, since Thou art the Lover of mankind.

(HTM February Menaion 32)

For the Presentation in Tone Four (**Unto them that fear Thee**)

Verse 3. For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.

Wishing to fulfill the written Law, the Savior and Friend of man * is brought into the Temple's courts; * and into his aged arms * Simeon the Elder * taketh Him and crieth: Now dost Thou grant me to depart * unto the blessedness that is found beyond; * for on this day have I beheld Thee wrapped about with our mortal flesh, * Who dost rule as the Lord of life * and hast sovereignty over death.

Verse 2. Praise the Lord, all ye nations; praise Him, all ye people.

As a light of revelation for the nations hast Thou appeared, * O Divine Sun of Righteousness; * for Thou hast shined forth, O Lord, * seated on a swift cloud, * perfectly fulfilling the shadow of the ancient Law, * bringing to light the beginning of new Grace; * and when he had beheld thee, Simeon the Elder cried out to Thee: * From corruption let me depart, * for, O Lord, I have seen Thee now.

Verse 1. For His mercy is great toward us, and the truth of the Lord endureth forever.

Leaving not the Father's bosom in Thy sovereign Divinity, * Thou wast made flesh in Thy good will; * and Thou wast held in the arms * of the Ever-virgin * and placed in the hands of the God-receiver, Simeon, * Thou Who dost hold all creation in Thy hand. * In joy, therefore, he cried: Now lettest Thou Thy servant depart in peace. * For, O Good One and Friend of man, * I have seen Thee in truth today.

(Nassar 605, Kazan Triodion I, 3-4)

DOXASTICON FOR THE PHARISEE AND PUBLICAN IN TONE EIGHT

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

Almighty Lord, I have known the effectiveness of tears; for they snatched Hezekiah from the doors of death, and saved the sinning woman from her chronic iniquities. And as for the Publican they justified him more than the Pharisee. Wherefore, I implore Thee to number me among them, and have mercy upon me.

(Nassar 192; Kazan Vesp. 110-111)

THEOTOKION FOR THE RESURRECTION IN TONE EIGHT

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

Verily, the King of heaven, for His love to mankind, did appear on earth; and with men did He deal; for He took unto Himself a body from the pure Virgin. And from her did He issue in the adopted body, He being one Son, dual in Nature, not dual in Person. Wherefore, do we confess, preaching the truth that Christ our God is perfect God and perfect Man. Therefore, O Mother who hast no groom, beseech thou Him to have mercy upon our souls.

- 4.) *The Entrance is made with the censer, and we chant “O gladsome Light ...” followed by the Prokeimenon “The Lord is King ...” in Tone 6 with its stichoi.*

SATURDAY PROKEIMENON IN TONE SIX

Deacon: The Evening Prokeimenon!

Choir: The Lord is King, and hath clothed Himself with majesty. (ONCE)

Verse 1. *The Lord is robed; He is girded with strength. (Refrain)*

Verse 2. *For He has established the world so that it shall never be moved. (Refrain)*

- 5.) *The deacon offers the Litany of Fervent Supplication, and the people then say the Evening Prayer “Vouchsafe, O Lord.” The deacon offers the Litany of Supplication, and the priest offers “The Peace” and the Prayer of the Bowing of Heads.*

- 6.) *At the Aposticha, we chant the following:*

(Nassar 192; Kazan Vesp. 153-156)

APOSTICHA FOR THE RESURRECTION IN TONE EIGHT

Thou didst ascend the Cross, O Jesus, Who didst descend from heaven. Thou didst come to death, O Life that dieth not, and to those who are in darkness, O true Light, and to the fallen, O Resurrection of all. Wherefore, O our Light and Savior, glory to Thee.

Verse 1. *The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength.*

Let us glorify Christ risen from the dead; for He did take unto Himself a soul and a body; and He separated one from the other in the Passion, when His pure soul went down to Hades which He led captive; and the holy body saw no corruption in the grave, the body of the Redeemer, Savior of our souls.

