

ABBREVIATED RUBRICS FOR SUNDAY, JANUARY 28, 2018
SUNDAY OF THE PHARISEE AND THE PUBLICAN

GOD-BEARING FATHERS EPHRAIM AND ISAAC THE SYRIANS; VENERABLE PALLADIOS OF ANTIOCH;
MARTYR CHARITA; VENERABLE THEODOSIOS OF TOTMA IN VOLOGDA

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, JANUARY 27; TONE 1

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 1 with ten troparia:*

(Nassar 137-138; Red Service Book 33-34; Kazan Vesp. 5-15)

For the Resurrection from the Octoechos in Tone One

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

Accept our evening prayers, O Holy Lord. Grant us forgiveness of our sins; for Thou alone hast made manifest the Resurrection unto the world.

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

Encompass Zion, O ye people, and surround it; give ye glory therein to Him Who arose from the dead; for He is our God Who hath delivered us from our transgressions.

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

O come, ye people, let us praise Christ and bow down before Him, glorifying His Resurrection from the dead; for He is our God Who hath delivered the world from the wiles of the enemy.

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

Rejoice, O ye heavens; sound the trumpets, ye foundations of the earth; thunder forth gladness, O ye mountains; for behold, Emmanuel hath nailed to the Cross our sins; and the Giver of Life hath slain death, raising up Adam; for He is the Lover of mankind.

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

He Who was willingly crucified in the flesh for our sake; Who didst suffer and was buried, and arose again from the dead: let us praise, saying, O Christ: confirm Thy Church in Orthodoxy, and make peaceful our lives; for Thou art good and the Lover of mankind.

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.

Standing before Thy life-giving tomb, we, though unworthy, offer glory to Thine ineffable compassion, O Christ our God; for Thou didst accept the Cross and death, O sinless One, that Thou mightest grant Resurrection to the world; for Thou art good and the Lover of mankind.

Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. The Word, unoriginate, co-eternal with the Father Who ineffably came from a virgin womb; Who for our sake willingly accepted the Cross and death, and arose in glory; let us praise saying: Glory to Thee, O Lord, the Life-giver, the Savior of our souls.

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

For the Pharisee and Publican in Tone One

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

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

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

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

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 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 138; Red Service Book 35; Kazan Vesp. 15-17)

THEOTOKION FOR THE RESURRECTION IN TONE ONE

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

Let us sing the praises of Mary the Virgin, Door of Heaven, glory of all the world, sprung forth from man, who also didst bear the Lord; the song of the bodiless powers, and the enriching of the faithful; for she revealed herself as Heaven and the Temple of the Godhead. She destroyed the

bulwarks of enmity and ushered in peace and did throw open the Kingdom. Wherefore, in that we possess this confirmation of our Faith, we have a defender, even the Lord Who was born of her. Be bold, therefore, be bold, ye people of God, for He, the All-powerful, will vanquish all your enemies.

- 4.) *The Entrance is made with the censer, and we chant “O Gladsome Light ...” (Chant) (Choral) 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 138-139; Red Service Book 40-41; Kazan Vesp. 118-121)

APOSTICHA FOR THE RESURRECTION IN TONE ONE

By Thy passion, O Christ, we have been set free from sufferings; and by Thy Resurrection we have been delivered from corruption. O Lord, 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 creation rejoice; let the heavens cheer; let the nations clap their hands for joy; for Christ our Savior to the Cross hath nailed our sins; and having slain death and raised up Adam, the progenitor of mankind, hath granted us life, for He loveth mankind.

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

King of heaven and earth, O inscrutable Creator, Thou Who, for love of mankind, wast of Thy free-will crucified. Having met Thee below, Hades was vexed while the souls of the righteous on receiving Thee were gladdened; and Adam seeing Thee, the Creator, in the nethermost parts rose again. O wonder! How the Life of all hath tasted death by His own will, to enlighten the world that crieth, saying: O Thou Who didst rise from the dead, O Lord, glory to Thee.

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

Thy myrrh-bearing women, carrying spices, with haste and moaning reached Thy sepulcher; but not finding Thine all-pure body, and from the angel, having heard of the new and most glorious miracle, said to the Apostles: Risen is the Lord Who granteth unto the world the Great Mercy.

(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 170-171; Kazan Vesp. 141-142)

THEOTOKION FOR THE RESURRECTION IN TONE FIVE

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

O most reverend Virgin, O thou by means of whom my Savior Christ the Lord did appear to those lying in darkness, He being the Sun of Justice, wishing to light those Whom He had made with His own hands after His likeness: thou art the temple, the gate, the palace and the throne of the King. Wherefore, O all-praised one, thou hast attained with Him maternal privilege; intercede ceaselessly for the salvation of our souls.

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

(Nassar 139-140; Red Service Book 42; Kazan Vesp. 161-162)

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

RESURRECTIONAL THEOTOKION 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.

As Gabriel cried aloud unto thee, "Hail, O Virgin," with that cry did the Lord of all become incarnate in thee, O holy ark, as spake the righteous David; and Thou wast revealed as more spacious than the heavens, in that thou bore thy Creator. Wherefore, glory to Him Who abode in thee; glory to Him Who came from thee; glory to Him, Who through thy birth-giving hath set us free.

