

# THE SUNDAY OF THE PUBLICAN AND THE PHARISEE



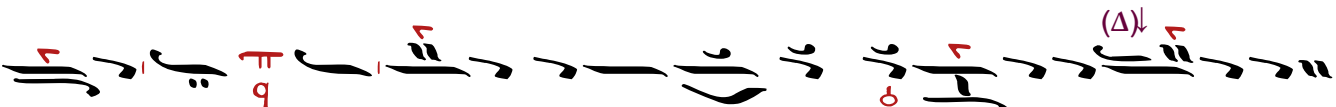



IDIOMELA AT "LORD, I HAVE CRIED"



MODE  $\frac{4}{9}$  PA ♀

For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem

(II)    
Israel out of all his iniquities.

1ST IDIOMELON

 (II)  reth - ren, let us not pray like the Pharisee  
 see, for those who exalt themselves will be  
 humbled. Let us humble ourselves before God,  
 and with fasting cry aloud as the Publican  
 -can: God be merciful to us sinners.

(II)    
O praise the Lord, all ye nations; praise Him, all ye peoples.

*Repeat the above sticheron, "Brethren, let us not pray like the Pharisee..."*

# THE SUNDAY OF THE PUBLICAN AND THE PHARISEE







STICHERA IDIOMELA AT "LORD, I HAVE CRIED"


MODE  $\frac{4}{q}$  PA ♀

For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem

(II)    
 Israel out of all his iniquities.

## 1ST IDIOMELON

 (II)    
 Brethren, let us not pray like the Pharisee, for those  
   
 who exalt themselves will be humbled.  
   
 Let us humble ourselves before God,  
   
 and with fasting cry aloud as the Publican:  
   
 God be merciful to us sinners.

(II)    
 O praise the Lord, all ye nations; praise Him, all ye peoples.

*Repeat the above sticheron, "Brethren, let us not pray like the Pharisee..."*

For He made His mercy to prevail over us, and the truth of the Lord <sup>(II)</sup> en- dur -  
 - eth \_\_\_ for - ev - - - er.

2ND IDIOMELON



(II)

Phar - i - see, o - ver - come \_\_\_ with vain - glo - - - ry,  
 and a Pub - li - can, bowed down \_\_\_ in \_\_\_ re - pent - - - ance, \_\_\_  
 came to \_\_\_ Thee \_\_\_ the \_\_\_ on - ly Mas - - - - - ter.  
 the one \_\_\_ boast - - - ed and was de - priv - ed \_\_\_ of \_\_\_ bless - - -  
 ings \_\_\_ while the oth - er \_\_\_ kept \_\_\_ sil - ent \_\_\_ and was count  
 - ed wor - - - thy \_\_\_ of \_\_\_ gifts. \_\_\_ con - firm \_\_\_ me, O  
 Christ our \_\_\_ God \_\_\_ in these his cries of \_\_\_ sor - row, \_\_\_ for \_\_\_ Thou  
 lov - - - est \_\_\_ man - - - kind. \_\_\_

(II)

For He made His mercy to prevail over us, and the truth of the Lord en- dur -

eth \_\_\_ for - ev - - - er.

π  
9

2ND IDIOMELON



(II)

Phar - i - see, o - ver - come \_\_\_ with vain - glo - - - ry,

and a Pub - li - can, bowed down in \_\_\_ re - pent - ance, came to \_\_\_

Thee \_\_\_ thē \_\_\_ on - ly Mas - - - ter. the one \_\_\_ boast - -

-ed and was de-priv'd \_\_\_ of \_\_\_ bless - - - ings while the

oth - er \_\_\_ kept \_\_\_ sil - ent and was count - ed wor - - - thy

\_\_\_ of \_\_\_ gifts. \_\_\_ con - firm \_\_\_ me, O Christ our \_\_\_ God in these

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man - - - kind. \_\_\_

π  
9

# DOXASTIKON AT "LORD, I HAVE CRIED"

BY PHILLIP PHARES

MODE  $\overset{\wedge}{\rho}\overset{\wedge}{\rho}$  NI  $\rho$



(N)