Verse 2. *For He has established the world so that it shall never be moved.*

With psalms and with songs of praise, O Christ, do we glorify Thy Resurrection from the dead, by which Thou didst deliver us from the rebellion of Hades. And since Thou art God, Thou didst grant us eternal life and the Great Mercy.

Verse 3. *Holiness befits Thy house, O Lord, forevermore.*

O Lord of all, O incomprehensible One; O Maker of heaven and earth, when Thou didst suffer in Thy Passion on the Cross, Thou didst pour out for me passionlessness; and when Thou didst submit to burial and didst rise in glory, Thou didst raise Adam with Thee by a mighty hand.

Wherefore, glory to Thy third-day Resurrection by which Thou didst grant us eternal life and forgiveness of sins; for Thou alone art compassionate.

(Nassar 605, Kazan Triodion I, 4-5)

DOXASTICON FOR THE PHARISEE AND PUBLICAN IN TONE FIVE

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

Mine eyes being weighed down because of mine iniquities, I am unable to gaze at the horizon of heaven. But Thou, O Savior, accept me penitent as the publican.

(Nassar 500)

DOXASTICON FOR THE PRESENTATION IN TONE EIGHT

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

He that rideth on the cherubim, Who is praised by the seraphim, today is offered according to the law in the divine Temple, lying in the arms of an old man, and receives from Joseph offerings becoming God, two pairs of turtle doves, the undefiled Church and the people chosen anew from the Gentiles, and two pairs of pigeons, since He is the head of the Old and New Covenants. But Simeon, having received the meaning of revelation which was made unto him, blessed the Virgin Mary, the Theotokos, foretelling and pointing to the sufferings of Him Who was born of her, seeking deliverance from Him and crying, Now lettest thou me depart, O Master, as Thou didst go before and promise me; for I have beheld Thee, O Light before eternity, the Lord and Savior of the Christian people.

7.) *We then say the Prayer of St. Simeon and the Trisagion Prayers. Then, we chant the apolytikia of the day.*

(Nassar 193; Kazan Vesp. 175)

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

(Nassar 501)

APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE

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

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of Justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

8.) *The Priest then offers the Dismissal.*

THE DISMISSAL

Priest: May He Who deigned to be carried in the arms of Simeon the Righteous for our salvation, and rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the

honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Martyr Agatha of Palermo in Sicily; Polyeuktos, patriarch of Constantinople; New-martyr Anthony of Athens; Venerable Theodosios of Scopelos; Theodosios, archbishop of Chernigov; and of the Holy and Righteous Mothers of the Three Hierarchs: Emmelia, Nona and Anthousa, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

Pronunciation Guide

Polyeuktos: poh-LEE-efk-tohs

Scopelos: skoh-PEH-lohs

Chernigov: chur-NEE-gawf

ORTHROS ON SUNDAY, FEBRUARY 05, 2017
TONE 8 / EOTHINON 11

1.) *Orthros begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

2.) *The people then say the Trisagion Prayers.*

3.) *The three troparia starting with “O Lord, save Thy people” are always read plainly or simply intoned but NEVER chanted in an assigned tone.*

4.) *All six of the Orthros Psalms must be read plainly, without intonation, in their entirety. Please note:*

***In the Kazan Byzantine Music volume for Orthros (Page 2), there is an omission in the first introductory stichos. It should read, “Glory to God in the highest, and on earth peace, goodwill toward men.” Please make this correction in your books.*

5.) *After the Great Litany and the priest’s exclamation “For unto Thee are due...” we chant “God is the Lord” with its stichoi and the apolytikia of the day.*

“GOD IS THE LORD” IN TONE EIGHT

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 1. O give thanks unto the Lord and call upon His Holy Name. (*Refrain*)

Verse 2. All nations compassed me about: but in the Name of the Lord will I destroy them. (*Refrain*)

Verse 3. This is the Lord’s doing; it is marvelous in our eyes. (*Refrain*)

