

From the Divine Office for the Three Holy Hierarchs (1/30)

Three stars: it was just to bring them together: their lives radiate a light of triple brilliance. It should be a common praise that we offer to those who have offered the same grace to all. One swallow does not make the springtime: three holy ones bring about the springtime of our souls. The Trinity shines upon the intelligent world; this trio illuminates the visible world. The ancients destroyed the worship of the true God: their sun and moon engendered only darkness. Admiring their splendor with too much haste, they adored their borrowed flame. But by these three torches, their embers were extinguished. They returned us to the true Faith. The beauty of their lives and their holy eloquence made us worship the only Providence. Fire and water, earth and air constitute reality for our earthly eyes. But they, by uniting the great, vast world to our faith in God, showing a new creation based on both, have imitated in themselves the three Elements of the only Trinity. They have not prepared a cure for any earthly things; there is no worldly spirit in their writings. The word of Gregory is a breath of fire; it is his intent to make us run to the things on high. The word of Basil brings back a breath of health to those weakened by unhealthy passions. Like the flow of the waters of a river, the words of Chrysostom go straight to the heart to refresh those consumed by burning passions. Thus, by their words, human nature is lifted up from the depths to unheard of heights. On the thirtieth, their triple light shines forth! (Synaxarion)



**SUNDAY OF THE CANAANITE WOMAN
JANUARY 30, 2022**



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Divine Liturgy: Sunday 10:00 AM

Antiphon (1st)

1: Shout joyfully to the Lord, all the earth, and sing praise to His name.

Through the prayers of the Mother of God, O Savior, save us.

2: Say to God: How awesome are Your deeds! So great is Your power that Your enemies cringe before You.

Be shafa'ati Walidatil Eelah, ya Mukhallisu, khallisna.

3: Let all the earth worship You and sing praises to You; let it sing praises to Your name, O Most High!

Through the prayers of the Mother of God, O Savior, save us.

Entrance Hymn

Priest: Come, let us worship and bow down before Christ.

People: O Son of God, who are risen from the dead, save us who sing to You, Alleluia!

Troparion of the Resurrection (Tone 3) pg. 39

Let all in heaven rejoice, and all on earth be glad, for the Lord has exerted power with His arm: By death He has trampled upon Death and has become the firstborn from the dead. He has delivered us from the bosom of Hades and has granted to the world great mercy.

Troparion of the Three Hierarchs (Tone 1)

Let us all come together to honor with hymn and song the three great Satellites of the Holy Trinity, the Sun, enlightening the universe with the beams of their divine doctrine, flowing with honey-like rivers of wisdom, refreshing deserts with streams of God-knowledge: Basil the Great, Gregory the Theologian, and John, the famous speaker, the Golden-mouthed. Let us sing in hymns our love for their teachings, for they are constantly interceding for us before the Holy Trinity.

Patronal Troparion (Tone 1) Pg. 15

In giving birth, you have preserved your virginity and in falling asleep you did not forsake the world, O Mother of God. You have passed to life being the Mother of Life. Through your intercession, save our souls from death.

Kondakion of the Presentation of our Lord (Tone 1)

O Christ our God who through Your birth have sanctified the virginal womb and have now blessed the arms of Simon, today You have come to save us. O Lord, when wars prevail, keep Your people in peace and strengthen our Public Authorities in every good deed, for You alone are the lover of Mankind.

The Three Holy Hierarchs

The Cappadocians were particularly instrumental in the defeat of Arianism in the Christian East. While this doctrine, that the Son was like the Father but not of the same essence, had been formally rejected at the First Council of Nicaea in 325, it became even more popular in the years that followed. Several emperors were partial to it as it seemed to be acceptable to a broader number of their Christian subjects. While Arianism survived in many places until the seventh century, it was all but eliminated in Cappadocia (Asia Minor) because of the influence of these Fathers. The writings of these Fathers contributed significantly to the development of Byzantine theology and liturgy in the centuries that followed. Due largely to his treatises on the Trinity, St Gregory was accorded the title “Theologian” at the Council of Chalcedon (451). Only two others have been given that distinction in the East: the first being St John the Apostle and the third St Simeon the New Theologian. St John Chrysostom (c.347-407), originally from Antioch, had been called to Constantinople in 397 to be its archbishop. This Father was popular with the poor but castigated the wealthy – including Empress Eudoxia – for their extravagant lifestyles. He had little interest in or sympathy for the kind of politics inherent in being bishop of the imperial capital. Within five years his enemies had begun a successful campaign against him and he was exiled to the Caucasus where he died on September 14, 404 in what is today Abkhazia. The next year his remains were brought back to Constantinople and buried with honor, an event we remember on January 27. As Archbishop of Caesarea, St Basil had devoted his energies to ordering the Liturgy. His Liturgy would become the usual rite of Constantinople. When St John Chrysostom became Archbishop of Constantinople he too provided an order for the Liturgy. Over the next few centuries their arrangements would spread throughout the Greek-speaking Churches and in the Slavic world. We still use their prayers in the Byzantine Churches and remembered these Fathers at every Liturgy today.