I- might - y \_\_\_ Lord I \_\_\_\_\_ know how \_\_\_ great is the \_\_\_

pow - - - er - - of \_\_\_\_\_ tears.  $\overset{\vee}{\rho}$  For they led up \_\_\_

(Δ)

Hez - e - ki - - ah from the gates \_\_\_\_\_ of \_\_\_\_\_ death;  $\overset{\Delta}{\rho}$

(II)

they de- liv - ered the sin - ful \_\_\_ wom - - an  $\overset{\Delta}{\rho}$  from the trans- gres

(N)

(Δ)

- sions \_\_\_ of man - - - y \_\_\_\_\_ years; they just - i -

- fied the \_\_\_ Pub - li - can a - bove \_\_\_ the \_\_\_ Phar - - - i - - -

(N)

see.  $\overset{\Delta}{\rho}$  And with them I al - so \_\_\_ pray: \_\_\_ Have \_\_\_ mer - - cy up

\_\_\_ on \_\_\_\_\_ me.  $\overset{\vee}{\rho}$

\*  $\rho$   $\overset{\vee}{\rho}$  is the pow - - - er of \_\_\_\_\_ tears.  $\overset{\vee}{\rho}$

DOXASTIKON AT THE APOSTICHA

BY PHILLIP PHARES

MODE  $\overline{\pi}$   $\overline{\eta}$  PA ♀



(II)

ine eyes are weighed down by my trans-gres - - sions, and

I can-not lift \_\_\_ them\_\_\_ up  $\Delta$  and \_\_\_ see \_\_\_ the height\_\_\_

of heav- - - en. But re- ceive \_\_\_me, Sav - - iour in \_\_\_ re

- pen - tance  $\Delta$  as the Pub - - - li - - - can  $\Delta$  and have

mer - - - cy on\_\_\_ me

$\Delta$

# DOXASTIKON AT THE APOSTICHA

BY GABRIEL CREMEENS

MODE π̇ q̇ PA ϑ



(II)

(K)

(Δ)

ine eyes are weighed down by my trans - ges - - sions, and

(II)

I can-not lift them up and see the height of heav-

(K)

(II)

- en. But re- ceive me, Sav - - iour, in re - pen -

(Δ)

(II)

- - - - - tance as the Pub - - - - - li - - - - - can and

have mer - - - - - cy on me.

Δ  
δ

# DOXASTIKON AT THE APOSTICHA

LONG SETTING, BY PHILLIP PHARES

MODE  $\overline{\pi} \overline{\eta} \text{ PA } \overline{\rho}$



<sup>(II)</sup> lo - - - - ry <sup>(K)↓</sup> <sup>(II)</sup> to

the <sup>(K)</sup> Fa - - - - ?

-ther <sup>(II)</sup> and <sup>(K)↓</sup> <sup>(II)</sup> to the

<sup>(K)</sup> Son <sup>(Δ)</sup> and <sup>(II)</sup> to the <sup>(II)</sup> Ho - -

- - - ly <sup>(K)</sup> Spir - - - - ?

-it.  $\overline{\pi} \overline{\eta}$



<sup>(II)</sup> ine eyes <sup>(K)↓</sup> are <sup>(II)</sup> weighed <sup>(K)</sup>

<sup>(Δ)</sup> down <sup>(II)</sup> by <sup>(II)</sup> my

trans- - - - gres - - - - lu - -

- - sions,  $\overline{\pi} \overline{\eta}$  and I <sup>(K)</sup> can- not



(K) lift them up ?

(Δ) (K) and see see and

ε (s)ee ? the

(Δ) height ? of heav

u

en. uε ε ε en.

? But re ceive

?

re ceive me,

π q Sav iour ?

Sav iour

π q in re pentance

\_\_\_\_\_ as the \_\_\_\_\_ Pub - - - - - li - - - - -

- - - - ? - - - - can and \_\_\_\_\_ have \_\_\_\_\_

\_\_\_\_\_ ? \_\_\_\_\_ and \_\_\_\_\_ have \_\_\_\_\_ mer - - - - - u

- - - - - cy \_\_\_\_\_ on \_\_\_\_\_

? \_\_\_\_\_ me.