(Nassar 193; Kazan Orth. 30-31)

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

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

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

(Nassar 501)

APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE

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

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of Justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

- 6.) *The Little Litany and the priest's exclamation "For Thine is the might..."*
- 7.) *The Poetic Kathismata are from the Octoechos for Tone 8 (Nassar 193-194; Kazan Orthros 40). The theotokia are for the After-feast (HTM February Menaion 33).*

EIGHTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

Thou hast risen from the dead, O Life of all. And a resplendent angel shouted to the women, Dry your tears and proclaim to the Apostles, and cry out in praise, that Christ the Lord hath risen, He Who hath been pleased to save mankind, since He is God.

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

Thou hast verily risen from the tomb; and Thou didst command the righteous women to preach to the Apostles the Resurrection, as it was written. And as for Peter, he did hasten to the tomb; and when he saw the light in the grave, he was dazzled with surprise. Then he saw the linen clothes lying aside, where it was not possible to see them by night, and he believed, and cried out, Glory to Thee, O Christ God; for Thou hast saved us all, O our Savior, Who still remainest in truth the Radiance of the Father.

(For the After-feast) *Both now and ever, and unto ages of ages. Amen.*

Let the ranks of angels be astonished with wonder, and let us raise our voices in praise, as we behold the ineffable condescension, the condescension of God; for He before Whom the powers of heaven tremble is carried today in the arms of an old man, and He alone is the Lover of mankind.

Second Kathisma

Men did seal Thy tomb, O Savior, and the angels did roll the stone from off Thy grave; and the women witnessed Thy Resurrection from the dead. They proclaimed to Thy Disciples in Zion that Thou didst rise, O Life of all, and didst break asunder the bonds of death, O Lord, glory to Thee.

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

Verily, when the women came with burial ointment, they heard from the grave an angelic voice, saying, Cease your tears and receive joy instead of sorrow; and cry in praise that Christ the Lord is risen, Who being God was pleased to save mankind.

(For the After-feast) *Both now and ever, and unto ages of ages. Amen.*

O Word before all time, Thou wast born of a mother; Thou Whom no mind can grasp was brought into the Temple. Whereon the joyous Elder received Thee into his arms and cried to Thee: Thou lettest me depart now, to whom Thou camest according to Thy word, Thou Who in truth hast been well pleased as God to save the race of mankind.

- 8.) *Benedictions (Evlogetaria) in Tone 5. (Red Service Book 62-63; Kazan Orthros 41-44)*
- 9.) *The Little Litany and the priest's exclamation "For blessed is Thy Name..."*
- 10.) *The Hypakoë, Anabathmoi and the Prokeimenon with its accompanying stichos are all from the Octoechos for Tone 8. (Nassar 195-196; Kazan Orth. 60-62)*
- 11.) *The priest's exclamation "For Holy art Thou, O our God, Who restest in the Holy Place," and the choir sings in Tone 2:*

Let everything that hath breath praise the Lord. (TWICE)

Stichos: Praise ye God in His saints; praise Him in the firm foundation of His power.

Let everything that hath breath praise the Lord.

- 12.) *The eleventh Eothinon Gospel (John 21:14-25) is chanted from the Holy Table.*
- 13.) *We read "In that we have beheld the Resurrection of Christ ..." (Kazan Orthros, 66)
In the last line of this prayer in several Archdiocesan publications, there is an erroneous omission. It should read: "for in that He endured the Cross **for us, He hath destroyed death by death." Please make this correction in your books.*
- 14.) *We read Psalm 50. (Nassar, 82; Serv. Bk., 66; Kazan Orthros, 66)*
- 15.) *We sing the Lenten Troparia following Psalm 50 (Nassar 606-607; Kazan Triod. I, 7-10) through the fifth Sunday of Great Lent.*

LENTEN TROPARIA AFTER PSALM 50 IN TONE EIGHT

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

Open to me the doors of repentance, O Life-giver; for my soul goeth early to the temple of Thy holiness, coming in the temple of my body, wholly polluted. But because Thou art compassionate, purify me by the compassion of Thy mercies.

