

## **TYPIKA SERVICE FOR THE THIRD SUNDAY AFTER PENTECOST**

**28 June 2020**

**Tone 2 / Eothinon 3**— *The holy and wonderworking Unmercenaries Cyrus and John (412). Ven. Xenophon, Abbot of Robeiksk (Novgorod—1262). Ven. Sergius and Herman, Wonderworkers of Valaam (ca. 1353). St. Paul, Physician of Corinth. Hieromartyr Basil (1918). Holy Martyr Pappias (4th c.).*

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 THIRD 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. 5:1–10)* Brethren: since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us. While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man--though perhaps for a good man one will dare even to die. But God shows His love for us in that while we were yet sinners, Christ died for us. Since, therefore, we are now justified by His blood, much more shall we be saved by Him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by His life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through Whom we have now received our reconciliation.

### **The Reading from the Holy Gospel according to Matthew**

*(Mat 6:22-33)* "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light; but if your eye is unhealthy, your whole body will be full of darkness. If then, the light in you is darkness, how great is the darkness! 'No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.' Therefore I tell you, do not worry about your life, what you will eat or what you will drink, nor about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you, you of little faith? Therefore do not worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the Kingdom of God and his righteousness, and all these things will be given to you as well.

### **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

In explaining what Christ has done for humankind, Saint Paul writes to the Christians at Rome that, through the Lord Jesus Christ, we are given **access to God's grace** and the possibility of **sharing the glory of God**. A few lines further he offers a different explanation: through Christ's blood we are **saved from the wrath of God**. The lofty idea of "sharing the glory of God" —being transformed, that is, being made holy—seems utterly separate from the frightful notion of "God's wrath" being appeased by the blood of Jesus' sacrifice. How are these two images both true and compatible, and why would the holy Apostle write in both these ways?

Saint Paul is expressing his Christian faith and theology by drawing on the Holy Scriptures of Israel. It is in the Old Testament, therefore, that we should first look for the meaning of "glory" and "blood," and seek to understand their connection.

Ancient Israel had a sacrificial religion: sacrifices of many kinds (oxen, lambs, birds) were brought to the temple, for a variety of reasons. It is not that God's wrath needed to be "appeased" by the blood of animals; rather, by offering a sacrifice, the giver acknowledged his wrongdoing and symbolically offered himself to God. The priests who brought the sacrifices and prayers of the people before God did this with a precise understanding: **"This is the thing which the Lord has spoken; do it, so that the glory of the Lord may appear among you" (Leviticus 9:6)**. In short, the point of sacrifices and prayers was to be able to receive "the glory of God." But what is this "glory"?

"Glory" is, in Scripture, much more than some vague "honor" given to God. The "glory" is the concrete way in which God manifests himself as a fiery presence to the patriarchs and prophets. Whenever the glory of God manifests itself, the receiver is changed. So, for instance, after his face-to-face with God, "like a friend speaks to a friend" (Exodus 34), the face of Moses becomes intensely luminous. This is what "glorification" is.

And what is the "wrath"? Well, it is none other than the glory of God experienced as a consuming (rather than cleansing and illumining) fire when one is not properly disposed or prepared to meet God. So, for instance, the same glory that Moses sees as the burning bush (Exodus 3) sometimes descends in judgment as a destructive fire against slanderers and persecutors; the same glory of God that guides the fugitive Hebrews as a luminous pillar, holds the incoming Egyptian army at bay. This is the "wrath of God."

Let us, then, return to today's Epistle. Saint Paul speaks about the same reality — what living in Christ "does to us" — in two different ways, both of them soundly rooted in the life of ancient Israel. Through Christ's sacrifice on our behalf, we are no longer enemies of God, and, thus, we are becoming more and more "compatible" with God — "we are saved from the wrath of God." Being saved from the wrath of God, **"we rejoice in our hope of sharing the glory of God."** Our hope is for the glorification that will encompass soul and body in the renewed world of the universal Resurrection. But that hope is rooted in the joy that we start experiencing here and now.



## NOTES ON TODAY'S GOSPEL READING

Today's Gospel invites us to adopt the correct perspective on reality, to look at reality with the right "eyes." This is, indeed, crucial: as the Lord puts it, **if your eye is unhealthy, your whole body will be full of darkness. If then, the light in you is darkness, how great is the darkness!** We are urged to *see clearly* something that is not evident to those outside the faith.

It all starts with the proclamation at the very beginning of Christ's preaching: *the Kingdom of heaven is at hand!* Even though the full manifestation of the Kingdom of God will occur only with the Second Coming of the Lord, and although we pray "Thy Kingdom come!", this is *already* a reality-in-progress, and we are *already* citizens of that Kingdom. For Christians, this faith brings with itself a radically new way of looking at reality.

Fundamental to the new perspective is the insight that God's presence (this is what "the Kingdom of God" means) pervades all of reality. "God" and "our life" are not separate realms; God is at work in the very midst of our mundane reality, and we are to be His co-workers within the concrete circumstances of our lives—involving Him in our everyday negotiation of time, money, clothes, food, daily practices, family, friends, etc. When we invite God into our lives (and we do that as we pray: "Spirit of truth: *come and dwell in us!*" or "Our Father: *Thy will be done!*"), our reality is rearranged, reoriented. It may not be as radical as it was with the Apostles, who left their homes and jobs, eventually left to preach the Gospel elsewhere, and finally gave their lives in martyrdom. But a change should happen, because, essentially, we are to practice what today's Gospel teaches: **"Strive first for the Kingdom of God, and all these things will be given to you as well!"**

We are not told to become careless about our daily life, our basic needs, our responsibilities: we are still *in this world*, and, in fact, called to make a difference in *this world*, in *this society*, and in *this time*. We are called, however, to live with the lofty perspective that comes from knowing ourselves to be citizen of the Kingdom-to-come: knowing that we are dear to God ("**of more value**" than anything else, says the Gospel) and that God looks at us with a parent's love and care ("**your heavenly Father knows that you need all these things**"); and knowing above all that the sun of the Resurrection has already dawned, and that its full light will soon transfigure and restore this valley of tears to its former glory as the Garden of Eden.