Ⲑ  
ⲑ


# STICHERA IDIOMELA AT THE PRAISES

BY PHILLIP PHARES


MODE  GA φ


Arise, O Lord my God, let Thy hand be lifted high; <sup>(II)</sup> for - get \_\_\_\_\_ not \_\_\_\_\_  
 \_\_\_\_\_ Thy pau - pers to \_\_\_\_\_ thē \_\_\_\_\_ end. \_\_\_\_\_

## 1ST IDIOMELON

 <sup>(N)</sup> n - der - stand - ing, <sup>(I)</sup> O \_\_\_\_\_ my \_\_\_\_\_ soul, \_\_\_\_\_ the dif -  
 - fer - ence be - tween the \_\_\_\_\_ Pub - li - can \_\_\_\_\_ and the \_\_\_\_\_ Phar -  
 - i - - - see, \_\_\_\_\_ <sup>(N)</sup> hate the proud words \_\_\_\_\_ of \_\_\_\_\_ the \_\_\_\_\_ one, \_\_\_\_\_  
 \_\_\_\_\_ and ea - - - ger - ly im - i - tate <sup>(II)</sup> the con - trite \_\_\_\_\_  
 \_\_\_\_\_ prayer \_\_\_\_\_ of \_\_\_\_\_ thē oth - - - er, \_\_\_\_\_ <sup>(I)</sup> cry - ing \_\_\_\_\_  
 a - loud: <sup>(N)</sup> God be \_\_\_\_\_ mer - ci - ful to \_\_\_\_\_ me a sin - ner  
 \_\_\_\_\_ and have \_\_\_\_\_ pit - - - y \_\_\_\_\_ on \_\_\_\_\_ me. \_\_\_\_\_ <sup>(I)</sup>  
<sup>(K)</sup> <sup>\*</sup> God be mer - ci - ful \_\_\_\_\_ to me \_\_\_\_\_ a \_\_\_\_\_ sin -



 - - - ner <sup>♀</sup> and have\_\_ pit - - - y on \_\_ me. \_\_ ♂  
22

(K)  

 God \_\_ be \_\_ mer - ci - - ful <sup>♂</sup> to me \_\_


 \_\_ a sin - ner \_\_ <sup>♂</sup>

I will confess Thee, O Lord, with my whole heart, I will speak \_\_\_ of \_\_\_ all Thy  
 mar - - vel - ous \_\_\_ works. \_

2ND IDIOMELON

 ye faith - ful \_\_\_ let \_\_\_ us \_\_\_ hate \_\_\_ the boast-ful \_  
 words \_\_\_ of the \_\_\_ Phar - - i - - see \_\_\_ and em- u-  
 late the con- trite \_\_\_ prayer \_\_\_ of \_\_\_ the Pub - li - can. \_\_\_ Let us \_\_\_ not  
 \_\_\_ think proud \_\_\_ thoughts, but hum - - - bling our- selves  
 in - - con - tri - - tion let \_\_\_ us \_\_\_ cry:  
 God be mer- ci - - ful to \_\_\_ our \_\_\_ sins.

## DOXASTIKON AT THE PRAISES

BY PHILLIP PHARES AND GABRIEL CREMEENS

MODE  $\pi \rho \lambda \text{Ni} \rho$



(N) (Δ) (II)

Lord, Thou hast con - demned the Phar - i - see who

(N) (Δ)

just - i - fied him - - self by boast - ing

(N)

of his works, and Thou hast just - i - fied the

(N)

Pub - li - can who hum - bled him - self and with cries of

(N)

sor - row begged for mer - - - cy. For Thou

(Δ) (N)

dost re - ject proud - mind - ed thoughts, but Thou dost

(II) (N) (II)

not de - spise a con - - trite heart. There - fore in

(Δ) (N)

a - base - - ment we fall down be - fore Thee who hast

(II)

suf - fered for our sake: grant us for - give - ness

(N)

and great mer - - - cy.