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

Prepare for me the way of salvation, O Theotokos; for I have profaned myself with coarse sins, and consumed my whole life with procrastination. But by thine intercessions purify thou me from all abomination.

(TONE SIX) *Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions.*

If I think upon the multitude of my evil deeds, **wretch that I am***, I tremble for the terrible Day of Judgment. But, trusting the compassion of Thy mercy, I shout to Thee like David, Have mercy upon me, O God, according to Thy Great Mercy.

- 16.) *Next follows the Intercession for Orthros.*

THE INTERCESSION¹

Deacon: O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers Basil the Great, Gregory the Theologian and John Chrysostom—and their Holy and Righteous Mothers: Emmelia, Nona and Anthousa, whose memory we now celebrate—Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Martyr Agatha of Palermo in Sicily; Poyeuktos, patriarch of Constantinople; New-martyr Anthony of Athens; Venerable Theodosios of Scopelos; and Theodosios, archbishop of Chernigov, whose memory we celebrate today, and of all the saints: we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.

The choir sings “Lord, have mercy” twelve times, and the priest exclaims “Through the mercies and compassions...”

17.) *Next follows the Kontakion, Oikos and Synaxarion.*

KONTAKION AND OIKOS FOR THE PHARISEE AND PUBLICAN (Plain Reading)

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 sakes taken flesh, though He is God coeternal with the Father.

Let us all humble ourselves, brethren; groaning and lamenting, let us beat out conscience, that at the eternal judgment 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.

THE SYNAXARION (Plain Reading)

On February 5 in the Holy Orthodox Church, we commemorate the Martyr Agatha of Palermo in Sicily; Poyeuktos, patriarch of Constantinople; New-martyr Anthony of Athens; Venerable Theodosios of Scopelos; and Theodosios, archbishop of Chernigov.

¹ Saints of particular local veneration may be included among the Saints of their same classification at the discretion of the pastor.

On the Sunday which falls during the After-feast of the Presentation (Meeting) of our Lord, we commemorate the Holy and Righteous Mothers of the Three Hierarchs: Emmelia (Basil the Great), Nona (Gregory the Theologian) and Anthousa (John Chrysostom).

On this day, we make remembrance of the Parable of the Pharisee and the Publican, which occurs in the Holy Gospel according to Luke the Evangelist.

Verses

If you resemble the Pharisee, run far away from the Temple;
For inside is Christ before Whom only the humble are acceptable.

Verses for the Triodion

O Creator of everything heavenly and earthly, receive Thou from the Angels a Trinitarian song,
And from us men a noble and reverent Triodion.

In our Savior's parable, Jesus uses a Pharisee, a leader of the synagogue, who was regarded in public opinion as virtuous; and a publican, a tax collector, who was regarded as oppressive, greedy and a sinner. In their prayers to God, we discover the real hearts of these two men. We thus learn of the harm that comes from pride and the good that comes from humility. The divine Church Fathers sought to alert prepare the Christ-loving clergy and laity for the upcoming period of the Great Fast. Therefore, on this Sunday we are reminded that humility is the greatest weapon against pride, as we imitate the humility of the publican to ascend to the divine heights.

Through the intercessions of the wonderworking Saints, O Christ our God, have mercy upon us and save us. Amen.

18.) *We chant the katavasia of the canon of the Presentation of Christ (Nassar 502-503), followed by the magnificat "More honorable" (Red Service Book 70) and then the ninth katavasia of the Canon.*

KATAVASIAS OF THE PRESENTATION OF CHRIST IN TONE THREE

Ode 1. The sun of old passed over the depth of the tempest begetting dry land; for the water dried up on both sides like a wall for the people to pass through its depth, singing songs well pleasing to God, and shouting, Let us praise the Lord; for by glory hath He been glorified.

