

TYPIKA SERVICE FOR THE FIFTH SUNDAY AFTER PENTECOST

12 July 2020

Tone 4 / Eothinon 5—*Veronica, the woman with the issue of blood who was healed by our Lord; Martyrs Proclus and Hilary of Ancyra (2nd c.). Serapion the New (3rd c.). Ven. Michael of Maleinus (962). Martyrs Theodore and his son, John, of Kiev (983). Martyr Mary of Persia (591). Ven. John (998) and Gabriel, of the Holy Mountain (Georgian). Venerable Father Paisios the New of Athos*

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ our God: have mercy on us, and save us.

People: Amen.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (THRICE)

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for Thy Name's sake.

Lord, have mercy. (THRICE)

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

Our Father, Who art in Heaven, hallowed be Thy Name. Thy kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us, and save us.

People: Amen.

PSALM 102

(read on one pitch or Chanted in Tone 8)

- + Bless the Lord, O my soul, and all that is within me bless His holy Name.
- + Bless the Lord, O my soul, and forget not all that He has done for thee,
- + Who is gracious unto all thine iniquities, Who heals all thine infirmities,
- + Who redeems thy life from corruption, Who crowns thee with mercy and compassion,
- + Who fulfils thy desire with good things; thy youth shall be renewed as the eagle's.
- + The Lord performs deeds of mercy, and executes judgment for all them that are wronged.
- + He has made His ways known unto Moses, unto the sons of Israel the things that He has willed.

- + Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.
- + Not according to our iniquities has He dealt with us, neither according to our sins has He rewarded us.
- + For according to the height of heaven from the earth, the Lord has made His mercy to prevail over those who fear Him.
- + As far as the east is from the west, so far has He removed our iniquities from us.
- + As a father has compassion on his sons, so has the Lord had compassion upon them that fear Him; for He knows whereof we are made, He has remembered that we are dust.
- + As for man, his days are like the grass; as a flower of the field, so shall he blossom forth.
- + For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.
- + But the mercy of the Lord is from eternity to eternity upon those who fear Him.
- + And His righteousness is upon sons of sons, upon those who keep His covenant and remember His commandments to do them.
- + The Lord in heaven has prepared His throne, and His kingdom rules over all.
- + Bless the Lord, all ye His angels, mighty in strength, who perform His word, to hear the voice of His words.
- + Bless the Lord, all ye His hosts, His ministers that do His will.
- + Bless the Lord, all ye His works, in every place of His dominion.
- + Bless the Lord, O my soul.

PSALM 145

(read on one pitch or Chanted in Tone 2)

- + *Glory to the Father, and to the Son, and to the Holy Spirit.*
- + Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being.
- + Trust not in princes, in the sons of men in whom there is no salvation.
- + His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish.
- + Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who has made heaven and the earth, the sea and all that is therein,
- + Who keeps truth unto eternity, Who executes judgement for the wronged, Who gives food to the hungry.
- + The Lord looses the fettered; the Lord makes wise the blind; the Lord sets aright the fallen;
- + The Lord loves the righteous; the Lord preserves the proselytes.
- + He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy.
- + The Lord shall be king unto eternity; thy God, O Zion, unto generation and generation.

“ONLY-BEGOTTEN SON” (read on one pitch or Chanted in Tone 2)

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

O Only-begotten Son and Word of God, Who art immortal and Who didst deign for our salvation to be incarnate of the holy Theotokos and ever-virgin Mary, and without change became man, and was crucified, O Christ our God, and didst trample death by Death, being yet one of the holy Trinity, glorified together with the Father and the Holy Spirit, save us.

THE BEATITUDES (read on one pitch or Chanted in Tone 8)

- + In Thy kingdom, remember us, O Lord, when thou comest into Thy kingdom.
- + Blessed are the poor in spirit; for theirs is the kingdom of heaven.
- + Blessed are they that mourn; for they shall be comforted.
- + Blessed are the meek; for they shall inherit the earth.
- + Blessed are they that hunger and thirst after righteousness; for they shall be filled.
- + Blessed are the merciful; for they shall obtain mercy.
- + Blessed are the pure in heart; for they shall see God.
- + Blessed are the peacemakers; for they shall be called the children of God.
- + Blessed are they that are persecuted for righteousness' sake; for theirs is the kingdom of heaven.
- + Blessed are ye when men shall revile ye, and persecute ye, and say all manner of evil against ye falsely for My sake.
- + Rejoice and be glad, for great is your reward in heaven.
- + Glory to the Father, and to the Son, and to the Holy Spirit.
- + Both now and ever, and unto ages of ages. Amen.
- + Remember us, O Lord, when thou comest into Thy kingdom.
- + Remember us, O Master, when thou comest into Thy kingdom.
- + Remember us, O Holy One, when thou comest into Thy kingdom.

