

*From the Divine Office for the Sunday of the Prodigal Son*

*Brethren, our purpose is to know the power of God's goodness: how when the Prodigal Son gave up sin and hastened to his father's house, his kindly father welcomed him and kissed him and marked him with signs of honor. He manifested his mystical joy to the inhabitants of Heaven by killing the fatted calf in order that we too may do what is right before the Sacrificer, the Father and the Lover of Mankind, and the Victim, the glorious Savior of our souls. (Vespers)*

*Our Savior teaches us daily with His own words. Let us therefore heed the Scripture lesson of the Prodigal who came to his senses. With faith, let us follow his good example of repentance. With a humble heart, let us cry aloud to Him who knows all secrets: "We have sinned against You, O merciful Father! We do not deserve to be called Your children ever again. But since You are the Lover of Mankind, receive me now that I repent and make me as one of you hired servants!" (Orthros)*



**SUNDAY OF THE PRODIGAL SON  
FEBRUARY 13, 2022**



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Divine Liturgy: Sunday 10:00 AM

### **Antiphon (1st)**

1: Shout joyfully to the Lord, all the earth; 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 5) pg. 40**

Let us, O faithful, praise and worship the word, coeternal with the Father and the Spirit, born of the Virgin for our Salvation, for He was pleased to be lifted in the flesh upon the cross, and to endure death, and to raise the dead by His glorious resurrection.

### **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 Prodigal Son (Tone 3)**

In my foolish wretchedness I ran away from Your glory, and I squandered wickedly the riches You have given me. And so now, like the Prodigal Son, I cry out to You: "I have sinned in your sight, Merciful Father, receive me now that I repent and make me as one of your hired servants."

### **Worshipping in the Body**

We live our life in Christ in our bodies as well as in our spirits and so the Eastern Churches have insisted that the body join the spirit in worshipping the One who created us as both physical and spiritual. We bow, we kneel, we make the sign of the cross, we prostrate, we kiss, we eat and we drink. We glorify God in the body by entering body, soul and spirit in the worship of the Church. [Type text] One way we glorify God in our bodies at worship is by standing for prayer. In some churches people are directed to stand or sit at different times during the service. Sitting, however, is the stance taken by an audience rather than a participant, whether it be at the theater or at worship. Worshippers are an "audience" during readings or a sermon; during prayers and litanies they are participants and more fittingly stand rather than sit. Two bodily gestures in Eastern worship not common in the churches of the West are the metany and the prostration. In the metany we make the sign of the cross and bow from the waist, extending our right hand until our fingers touch the ground. In the prostration we kneel on both knees and bow until our forehead touches the ground. Both gestures indicate our complete submission to the King of all. .

Making metanies and prostrations requires a certain amount of free space around the worshipper. In older churches abroad any seating (benches or stalls) was located around the church walls leaving the center of the church free for worshippers. In churches with Western-style pews worshippers often move out into the aisles to make prostrations.

### **The Great Fast**

During the Church' fasts we have ample opportunities to glorify God in the body through more frequent church services and through fasting. Eastern Christian fasting incorporates two ways of using our bodies in worship. In ascetic or total fasting we do not eat or drink anything. Period. This kind of fasting is in the spirit of Deutronomy 8:3, quoted by Christ to the tempter, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Mt 4:4). Traditionally people fast this way before receiving Holy Communion. It is also customary to fast totally for a certain period on all fast days. Thus many fast this way until noon during these seasons. The second type of fasting, also called abstinence, is fasting from certain foods (typically meat or dairy products). In many Eastern Churches people fast totally until noon and then, when they do eat, they abstain from meat and dairy. Since fish is considered "meat without feet" it is not generally consumed on the stricter fast days.

## DIVINE LITURGY INTENTIONS

Today **Healing of Archie Opatka**  
**+Richard Nejaimey**

Please Remember in your prayers: Susan Arraje, George Arraj, Jr., 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	\$1,236
Candles	\$ 20
Dividends	\$ 90
<b>TOTAL</b>	<b>\$1,346</b>

God bless you for your generosity!



## FINANCIALS

<u>1.2022</u>	<u>YTD (10.2021-1.2022)</u>
Income \$3,468	Income \$26,938
Expense \$5,088	Expense \$22,784
Net (\$1,620)	Net \$ 4,153

As you can see, we ran a small deficit for the month of January. Collections were down in comparison to last month. However, we are still in a positive position year to date. Please be reminded that our expenses don't go away when you aren't here. Thanks for all you do for our community!

## COFFEE HOUR

Given the recent announcement from Gov. Baker that the mask mandate will expire Feb. 28, I think we can start the coffee hour once again. We will begin having a coffee hour on **March 6**. If you would like to sign up to host, please reach out to me. March 6 is during Great Lent, so the menu should be meatless, as should all of the Coffee Hour menus throughout the Lenten season.

