

From the Divine Office for the Pharisee and the Publican

When the Pharisee went up to the temple in his vainglory and the Publican bowed in his repentance, they both stood before You, O Master! The one lost his reward through boasting, while the other won Your blessing through his sighs. Because I too am sighing in Your presence, strengthen me, Christ God, for You are the Lover of Mankind. (Vespers)

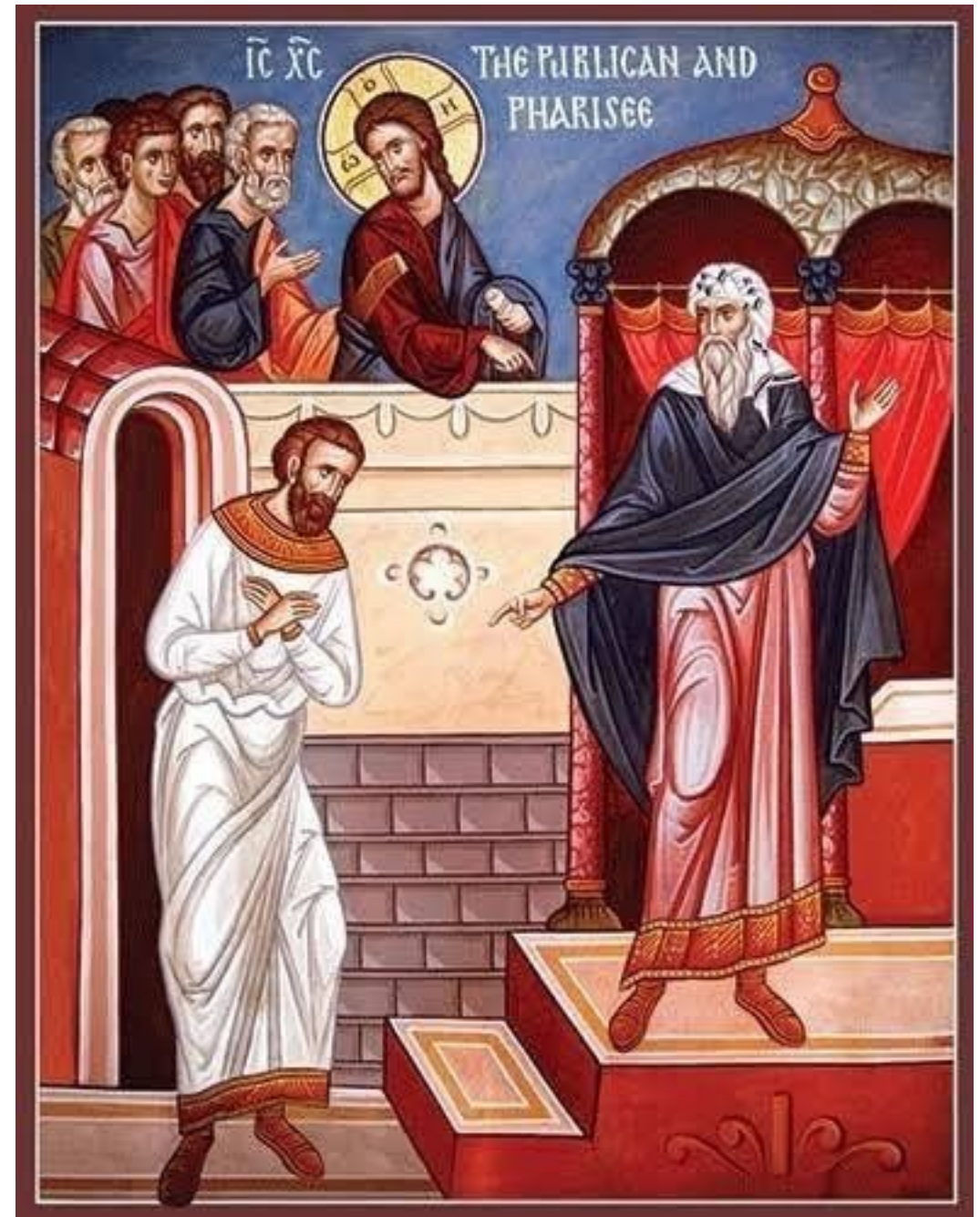
Brethren: let us all humble ourselves. Let us stir up our conscience with sighing and lamentation, that at the Last Judgement we may be counted among the faithful and the just, and find forgiveness. Let us pray that we may see the true peace of the Age to Come, where there is no pain, no grief, no sighing, in that wondrous Eden fashioned by Christ, for He is God, coeternal with the Father. (Orthros)