SCRIPTURAL READINGS FOR THE FOURTH SUNDAY AFTER PENTECOST

[Both of the New Testament lessons are read without liturgical introduction or conclusion. The readers start with “The Reading from...” and proceeds]

The Reading from the Epistle to the Romans:

(Rom 10:1–10) Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own righteousness, they have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.”

But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down from above) or, "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

The Reading from the Holy Gospel according to Matthew:

(Mat 8:28-9:1) At that time, when he reached the territory of the Gadarenes on the other side, two demoniacs came towards him out of the tombs; they were so fierce that nobody could use that path. Suddenly they shouted, 'What do you want with us, Son of God? Have you come here to torture us before the time?' Now some distance away there was a large herd of pigs feeding, and the devils pleaded with Jesus, 'If you drive us out, send us into the herd of pigs. And he said to them, 'Go then,' and they came out and made for the pigs; and at that the whole herd charged down the cliff into the lake and perished in the water. The herdsmen ran off and made for the city, where they told the whole story, including what had happened to the demoniacs. Suddenly the whole city set out to meet Jesus; and as soon as they saw him they implored him to leave their neighborhood. And he got back in the boat, crossed the water and came to his home town.

TROPARIA BEFORE THE CREED (Plain Reading)

1st Reader: The heavenly choir sings Thy praises, saying: Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

2nd Reader: *Come unto him, and be enlightened, and your faces shall not be ashamed.*
The heavenly choir sings Thy praises, saying: Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

1st Reader: *Glory to the Father, and to the Son, and to the Holy Spirit.*
The choir of holy angels and archangels, with all the powers of heaven, sings Thy praises, saying: Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

2nd Reader: *Both now and ever, and unto ages of ages. Amen.*

THE NICENE-CONSTANTINOPOLITAN CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the Son of God, the only-begotten, begotten before all worlds: Light of Light, very God of very God, begotten not made, of one essence with the Father by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the Virgin

Mary, and became man. And was crucified also for us under Pontius Pilate, and suffered and was buried. And on the third day rose again according to the Scriptures. And ascended into heaven, and sits at the right hand of the Father. And He shall come again, with glory, to judge the living and the dead, Whose kingdom shall have no end. And I believe in the Holy Spirit, the Lord, the Giver of life, Who proceeds from the Father, Who with the Father and the Son together is worshipped and glorified; Who spoke by the Prophets. And I believe in One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

Leader: Forgive, remit, pardon, O God, our sins, both voluntary and involuntary, in deed and in word, in knowledge or in ignorance, committed by night or by day, in mind and in thought. Forgive us them all, for thou art good and lovest mankind.

THE LORD'S PRAYER

Our Father, Who art in Heaven, hallowed be Thy Name. Thy kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ our God: have mercy on us, and save us.

People: Amen.

ORDINARY KONTAKION (read on one pitch or Chanted in Tone 2)

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

Reader: Lord, have mercy. (*forty times*)

Leader: O Christ our God, Who art worshipped and glorified at all times at every hour both in heaven and on earth; Who art long-suffering and plenteous in mercy and compassion; Who lovest the just man and showest mercy upon the sinner; and Who callest all men to repentance through the promise of blessings to come; receive, O Lord, at this very hour our supplications, and direct our lives in the way of Thy commandments: sanctify our souls, purify our bodies, set our minds aright, cleanse our thoughts; deliver us from all affliction, trouble, and distress; compass us about with Thy holy angels, that, guided and guarded by them, we may attain unto the unity of the Faith, and to the knowledge of Thine unapproachable glory; for Thou art blessed unto ages of ages. Amen.

Reader: Lord, have mercy. (THRICE)
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Reader: More honorable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us, and save us.

People: Amen.

Reader: Blessed be the name of the Lord, henceforth and forevermore. (THRICE)

PSALM 33

I will bless the Lord at all times; His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His Name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desires life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keeps all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

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

NOTES ON TODAY'S EPISTLE

The Scriptures often speak of righteousness as that sum of qualities that express *godlikeness*. Because God himself is righteous, someone (an individual or a community) or something (an idea) is “righteous” when God’s way of being is reflected in them.

Today we hear Saint Paul criticize those who, **ignorant of God’s righteousness, are seeking to establish their own righteousness**. Their problem is not lack of faith and of piety—on the contrary, their “zeal for God” is real. But they are missing the mark by obstinately holding on to their own notion of what God is like, what God desires for us, and what we should do to flourish in our life with God. They have, in the words of the Apostle, **not submitted to the righteousness of God, but are seeking to establish their own righteousness**. Not *God’s* but *their own*.