**Please go to [archiesarmy.net](http://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!"**

## UPCOMING LITURGICAL SCHEDULE

**Sat Feb. 19 10AM** - Divine Liturgy for the Saturday of the Dead

**Sun Feb. 27 6PM** - Forgiveness Vespers (Beginning of Great Lent)

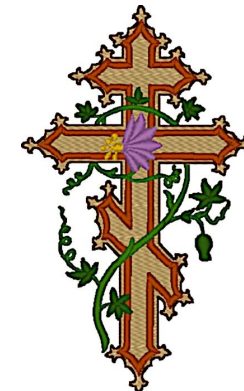
**Mon Feb. 28 6PM** - Great Compline

**Wed Mar, 2 6PM** - Presanctified Liturgy

**Fri Mar 4 6PM** - Compline & Akathist Hymn

**Our basic Lenten schedule will be:**

**Mon.- Great Compline, Wed,-Presanctified Liturgy, Fri.-Compline & Akathist. Each of these services will be at 6PM.**





## Glorify God in Your Body (1 Cor 6:12-20)

MANY PEOPLE TODAY EQUATE “SPIRITUALITY” with one’s personal inner life. Spiritual seekers are advised to “listen to their heart” to find peace and clarity, often without any reference to God – or at least to the God revealed in the Scriptures – or to a community such as the Church. Their approach is more individual rather than communal, more mind-centered than encompassing one’s entire being, and often more concerned with self-help than with living in union with God. As Eastern Christians we stand in a tradition that first of all understands spirituality as mankind’s relationship to God through the operation of the Holy Spirit. At its root this relationship is based on an event which joins the material and the spiritual: the Incarnation of Christ. The Word of God took flesh, became human in order to unite us with God. Because He is truly and perfectly man, the risen Christ is now glorified in His body, seated at the right hand of the Father.

### The Body in Eastern Thought

The body as well as the spirit is important in Christian life. As St Paul says, “Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s” (1 Cor 6: 19-20). We are not meant to ignore or belittle the body because we are Christians. The body is not an enemy but a partner and collaborator with the soul in the work of our sanctification. The body, as well as the spirit, is meant to be transfigured in Christ and so we are called to glorify God in it.

### Purifying the Body

The first way in which we glorify God in the body is by accepting and affirming its freedom from the control of sin and death. United to Christ in baptism, we have already been given a share in that freedom, which will be completely realized in the life of the world to come. As long as we are in this life, however, we must work along with Christ-in-us to maintain the body’s freedom from the influence of sin. And so one way in which we glorify God in the body is by the Church’s ascetic tradition, which focuses on freeing the mind and the heart from attachment to the things of the senses. Christian asceticism is not anti-physical but seeks to liberate the body from the lure of the sensual so that the physical may be sanctified. The Church Fathers considered that the most basic ascetic practices focus on controlling the passions or cravings of the body for food and drink and for sexual release. This is not because they are our greatest inner enemies – pride and vanity have that dubious distinction – but because it is easier to conquer our physical cravings than our spiritual impulses. This is why St Paul, in 1 Corinthians, singles out the power of gluttony and lust as the enemy’s first line of attack on the believer. “Do you not know that your bodies are members of Christ?” (v.15) How can you surrender to the first assault the enemy mounts against you? If we cannot put aside fatty foods on Wednesdays and Fridays, much less during the Fasts, how can we even begin to deal with things like spiritual laziness (sloth) or pride that afflict us in our innermost hearts?

### Prokimenon

**Reader:** May your kindness, O Lord, be upon us, for we have hoped in You.

**People:** May your kindness, O Lord, be upon us, for we have hoped in You.

**Verse:** Exult, you just, in the Lord; praise from the upright is fitting.

**People:** May your kindness, O Lord, be upon us, for we have hoped in You.

**Reader:** May your kindness, O Lord, be upon us,

**People:** For we have hoped in You.

**Epistle:** 1 Cor. 6:12-20

### Alleluia Verses

O God, You granted me retribution and make peoples subject to me and saved me from my raging enemies.

**Verse:** Therefore, I will proclaim you, O Lord, among the nations, and I will sing praise to your name.

**Gospel:** Lk. 15:11-32, Sunday of the Prodigal Son



“All our attention must be centered on the parable of the Prodigal Son. We all see ourselves in it as in a mirror. In a few words the Lord, the knower of hearts, has shown in the person of one man how the deceptive sweetness of sin separates us from the truly sweet life according to God. He knows how the burden of sin on the soul and body, experienced by us, impels us by the action of divine grace to return, and how it actually does turn many again to God, to a virtuous life.”

-St. John of Kronstadt