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

THE DISMISSAL

Priest: May He Who 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 our Venerable and God-bearing Fathers Ephraim and Isaac the Syrians; Venerable Palladios of Antioch; Martyr Charita; and Venerable Theodosios of Totma in Vologda,

whose memory we celebrate today, and of all the saints: have mercy on us and save us, for as much 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

Palladios: pah-LAH-dee-ohs

Charita: KHAH-ree-tah

ORTHROS ON SUNDAY, JANUARY 28, 2018
TONE 1 / EOTHINON 1

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 ONE

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 139-140; Red Service Book 59-60; Kazan Orth. 9-10)

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

RESURRECTIONAL APOLYTIKION IN TONE ONE

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

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

RESURRECTIONAL THEOTOKION IN TONE ONE

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

As Gabriel cried aloud unto thee, "Hail, O Virgin," with that cry did the Lord of all become incarnate in thee, O holy ark, as spake the righteous David; and Thou wast revealed as more spacious than the heavens, in that thou bore thy Creator. Wherefore, glory to Him Who abode in thee; glory to Him Who came from thee; glory to Him, Who through thy birth-giving hath set us free.

6.) *The Little Litany and the priest's exclamation "For Thine is the might..."*

7.) *The Poetic Kathismata are from the Octoechos for Tone 1 (Nassar 140-141; Kazan Orthros 33).*

FIRST TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

The soldiers who kept watch over Thy grave, O Savior, became as dead from the shining of the appearing angel who told the good tidings of the Resurrection to the women. Thee, therefore, do we glorify, O Remover of corruption, and to Thee do we bow, O Thou Who didst rise from the grave, O Thou, our only Lord.

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

Thou was nailed upon the cross willingly, O merciful One; and Thou wast placed in a grave like one who is dead, O Giver of Life, trampling the pride of death, O mighty One; for because of Thee the gatekeepers of Hades did tremble; and Thou didst raise the dead with Thee from eternity; for Thou alone art the Lover of mankind.

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

We have all known thee as Theotokos, and after giving birth thou didst appear truly virgin. We who eagerly seek refuge in thy goodness, have thus known thee; for we sinners have taken thee as intercessor, and in temptations have possessed thee as our salvation, O thou who alone art blameless.

Second Kathisma

Verily the women did proceed to the grave early, where they beheld an angelic scene, and did tremble. And when the grave shone forth with life they were struck with astonishment. Wherefore, they returned to the disciples and did preach the Resurrection, saying, Verily, Christ hath invaded Hades; for He alone is the powerful and mighty One; and He raised with Him all those who were corrupt, and with the power of His Cross He removed the fear of condemnation.

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

Thou wast verily nailed upon the Cross, O Life of all; and wast numbered among the dead, O deathless Lord. Thou didst rise after three days, O Savior, and didst raise Adam from corruption. Wherefore, the heavenly powers shouted to Thee, O giver of life; Glory to Thy passion, O Christ, Glory to Thy resurrection, Glory to Thy condescension, O Thou alone the Lover of mankind.

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

O Mary, the reverend abode of the Lord, lift us who have fallen in the abyss of evil despair, trespasses and sorrows; for thou didst give salvation to sinners. Thou art a helper and a strong intercessor, and dost save thy servants.

- 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 1. (Nassar 141-142; Kazan Orth. 46-47)*
- 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](#)

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 first Eothinon Gospel (Matthew 28:16-20) 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; 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 our Venerable and God-bearing Fathers Ephraim and Isaac the Syrians; Venerable Palladios of Antioch; Martyr Charita; and Venerable Theodosios of Totma in Vologda, 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 January 28 in the Holy Orthodox Church, we commemorate of our Venerable and God-bearing Fathers Ephraim and Isaac the Syrians; Venerable Palladios of Antioch; Martyr Charita; and Venerable Theodosios of Totma in Vologda.

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.

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

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 and 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 katavasias 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 199; Kazan Orthros 82)

THE FIRST EOTHINON EXAPOSTEILARION IN TONE TWO

Let us gather with the Disciples on the mount in Galilee to behold Christ in faith, saying, I have received the power of those on high and those below. And let us learn how to baptize all the nations in the Name of the Father, and of the Son, and of the Holy Spirit, and how He is present with His initiates to the end of the world as He promised.

(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.

O all-praised Theotokos, the Author of creation and the God of all hath taken a human body from thine undefiled belly, wholly renewing my rotting nature, leaving thee after birth as thou hadst been. Wherefore, we all praise thee in faith, shouting: Rejoice, O glory of the world.

21.) *We chant “The Praises” in Tone 1 with eight troparia:*

(Nassar 142-143; Red Service Book 72-74; Kazan Orth. 104-110)

For the Resurrection in Tone One

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

We praise, O Christ, Thy saving Passion and glorify Thy Resurrection.

Verse 2. Praise God in His sanctuary; praise Him in the firmament of His power.

O Thou Who didst endure the Cross and abolish Death and didst rise again from the dead: give peace to our life, O Lord, for Thou only art almighty.

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

O Thou Who didst despoil Hell and raise man again from the dead by Thy Resurrection, O Christ, make us worthy with pure hearts to praise and glorify Thee.

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

Glorifying Thy divine condescension, we praise Thee, O Christ, for Thou wast born of a Virgin yet wast not separated from the Father. Thou didst suffer as man and of Thine own free will endured the Cross, and Thou didst rise again from the tomb going forth as from a bridal chamber that Thou mightest save the world. O Lord, glory to Thee.

(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 219)

TROPARION IN TONE FOUR

Today is Salvation come into the world. Let us sing praises to Him Who arose from the grave, the Author of our life; for having by Death destroyed death, He hath given us victory and Great Mercy.

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

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