He then goes into more specifics. **“Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down from above)**. In other words: stop trying to “make it to heaven” on your own terms; stop disbelieving that, indeed, Christ has risen *as one of us*, and entered God’s presence *for us*, and is at work *in us* to accomplish the same for us. Stop trying to establish your own righteousness (religiosity, piety, zeal) apart from Christ, outside of him.

Also, **“Do not say ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead)**. In other words, stop disbelieving God’s mad love for us, “foolish” and real: that He descended to us, the Creator to his creation—the Holy One among sinners estranged from holiness—like a shepherd at the fall of night deciding to seek out a single sheep lost somewhere on the way; *nobody* would venture out in the darkness, at risk for his own life, to seek a stupid sheep that got lost because it was disobedient. Or, as we see in today’s Gospel, like the One who comes to visit and save those *possessed* by the demons, dwelling among the tombs, their minds harassed by frightening visions. *Noone* in his right mind would go there; *noone* would even *think* of doing this.” And yet, God did, and Saint Paul insists: stop disbelieving that God, out of sheer love for us, descended into the abyss, to find us and return us to himself.

“The word is near you, in your mouth and in your heart”: this verse from the Old Testament (Deut 30:14), was meant to awaken the Israelites to the awesome reality that God had spoken his Law in human words, so that God’s will was no longer beyond human knowledge and reach, but had become understandable, accessible, and, therefore, *mandatory* for the chosen people.

Deut 30:11-13, “For this commandment which I command you this day is not too hard for you, neither is it far off. It is not in heaven, that you should say, ‘Who will go up for us to heaven, and bring it to us, that we may hear it and do it?’ Neither is it beyond the sea, that you should say, ‘Who will go over the sea for us, and bring it

to us, that we may hear it and do it?' But the word is very near you; it is in your mouth and in your heart, so that you can do it.

For us, Christians, the "word of God" is not only the Law given on Sinai and the utterances of the prophets; it is revealed as the living Word and divine Wisdom become flesh, the Only Begotten Son become son of the Virgin. The Apostle calls us to believe that, in Christ, God descended to us, and that, in Christ, we also ascended to God; and that the reunion of God and man, which has occurred in Christ, is to become the real life for all of us, in this life and in the life to come—the risen life. **If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.**

NOTES ON TODAY'S GOSPEL READING

It is frightening to imagine a human life that has become the playground of demons. We know how painful it is to walk around plagued by a headache or toothache; or how terrible it is to be haunted by regrets and painful memories; and how guilt over things past or anxiety over things future can rob you of all peace and even of the ability to enjoy the present. How much worse, then, for the two demoniacs of today's Gospel reading! Although alive, they spend their tortured existence in tombs, haunted by nightmarish frights; they are "fierce" and nobody can pass by without being deeply affected.

It is not so much their apparition and their antics that frighten, as it is the insight that we, "normal" ones, are only a hair's breadth away from their state and not safe at all. Indeed, according to Scripture, "the world lies under the power of the evil one" (1 John 5:19), so that we have here an appropriate image of the fallen existence that Adam chose by trusting the evil one rather than God.

The Lord decides to heal the demoniacs in such a way that people would see and understand the depth of the evil they were facing: he sends the legion of demons into a herd of swine. The resulting stampede, with the swine rushing headlong off a cliff to a miserable drowning, gives us a frightening view of the destructive force that had been ravaging the two demoniacs.

Most frightening, however, is what follows *after* the demons are banished and the two restored to health. Instead of giving thanks for the healing and perhaps throwing a feast, the Gadarenes **begged Jesus to leave their neighborhood**. They are not afraid of the demons, *but of God!* Their situation so far was, in a way, settled and satisfying: the two demoniacs allowed the other inhabitants to view themselves as "good" by imagining that all evil was *elsewhere*—namely *there*, in the tombs, in the two demoniacs. Jesus disrupts this arrangement and now the Gadarenes are afraid that God is coming into their lives. They are unwilling to welcome into their homes a guest that disrupts the status quo by bringing in a new kind of life.

And can anyone believe that the demons drowned with the pigs? Or that they somehow just left the area or vanished? That would be a lie, a deceit—just the kind of

deceit with which the "father of lies" tries to convince us that we are "safe." Scripture warns us, rather: **Be alert and of sober mind, for your enemy, the devil, prowls around like a roaring lion looking for someone to devour** (1 Peter 5:8). We also live in Gadara, only a hair's breadth away from the tomb. We know where to find salvation: since "**the Son of God appeared to destroy the works of the devil**" (1 John 3:8), we are taught to pray with these words, "**Come Jesus Christ!**" and to train ourselves for His coming by responding to the call issued at Liturgy: "With fear of God, faith, and love *draw near!*"