Ode 3. O Lord, the confirmation of those who put their trust in Thee dost confirm Thy Church which Thou hast bought with Thy precious blood.

Ode 4. Thy virtue, O Christ, hath covered the heavens; for when the tabernacle of Thy holiness came, Thy Mother, free of corruption, and Thou didst appear in the Temple of Thy glory borne in arms as a babe, the whole creation was filled with Thy praise.

Ode 5. When Isaiah saw God symbolically on a high altar, surrounded by the angels of glory, he lifted his voice, crying: Woe is me, wretched man; for I have foreseen God incarnate, the Light not apprehended by night, and the Lord of peace.

Ode 6. When the old man saw with his own eyes the Salvation that was revealed to the nations, he cried to Thee, saying: O Christ, Thou art my God, coming from the presence of God.

Ode 7. Thee do we praise, O Word of God, Who moistened in the fire the God-speaking youths, and dwelt in an incorruptible Virgin, singing in true worship: Blessed art Thou, God of our Fathers.

We praise, we bless, and we worship the Lord.

Ode 8. The youths striving for true worship, standing in the midst of the unbearable fire and hurt not at all by the flames, sang a song of divine praise, saying: Bless the Lord, all His works, exalt Him still more to the end of ages.

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

MAGNIFICATIONS IN TONE THREE

Choir: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Refrain: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee. *(Repeat after each Verse.)*

- + For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed. *(Refrain)*
- + For He that is mighty hath magnified me, and holy is His Name; and His mercy is on them that fear Him, throughout all generations. *(Refrain)*
- + He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. *(Refrain)*
- + He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath He sent empty away. *(Refrain)*
- + He remembering His mercy hath helped His servant Israel, as He promised to our forefathers, Abraham and his seed forever. *(Refrain)*

Ode 9. *O Theotokos, thou hope of all Christians; keep and shelter and preserve them that set their hope in thee.*

Let us magnify, O believers, the first-born Son, the eternal Word of the Father, First-born of a Mother who knew no man; for we have beheld in the shadow of the law and the Scriptures a sign, that every first-born male that openeth the womb is called holy to God.

19.) *The Little Litany and the priest's exclamation "For all the powers of Heaven..."*

20.) *Exaposteilaria: we chant "Holy is the Lord our God" (thrice) and "Exalt ye the Lord..." (Kazan Orthros 81). Then we chant the following:*

(Nassar 217; Kazan Orthros 102)

THE ELEVENTH EOTHINON EXAPOSTEILARION IN TONE TWO

When the Lord, after His Resurrection, asked Peter thrice: Dost thou love Me, He set him for a shepherd over His sheep. And when Peter saw the Disciple whom Jesus loved following him, he asked the Lord: And what is this? And the Lord said: If I will that he tarry until I come again, what is that to thee, O Peter my beloved?

(Nassar 607; Kazan Triodion I, 17-18)

THE EXAPOSTEILARION OF THE PHARISEE AND PUBLICAN IN TONE TWO

*(**Upon that mount in Galilee**)*

Let us run away from the evil vaunting of the Pharisee, and learn the true humility of the Publican, so that we may ascend to God crying with him, Forgive us Thy servants, O Christ

Savior, Who was born of the Virgin and willingly bore the Cross for our sakes, and with Him raised the world by His divine might.

(HTM February Menaion 36)

EXAPOSTEILARION FOR THE PRESENTATION IN TONE TWO

(**Hearken, ye women**)

Fulfilling Thine ineffable * economy for us, O Lord, * Thou wast brought into the Temple * by a pure Mother unwedded. * The Elder, seeing Thee, cried out: * Now grant Thy servant to depart, * my Master, O my Christ and God; * for Thou art come, the world's Savior, * the brilliant Light of the Father.

