

PSALM 118

Alleluia

1. Blessed are the blameless in the way they have walked in the law of the Lord.
2. Blessed are they that diligently sought His testimonies: with their whole heart they seek Him.
 3. For they that work wickedly have walked in that manner.
 4. Thou hast given us Thy commandments for us to diligently observe them.
 5. If only my ways were disposed to carefully observing Thine ordinances.
 6. Then I would not be ashamed when I did not respect all Thy ordinances.
 7. I give thanks to Thee with an upright heart, in Thy having taught me the judgments of Thy righteousness.
 8. I will keep Thine ordinances, do not forsake me exceedingly.
 9. In what manner should a young man direct his way? By keeping Thy words.
10. With my whole heart I have diligently sought Thee. Do not deny me Thy commandments.
11. I have secreted Thy words in my heart, so that I would not sin against Thee.
- 12. Blessed art thou, O Lord: teach me Thy ordinances.**
 13. With my lips I have declared all the judgments of Thy mouth.
 14. I have delighted in the conduct of Thy testaments, as if in great riches.
 15. In discussing Thy commandments I understood Thy ways.

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105. Thy law is a lamp unto my feet, and a light to my beaten paths.

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**133. Dispose my steps according to thy revelation,
and let not any iniquity have control over me.**

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170. Allow my request to come before Thee, O Lord. Deliver me according to Thy wisdom.
 171. May my lips declare a hymn, when Thou hast taught me Thine ordinances.
 172. May my tongue speak Thine oracles, for all Thy commandments are righteous.
 173. May Thy hand be caused to save me, for I have chosen Thy commandments.
 174. Lord, I have longed for Thy salvation and Thy law is my meditation.
 175. My soul lives, and shall praise thee, and thy judgments shall help me.
176. I have gone astray like a lost *sheep*. Seek Thy servant, for I have not forsaken Thy commandments.

Glory, now and ever, Alleluia

(Because of its extreme length, only small portions that illustrate the general trend of its thoughts appear here.)

The commentary as to its liturgical significance is to be found on page 3

Compiled by John P. Nasou, M.D.

SAINT SOPHIA GREEK ORTHODOX CATHEDRAL

Ἁγίας Σοφίας τοῦ Θεοῦ

Washington, D.C.

June 6, 2010

Second Sunday of Matthew

The Tone for this day is the First

The Morning Gospel of the Orthros is No. 2

Mark 16:1-8

And when the Sabbath was past, Mary Magdalene and Mary the mother of James and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. And they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" And looking up, they saw that the stone had been rolled back--it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. And he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. ⁷But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you." And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.

Second Sunday after Pentecost

PROKEIMENON: Let your mercy, O Lord, be upon us
Rejoice in the Lord, O you righteous! Psalm 32: 22 + 1

The Epistle is from St. Paul's Letter to the Romans 2:10-16

BRETHREN, glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

The Gospel Lesson is from Matthew 4:18-23

The First of Matthew

AT THAT TIME, as Jesus walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, "Follow me, and I will make you fishers of men." Immediately they left their nets and followed him. And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. Immediately they left their boat and their father, and followed him. And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people.

The previous Sunday (of All Saints) marked the end of the Pentecostarion Period

The services of the daily cycle contain both fixed and variable elements. The fixed elements of the services are contained in the liturgical book called the Horologion - while, in the case of Great Week and Pascha, the variable festal elements are contained in the Triodion and the Pentecostarion - respectively. The prayers, petitions and litanies said by the priest and deacon are contained in the Hieratikon. At the turn of the last century both the fixed and variable elements of the services of Great Week, as well as the priestly prayers and petitions were gathered together in one volume, under the title "The Holy and Great Week."

The variable elements of the divine services of Great Week and Pascha, consist chiefly of a substantial body of hymns and a group of selected readings from the Scriptures. This material is found in the Triodion and Pentecostarion. Together these books contain the services of the movable cycle of feasts, which is determined and regulated by the date of Pascha, which changes from year to year. After Pentecost, another cycle begins which ends with the beginning of the following Great Fast.

(above is excerpted from an essay by Rev. Alciviadis Calivas)

[Compiler's note: This last period following Pentecost does not go by a specific name. It is merely noted in the worship books as the "Readings for the Year."]

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Commentary on the significance in our worship of Psalm 118

[that appears on page 4]

Because of its great length Psalm 118 is the one and only psalm in Kathisma XVII . It is read in full during the Midnight Service on weekdays, during the Funeral Service and on certain appointed days in place of the Polyeleos (i.e. at Matins on Holy Saturday and when a Vigil Service is conducted on a Sunday). It speaks of him who was afflicted by the iniquities of the world and who endeavors to adhere completely to the commandments and justification of the Lord. Since Christ is the only one who could and did comply to this, He is the only one who in His perfection could pray this psalm, which is the reason that it is read on Holy Saturday, the day of His funeral. This is read in four sections called "stasis": Stasis I = verses 1 to 72, Stasis II = verses 73 to 93, an Intermediate segment = verses 94 to 131, Stasis III = verses 132 to the end.

Verses 105 & 133 appear in Cantic 5 of the Orthros of the Transfiguration of our Lord. Verse 12 happens to be the twelfth stanza of the Great Doxology, but many smaller portions of the psalm's phrases appear throughout the Doxology and throughout prayers composed by the Church Fathers . This verse appears again at the beginning of each of the blessings [Evlogetaria] of the Funeral Service and also of those in the Sunday Orthros.