

TYPIKA SERVICE FOR THE FOURTH SUNDAY AFTER PENTECOST

5 July 2020

Tone 3 / Eothinon 4—*Venerable Athanasius, the founder of monasticism on Mt Athos. Venerable Lampados of Irenoupolis; Hieromartyr Cyprian of Mount Athos; synaxis of the 23 martyrs of Lesvos; uncovering of relics of Sergios the wonderworker of Radonezh*

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 Galatians:

(Galatians 5:22-6:2) Brethren: The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control. Against such there is no law. Now those who belong to Christ have crucified their flesh with its passions and desires. If we live in the Spirit, let us also follow the Spirit. Let us not be conceited, provoking one another, envious of one another. Brothers, even if a person is caught in some transgression, you who are spiritual should correct that one in a gentle spirit, looking to yourself, so that you also may not be tempted. Bear one another's burdens, and so you will fulfill the law of Christ.

The Reading from the Holy Gospel according to Matthew:

(Mat 8:5-13) When he entered Capernaum, a centurion approached him and appealed to him, ⁶ saying, "Lord, my servant is lying at home paralyzed, suffering dreadfully." ⁷ He said to him, "I will come and cure him." ⁸ The centurion said in reply, "Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed. ⁹ For I too am a person subject to authority, with soldiers subject to me. And I say to one, 'Go,' and he goes; and to another, 'Come here,' and he comes; and to my slave, 'Do this,' and he does it." ¹⁰ When Jesus heard this, he was amazed and said to those following him, "Truly I say to you: in no one in Israel have I found such faith. ¹¹ I say to you, many will come from the east and the west, and will recline with Abraham, Isaac, and Jacob at the banquet in the kingdom of heaven, ¹² but the children of the kingdom will be driven out into the outer darkness, where there will be wailing and grinding of teeth." ¹³ And Jesus said to the centurion, "You may go; as you have believed, let it be done for you." And at that very hour (his) servant was healed.

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

To be a Christian is to be a disciple of Christ; to be disciple of Christ means, in Saint Paul's language, to be "a new creation" —no longer a descendant of Adam, determined exclusively by the Fall, but one born of Jesus Christ, emerging out of the waters of Baptism cleansed and reshaped by the Holy Spirit. Descending in the waters of Baptism (just as, in Genesis, over the waters of creation), descending over the gifts of wine and bread, the Holy Spirit "comes and abides in us" and reshapes our entire being in the image of Christ, the Son of God; the Spirit enables those who believe in Jesus as Lord and God become children of God (John 1:12). Just as dough is transformed by the active presence of yeast, so also do Christians grow and mature through the mysterious presence of the Holy Spirit. In short, the Holy Spirit works out a "spiritual leavening" of the entire person.

If all of this sounds abstract, let us remember that theology is verified in practice. As Saint Paul writes to us today, the real test comes when we examine how we "walk the Spirit." Love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control: this is how being Christian should look like. As Orthodox, if we believe that we enjoy the fullness of the Christian faith and the fullness of grace, we are held to unique standards. Rather than patting ourselves on the back for "having" the true faith— self-conceit is one of the greatest temptations for us!—we must walk the walk: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control.

Our relation with others, including non-Orthodox and especially those who work against us, must always be governed by "a spirit of gentleness." It is noteworthy that correcting others, even when we are called to do so, implies some sort of judgment, and therefore always puts us at risk. This is why the Apostle warns: "if someone falls into sin, correct him in a gentle spirit. *And look to yourself: you might be needing forgiveness before the day's out.*"

The spiritual treasure we are entrusted with is not ours. As the Apostles states elsewhere, we carry this treasure in earthen vessels. Therefore, *if we live by the Spirit, let us also walk by the Spirit!*

NOTES ON TODAY'S GOSPEL READING

For those who were around our Lord when He met and spoke to this centurion, as well as for the first hearers and readers of the Gospel, it must have been quite shocking to see a Roman centurion set forth as the model for what it means to lead a life in faith. A Roman officer? But this was, first of all a pagan! Not only that, but also a member of the arrogant and brutal Roman occupation.

And yet, the centurion is our model. The Lord himself commends him in the strongest possible words: **“Truly I say to you: in no one in Israel have I found such faith!”** *Such faith:* the faith that is proposed as a model for us to emulate. There are quite a few things that are noteworthy.

First, the centurion understands that Christ holds *authority*. He does not mean authority over the ragtag bunch of Jews who follow him. The centurion is convinced that the Lord has supreme divine authority, so as to command that someone be healed. Whether this Roman soldier imagined the paralysis to be demon-induced, or whether he thought in more strictly medical terms, he was convinced of Jesus’ authority to “say with the word” and make those words reality at once. “Such faith,” indeed!

Imagine also how embarrassing it must have been for a Roman officer to come searching for some Jewish miracle-worker, and beg him for a healing by professing faith in the supernatural authority of said Jew! In short: faith with humility, humble faith.

What is most impressive is the fact that the centurion is not asking a favor for himself, he is interceding for somebody else—namely for his servant! The centurion is impressive because of how he understands his own authority. He cares for his servant, and does not ignore his pain: **my servant is lying at home paralyzed, suffering dreadfully.** For his suffering slave, the officer is willing to embarrass himself in front of the populace only to obtain the miraculous healing. The centurion displays love, humility, and unwavering faith; no wonder the Church proposes him as a model.

When it was written, this text was a statement about how God was calling even pagans to salvation. To quote from a similar text in an earlier chapter of Matthew (Mt 3:9), “do not say to yourselves, ‘We have Abraham as our father.’ I tell you that out of these stones God can raise up children for Abraham!”

If we, today, were to think that we are now “safe” because we are precisely those pagans whom God has made sons of Abraham, we would terribly misguided. This Gospel is also a call to humility for us. Let us try the following exercise in actualizing its message: **“Truly I say to you, in no one among the Orthodox have I found such faith”; “do not say to yourselves, ‘we are sons of the Orthodox Church! I tell you that God can create Orthodox out of these very stones!’”**

May God’s grace help us become true children of Abraham, true imitators of the centurion, and true disciples of Christ.