21.) *We chant "The Praises" in Tone 8 with eight troparia:*

(Nassar 196-197; Kazan Orth. 159-165)

For the Resurrection in Tone Eight

Verse 1. *This glory shall be to all His saints.*

Though Thou didst stand in judgment, O Lord, condemned by Pilate, Thou didst not vacate Thy throne, sitting with the Father. Thou didst arise from the dead, releasing the world from the bondage of the stranger; for Thou art compassionate and the Lover of mankind.

Verse 2. *Praise the Lord in His sanctuary. Praise ye Him in the firmament of his power.*

Though, O Lord, the Jews placed Thee in a grave like dead, the soldiers guarded Thee as a slumbering King; and as a Treasure of life, they sealed Thee. But Thou didst rise and grant incorruptibility to our souls.

Verse 3. *Praise Him for His mighty acts; praise Him according to His excellent greatness.*

Thou didst give us Thy Cross, O Lord, as a weapon against Diabolus, who, unable to behold its power, doth fear and tremble; for it raiseth the dead and hath annulled death. Wherefore, do we worship Thy Burial and Resurrection.

Verse 4. *Praise Him with sound of trumpet. Praise Him with the psaltery and harp.*

The angel proclaiming Thy Resurrection, O Lord, did frighten the guards; but to the women he cried out, saying: Why seek ye the Living among the dead? Verily, He hath risen, being God and hath granted life to the universe.

(Nassar 604, Kazan Triodion I, 1-3)

For the Pharisee and Publican in Tone One

Verse 5. *Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.*

Let us not pray, brethren, Pharisee-like; for he who exalteth himself shall be abased. Wherefore, let us humble ourselves before God, crying by means of fasting, with the voice of the publican, saying, God forgive us sinners.

Verse 6. *Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.*

When the Pharisee went down with empty glory, and the publican bowed himself in repentance, they came to Thee alone, O Master. But the one through boasting lost his reward, and the other

by his silence deserved gifts. Wherefore, by those sighs confirm me, O Christ God, since Thou art the Lover of mankind.

(Nassar 607; Kazan Triodion I, 19-21)

Also for the Pharisee and Publican in Tone Three

Verse 7. Arise, O my God, lift up Thy hand, and forget not the humble.

Having known, O my soul, the difference between the Pharisee and the Publican, loathe Thou the tone of that braggart, and emulate this one's true prayer of reverence, crying, God, be merciful to me a sinner, and forgive me.

Verse 8. I will praise Thee, O Lord, with my whole heart: I will show all Thy marvelous works.

Let us eschew, O believers, the boastful tone of the Pharisee, and emulate the prayer of the Publican in true reverence. Let us not be exalted in our own thoughts, but humble ourselves and cry contritely, God forgive us our sins.

(Nassar 607; Kazan Triodion I, 21-22)

THE DOXASTICON FOR THE PHARISEE AND PUBLICAN IN TONE EIGHT

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

O Lord, Thou didst reproach the Pharisee when he justified himself, boasting of his deeds; and justified the Publican when he approached humbly, seeking forgiveness with sighs; for Thou dost not draw near to arrogant thoughts, nor turn away contrite hearts. Wherefore, we also kneel before Thee meekly, O Thou Who didst suffer for our sakes. Grant us forgiveness and the Great Mercy.

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

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, Death is slain, and we are endowed with Life. Wherefore, in hymns of praise, we cry aloud: Blessed art Thou, O Christ our God, Who is thus well pleased, glory to Thee.

22.) *We chant the Great Doxology in Tone 8 (Red Service Book 75-76, Kazan 235-238), followed by:*

(Red Service Book 76; Kazan Orthros 239)

TROPARION IN TONE EIGHT

Having risen from the tomb, and having burst the bonds of Hades, Thou didst loose the condemnation of Death, O Lord, releasing all mankind from the snares of the enemy. Having manifested Thyself to Thine Apostles, Thou didst send them forth to proclaim Thee; and through them Thou hast granted Thy peace unto the civilized world, O Thou Who alone art plenteous in mercy.

- *For the Divine Liturgy Variables, click the link at the Online Liturgical Guide.*

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