(The week of 1/7-1/12 is completely fast-free even on Wednesday & Friday)



SUNDAY OF THE PHARISEE AND THE PUBLICAN

FEBRUARY 6, 2022



Our Lady of Perpetual Help Melkite Catholic Church
256 Hamilton St.
Worcester, MA 01604
Rectory: (508) 752-4174 Hall: (508) 755-2199
Email: olphmelkite@gmail.com
Rev. Bryan McNeil, Pastor
Email: Brymc56@comcast.net Cell: (978) 314-1962
Divine Liturgy: Sunday 10:00 AM

Antiphon (Feast)

1- Gird Your sword upon Your thigh, O Mighty One!

O Son of God who were carried in the arms of Simeon the Just, save us who sing to You: Alleluia

2- In Your splendor and majesty, ride triumphant in the cause of truth and for the sake of justice.

O Son of God who were carried in the arms of Simeon the Just, save us who sing to You: Alleluia

3- Your arrows are sharp; peoples are subject to You; the king's enemies lose heart. A tempered rod is your royal scepter.

O Son of God who were carried in the arms of Simeon the Just, save us who sing to You: Alleluia

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 4) pg. 40

The women disciples of the Lord, having learned from the angel the joyful announcement of the resurrection, and having rejected the ancestral sentence, proudly told the apostles: Death is despoiled. Christ God is risen, bestowing to the world great mercy.

Troparion of the Encounter (Tone 1)

Hail, O Woman full of grace, Virgin and Mother of God: from you has arisen the Sun of Justice, Christ our God, enlightening those who stand in darkness, In You too, O just Elder Simeon, rejoice, for you carried in your arms the Redeemer of our souls, our 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 Encounter (Tone 1)

O Christ our God who through Your birth have sanctified the virginal womb and have now blessed the arms of Simeon, 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.

Fasting and Our Renewal

The preparation for the Great Fast in the Byzantine Churches focuses to a great extent on fasting. Why is fasting so emphasized if the purpose of this season is the renewal of our life in Christ? In the Scriptures the great "icon" of our communion with God is "Eden, the Garden of God" (Ez 28:13) where God walked with Adam and Eve. That communion was broken by eating the so-called forbidden fruit. Eating became the sign of choosing one's own will over the will of God. This is why the first way in which the devil tempted Christ concerned food. Fasting – not eating – is thus a symbol of putting aside our own will in order to recover our communion with God. In our society, where food is so abundant, eating is an even more fitting symbol for doing our own will. We can choose to eat whatever we feel like. We can pass up foods which don't please us. We throw away food without a second thought. We may not be able to indulge our lust for power or wealth very easily; we can always reach for another piece of cake. Many people prepare for Lent by deciding what they will give up. Fasting in the Christian East is not a matter of personal choice, but of surrendering one's will to the Church which determines when and how to fast. This does not mean that the fasting rules are unchangeable, but one should have the blessing of one's spiritual guide before excusing oneself from the fast. The heart of the fast is putting aside one's ego. In the Great Fast we refrain from eating for at least part of each day (until noon, or mid-afternoon or until we receive the Eucharist) for 40 days. This number recalls the 40-day fasts of Moses before receiving the Ten Commandments (see Ex 34:27-29) and of Elijah before encountering God on Mount Horeb (see 1 Kgs 19:8-12). For Christians, of course, the Lord Jesus' 40-day fast in the wilderness after His baptism stands out as the foremost example of fasting and communion with God. During the pre-Fast weeks of the Triodion we prepare for our 40-day fast by abstinence – not eating certain foods while continuing to eat others. Many people consider abstinence to be fasting; in fact it is merely a part of fasting. We fast completely for a period of time. Then when we do eat, we abstain from eating X, Y, and Z. . Why Animal Products? Again let us return to the Garden of God. In the book of Genesis we read that God said to our first parents, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food" (Gen 1:29). Fruits and vegetables, nuts and grains made up the diet of humanity both before [Type text] and after the fall (see Gen 3:18). It was only after the flood, when the earth had been laid waste, that God tells Noah, "The fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand. Every moving thing that lives shall be food for you" (Gen 9:2, 3). In abstaining from animal products, then, we are returning to the "food of paradise," the diet of the first created, to symbolize our desire to recover the communion with God for which they were made.

