

**The Sunday of the Publican and the Pharisee**  
**Vespers on Saturday Evening**

*After the Psalm of Introduction (Psalm 103) and the Great Litany, we read Blessed is the man (the first kathisma of the Psalter).*

*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 One*

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 (*Twice*).

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 to the Father...

*Tone Eight*

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 Theotokion (Dogmatikon) in the Tone of the week from the Octoechos, followed by the Entrance, O Gentle Light, and the Prokimenon of the day, The Lord is King.*

*At the Litya we sing the stichera of the patron saint of the church or monastery, and then:*

Glory to the Father...

*Tone Three*

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.

Both now...

*Theotokion*

We sing thy praises, Virgin Theotokos, who dost intercede for the salvation of our kind: for thy Son and our God, in the flesh He took from thee, accepted suffering on the Cross, and has delivered us from corruption in His love for mankind.

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

*Tone Five*

Glory to the Father...

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*

Thou art temple and gate, palace and throne of the King, O Virgin all-revered. Through thee my deliverer Christ the Lord has come to shine on those that sleep in darkness, for He is the Sun of Righteousness and it is His will to give light to His creatures formed in His own image by His hands. Therefore, Lady worthy of all praise, with a mother's boldness, ever intercede before Him for the salvation of our souls.

*The troparion O Theotokos Virgin (Thrice); and the rest of the Vespers.*

**Matins**

*After the Six Psalms and the Great Litany we sing God is the Lord, followed by the troparion (apolytikion) of the Resurrection (twice) and the Theotokion in the Tone of the week. After the appointed readings from the Psalter we sing the sessional hymns in the Tone of the week from the Octoechos, followed by the Polyeleos (or Psalm 118), the Elogitaria, the Ypakoe, the Hymns of Ascent and the Prokimenon in the Tone of the week, and the appointed Morning Gospel. We then sing Having Beheld the Resurrection of Christ, followed by Psalm 50, and then:*

Glory to the Father...

*Tone Eight*

The doors of repentance do Thou open to me, O Giver of life, / for my spirit waketh at dawn toward Thy holy temple, / bearing a temple of the body all defiled. / But in Thy compassion cleanse it / by the loving-kindness of Thy mercy.

Both now...

*Same Tone*

Guide me in the paths of salvation, O Theotokos, / for I have defiled my soul with shameful sins, / and have wasted all my life in slothfulness, / but by thine intercessions / deliver me from all uncleanness.

*Tone Six*

Have mercy on me, O God, according to Thy great mercy; / and according to the multitude of Thy compassions, / blot out my transgression.

When I think of the multitude of evil things I have done, / I, a wretched one, / I tremble at the fearful day of judgment; / but trusting in the mercy of Thy loving-kindness, / like David do I cry unto Thee: / Have mercy on me, O God, / according to Thy great mercy.

*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.*

*Tone Six*

**Ode One**

*(Irmos)* Traversing the deep on foot...

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.

*Tone Four*

*(Katavasia)* I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall be seen, keeping splendid festival; and, rejoicing, I will hymn her wonders.

Ode Three

*(Irmos)* There is none as holy as Thee...

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 sinner", 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)* O Theotokos, thou living and abundant fountain: In thy divine glory spiritually establish those who hymn thee, and forming themselves into a choir; and vouchsafe unto them crowns of glory.

*Sessional Hymn*

*Tone Four*

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 Four

*(Irmos)* Christ is my power...

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)* Perceiving the unsearchable purpose of God concerning Thine Incarnation from a Virgin, O Most High, the prophet Habakkuk cried: Glory to Thy power, O Lord.

Ode Five

*(Irmos)* With Thy divine light...

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)* All things are filled with awe at thy divine glory; for thou, O Virgin, who knewest not wedlock, didst hold in thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Ode Six

*(Irmos)* Beholding the sea of life...

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)* Celebrating this divine and most honoured festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her!

*Kontakion, Tone Four*

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 Three*

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 Seven

*(Irmos)* The Angel caused the furnace to pour forth dew...

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)* The divinely wise would not worship a created thing instead of the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: O all-hymned Lord and God of our fathers, blessed art Thou.

Ode Eight

*(Irmos)* From the flame didst Thou pour forth dew...

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, bless and worship the Lord; we extol and exalt Him above all for ever.

*(Katavasia)* The birthgiving of the Theotokos saved the pious children in the furnace—then in figure, but now in deed—and it moveth all the world to chant to thee: Hymn the Lord, O ye works and exalt Him supremely for all ages!

## Ode Nine

*(Irmos)* It is not possible for men to behold God...

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)* Let every earthborn man leap up, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honouring the sacred feast of the Mother of God, and let it cry aloud: Rejoice, O Most-blessed Theotokos, Pure Ever-virgin!

*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: Hail! Glory of the world.

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

### *Tone One*

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.

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.

Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end (*Psalm 9: 33*).

*Tone Three*

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.

I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders (*Psalm 9: 2*).

*Same Tone*

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 to the Father...

*Tone Eight*

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*

Most blessed art thou, O Virgin Theotokos...

*Great Doxology, the two Litanies, and the Dismissal.*

## Liturgy

*The Typika (Psalms 102 and 145) and the Beatitudes. With the Beatitudes we sing four troparia in the Tone of the week from the Octoechos, and four troparia from Ode Six of the Canon in the Triodion.*

*Prokimenon, Tone Eight*

Make your vows and pay them to the Lord our God (*Psalm 75: 12*).

In Judea is God known, His name is great in Israel (*ibid.*, 2).

*Epistle: II Timothy 3:10-15.*

*Alleluia, Tone Eight*

Come let us rejoice in the Lord (*Psalm 94: 1*).

Let us come before His countenance with thanksgiving (*ibid.*, 2).

*Gospel: Luke 18: 10-14.*

*Communion verse*

Praise the Lord from the heavens: praise Him in the highest. (*Psalm 148: 1*).

Alleluia, Alleluia, Alleluia.

*Throughout the following week there is a general dispensation from all fasting.*