Who Is the Greatest?

When the Lord’s apostles disagreed over which of them was the greatest, He diffused their squabble by setting a child in the place of honor. Something similar happened in the case of these “January Fathers.” In the eleventh century monks and teachers in the imperial capital, Constantinople, were rowing about which of these Fathers was the greatest. Their partisans cited the various contributions of each Father to the theology, liturgy and monastic tradition of the Church. As the issue became more widely known, ordinary believers began taking sides as well. Some called themselves “Basilians,” others referred to themselves as “Johnites” and still others as “Gregorians.” The question was finally resolved in 1084 with the establishment of a common feast for all three saints: the Synaxis of the Three Ecumenical Teachers and Holy Hierarchs. According to the Synaxarion, each of the saints appeared, first each separately and then all three together, to John Mavropos, a learned author and poet who served as the Metropolitan of Euchaita (today’s Avkat). The saints reportedly told Metropolitan John, “We three are one, as you see, close to God and nothing can separate us or make us contend... There is no first or second among us... Arise, therefore, and tell those who are quarrelling not to be divided into parties over us because in life and death we had no desire other than to bring peace and unity to everyone.” In response the metropolitan undertook the task of reconciling the conflicting groups. As a symbol and expression of their unity, the saints also urged Metropolitan John to establish a common feast for all three. He established the feast on January 30 and composed a single service for all three. The metropolitan chose January as the most suitable month for this commemoration, because all three Fathers are celebrated in that month.

St John of Euchaita

A native of Paphlagonia in Asia Minor, John had become a respected scholar and teacher in the capital and a member of the circle of intellectuals patronized by the Emperor, Constantine IX Monomakhos. In 1050, after two years as speaker of the court, he fell out of favor with the emperor and was sent to Euchaita, some 265 miles from the capital, as its metropolitan, what we might call a “lateral promotion.” The metropolitan called it an “honorable exile” and sought to be recalled to the capital. At some point, he was apparently permitted to retire to the Agia Petra Monastery in Constantinople, sometime in the 1070s. His collected works include numerous poems, essays, letters and homilies. His most beloved poem is the devotional canon to “the Most Sweet Jesus,” found in many popular Byzantine prayer-books. He is also thought by some to have composed the small paraklitic canon to the Theotokos sung during the Dormition Fast in Byzantine Churches.

DIVINE LITURGY INTENTIONS

Today Healing of Archie Opatka
 HS Richard Nejaimey

Please Remember in your prayers: Susan Arraje, George Arraj, Jr., Richard Nejaimey, Archie Opatka, Katherine Thomas, Charlotte Stockhaus, and Ruth Welsh.

If there are people for whom you would like me to pray, please reach out and give me their names. Part of our vocation as Christians is to pray for each other, especially when someone is sick or suffering in any way.

Fr. Bryan

Last Week's Collection

Weekly	\$587
Candles	\$ 22
TOTAL	\$609

God bless you for your generosity!



COFFEE HOUR

Given the recent spike in Covid cases in the Commonwealth, I have decided to suspend the coffee hour until cases subside. We have had some parishioners contract covid and I want to keep us all as safe as possible. When the situation improves, we will restart the Coffee Hour.

Thanks for your understanding!

Please go to archiesarmy.net to see updates on Archie Opatka's battle heptoblastoma. "O Christ, Physician of our souls and bodies, heal, bless and have mercy on Your child Archie!"

