

RUTHENIAN RESOURCES FOR THE DOMESTIC CHURCH

THE ENTRANCE OF THE THEOTOKOS

THE TRISAGION PRAYERS

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

Response: Amen.

Parents: Heavenly King, Comforter, Spirit of Truth, everywhere present and filling all things, Treasury of Blessings and Giver of Life, come and dwell within us, cleanse us of all stain, and save our souls, O gracious One.

Children: Holy ✠ God, Holy and Mighty, Holy and Immortal, have mercy on us.
(Three times)

Glory be to the Father ✠ and to the Son and to the Holy Spirit, now and ever and forever. Amen.

Most Holy Trinity, have mercy on us; Lord, cleanse us of our sins; Master, forgive our transgressions; Holy One, come to us and heal our infirmities for your name's sake.

Lord, have mercy! *(Three times)*

Glory be to the Father ✠ and to the Son and to the Holy Spirit, now and ever and forever. 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. Amen.

RESURRECTIONAL TROPARION - TONE 1

The stone was sealed by the Jews, soldiers guarded your most pure body, but you, O Savior, arose on the third day granting life to the world.

Therefore, the heavenly powers acclaimed you, O Giver of Life:

Glory to your resurrection, O Christ!

Glory to your Kingdom! Glory to your salvation!

You alone love us all.

EPISTLE: HEBREWS 9:1 - 7

Brethren, the first tabernacle also had ritual ordinances and a sanctuary, though an earthly one. For there was set up a tabernacle in the outer part of which were the lamp-stand and the table and the showbread, and this is called the Holy Place.

But beyond the second veil was the tabernacle which is called the Holy of Holies, having a golden censer and the Ark of the Covenant, overlaid on every side with gold. In the ark was a golden vessel containing the manna, and the rod of Aaron which had budded, and the tablets of the covenant and above it were the Cherubim of glory, overshadowing the mercy-seat. But of all these we cannot now speak in detail.

Such then being the arrangements, the priests always used to enter into the first tabernacle to perform the sacred rites; but into the second tabernacle, the high priest alone entered once a year, not without blood, which he offered for his own and the people's sins of ignorance.

GOSPEL: LUKE 10:38 - 42, 11:27 - 28

At that time Jesus entered a certain village; and a woman named Martha welcomed him to her house. And she had a sister called Mary, who also seated herself at the Lord's feet, and listened to his word. But Martha was worried about much serving. And she came up and said, "Lord, is it no concern of yours that my sister has left me to serve alone? Tell her therefore to help me."

But the Lord answered and said to her, "Martha, Martha, you are anxious and troubled about many things; and yet only one thing is needful. Mary has chosen the best part, and it will not be taken away from her."

As he was saying these things, a certain woman lifted up her voice from the crowd, and said to him, "Blessed is the womb that bore you, and the breasts that nursed you!"

But he said, "Rather, blessed are those who hear the word of God and keep it."

CATECHETICAL SUMMARY

The Christian life is a hybrid of prayer and service. In Mary, the Mother of God, we see a perfect example of one who lived a life of service but also sat at the feet of the Lord and *listened*. Mary, the Gospels tell us, "held all these things in her heart" (Lk 2:51). It is for this reason that the Church offers this Gospel, recounting this event in Martha and Mary of Bethany's life with Jesus for our consideration on this feast of the Entrance of the Theotokos in the temple. The Mother of God wholeheartedly committed herself to serving the Lord.

Martha and Mary of Bethany are sometimes juxtaposed incorrectly, as if Mary was doing the “right” thing and Martha the “wrong” thing. Christ did not reprimand Martha for serving by any means. He did reprimand her because she was allowing her busy-ness and activity to take her away from “the one thing necessary”: listening to him and being in relationship with him.

We *are* called to serve but we need not be troubled and worried by our service. Our worry over our activities of service is often due to pride. Service, when animated by love of Christ and obedience to His will however, is done in joy and in peace, and we see this example most profoundly in the Mother of God.

Christ told the woman in the crowd, and by extension, us: “Blessed are those who hear the word of God *AND* keep it.” We are called to listen to the Lord, and then we act upon that time of listening by giving of ourselves in service to our brothers and sisters, the Body of Christ. The Mother of God’s greatest blessedness was not from bearing the Lord in her body, but because she wholeheartedly and perfectly heard the word of God and kept it.

CHALLENGE QUESTIONS:

1. What opportunities in my life are there for me to listen to the Lord? Do I make good use of them? How can I be a better listener?
2. How is the Divine Liturgy offer the opportunity to both listen to the Lord and serve him?
3. How might the Lord be prompting me to serve others?
4. Are my activities of service animated by my love of Christ or of pride? Do I let these activities worry me too much? How can I more fully entrust them to the Lord?