2022 Calendar

The 2022 calendar is available at the back of the church. Please pick one up. We will not be mailing the calendar *en masse* this year. I will be sending the calendar to folks I know who cannot get to church. If you or someone you know cannot get to church to pick up a calendar, please let me know and I'll be happy to send them one.



THEOPHANY HOUSE BLESSINGS

I would like to do house blessings this year. Given the current covid situation, we need to wait until things improve. I am fully vaccinated and have received a booster.

Once it is safe, we can schedule a time for me to bless your home.

Fr. Bryan

January 30 – The Three Holy Hierarchs

WHERE DO WE FIND THE TRUTHS of our faith? As could be expected, we look first to the Holy Scriptures, the revealed word of God. The Scriptures, however, were not written as dogmatic treatises but as records of God’s intervention in our history. As such they do not necessarily address concerns that arose later among Christians. They must be interpreted in a way that accords with the practices of “the Church of the living God, the pillar and ground of truth” (1 Tim 3:15). Clarifying the Church’s teachings from the earliest times been the task of its leaders: first the apostles and later their successors, the bishops. While each of them individually has the mission to teach in the name of the Church, the Body of Christ, the determination of correct doctrine has always been a task for its leaders as a group. Thus the Acts of the Apostles records how, all together, the apostles settled the question of Jewish ritual and dietary requirements (see Acts 15:8-29). Similar gatherings of bishops, called synods or councils, were held in the early Church as it began to develop structures (dioceses, eparchies). The first ones mentioned in Church annals took place in the mid-second century in Rome and Ephesus. By the end of that century these local decisions were communicated to Churches in other areas. In the third century it became customary for these councils to be held at regular intervals to discuss matters affecting the Churches. When Christianity was officially recognized in the fourth century Roman Empire, the Ecumenical Council (convoking bishops from all over the empire) was introduced. Beginning with Nicaea I, ecumenical councils became “the court of last resort” for settling doctrinal disputes in the early Church.

Who Taught the Teachers?

The Nicene Creed and the teachings of later councils would definitively express the Church’s teaching on certain subjects, like the incarnation of Christ. But who taught the Council Fathers and helped them express these doctrines in the way that they did? At the Third Ecumenical Council (Ephesus, 381) the bishops sought clarity by consulting the writings of certain noted hierarchs. Extracts from works by Peter I and Athanasius of Alexandria, Cyprian, Ambrose, Gregory Nazianzen, Basil, and Gregory of Nyssa were read as authoritative teachers. The idea that certain writers were Fathers of the Church was born. By the time of the Fourth Ecumenical Council (Chalcedon, 481) it was common for the Churches to see some Fathers as ecumenical teachers and hierarchs, whose writings should be revered after the Scriptures and any authoritative council doctrines. Thus at the Fifth Ecumenical Council (Constantinople II, 553) the assembled bishops affirmed, “Hold fast to the decrees of the four councils, and in every way follow the holy Fathers, Athanasius, Hilary, Basil, Gregory the Theologian, Gregory of Nyssa, Theophilus, John Chrysostom of Constantinople, Cyril, Augustine, Proclus, Leo and their writings on the true faith” (Session 1). The writings of these Fathers are not considered infallible, but the Church sees the consensus that emerges from their teaching as reliable interpretations of the Scriptures for the life of the Church.

Prokimenon

Reader: Through all the earth, their voice resounds, and to the ends of the world their message.

People: Through all the earth, their voice resounds, and to the ends of the world their message.

Verse: The heavens declare God’s glory and the firmament proclaims the work of His hands.

People: Through all the earth, their voice resounds, and to the ends of the world their message.

Reader: Through all the earth, their voice resounds,

People: And to the ends of the world their message.

Epistle: Heb 13:7-16

Alleluia Verses

The heavens shall proclaim Your wonders, O Lord, and Your truth in the assembly of the saints.

Verse: God is glorified in the council of His saints, great and awesome to all those around Him.

Gospel: Mt. 15:21-28, Sunday of the Canaanite Woman



FEAST OF THE ENCOUNTER

Please join us this Tuesday, Feb.1 at 6PM as we celebrate the Divine Liturgy for the Feast of the Encounter (Meeting of the Lord in the Temple). This feast marks the end of the forty days of the Christmas season. We will bless candles at the end of the Divine Liturgy.