Homily 45 by St Theodore the Studite

Brethren: fasting is the renewal of the soul, for the Apostle says that as the body weakens and withers from the ascetic labor of fasting, then is the soul renewed day by day. It is made beautiful and shines in the beauty which God originally bestowed upon it. And when it is purified and adorned with fasting and repentance, then God loves it and will live in it as the Lord has said: "I and the Father will come and make Our abode with him" (Jn 14.23). ... Now at the beginning the Fast seems laborious, but if we shall apply ourselves from day to day with ardor and discipline, then with the help of God it will be made easier. At the same time, if we desire that the Fast be true and acceptable to God, then together with abstaining from food, let us restrain ourselves from every sin of soul and body, as the sticheron instructs us: "Let us keep the Fast not only by refraining from food, but by becoming strangers to all sinful passions" (Aposticha at Vespers, First Tuesday in the Great Fast).

DIVINE LITURGY INTENTIONS

Today Healing of Archie Opatka
 +Richard Nejaimey

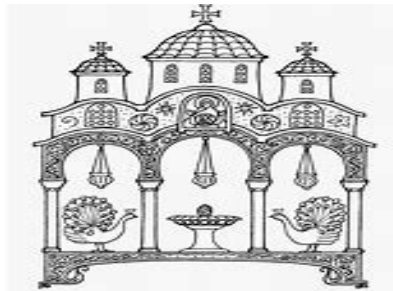
Please Remember in your prayers: Susan Arraje, George Arraj, Jr., Archie Opatka, Katherine Thomas, Charlotte Stockhaus, and Ruth Welsh.

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	\$550
TOTAL	\$550



FINANCIALS

1.2022

Income \$3,468

Expense \$5,088

Net (\$1,620)

YTD (10.2021-1.2022)

Income \$26,938

Expense \$22,784

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 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.

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.

THE TRIODION

ON THE ISLAND OF ZAKYNTHOS a unique ceremony takes place at the beginning of the Triodion. The book of the Triodion is placed on a stand before the icon of Christ. Before the first hymn from this book is chanted, the volume is presented to the bishop. He venerates it as if it were an icon, followed by all the clergy. Then the book is presented to the chanter who intones the first hymn. The time of the Triodion has begun. The term Triodion refers to the ten weeks leading up to Pascha as well as to the book which contains the hymns, readings and prayers proper to this season. Triodion literally means “three odes” and refers to the canons at daily Orthros which contain three rather than the usual nine odes. The Triodion as we have it today was organized by Studite monks in ninth-century Constantinople. They drew chiefly on texts from the Patriarchate of Jerusalem by a number of outstanding hymnographers, including Andrew of Crete, Cosmas of Maiuma and John of Damascus – some twenty composers in all. In general the prayers and services of the Triodion may be considered a great catechesis for the faithful, setting forth the entire scope of divine revelation through the reading of several books from the Old Testament and allusions to many others in the Great Canon and other hymns as well as patristic homilies and chants based on still other sacred texts. This catechesis is not about imparting information but about motivating us to embrace the great task of the season: repentance and the renewal of our life in Christ. This ten-week period is made up of the following components:

- The pre-Fast weeks which ease us into the practices of the Great Fast;
- The six-week long Great Fast itself;
- The two-fold feast of Lazarus Saturday and Palm Sunday; and
- The Great and Holy Week of the Lord’s Passion.

The Pre-Fast Weeks

Documents from the sixth through the eighth centuries attest to a growing custom in the East of observing one week in preparation for the Great Fast. Today this pre-Fast period in the Byzantine Churches consists in the following:

- Two Sundays in which the Gospel readings at the Divine Liturgy invite us to reflect on humility (Pharisee and Publican) and God’s ever-welcoming love (Prodigal Son)

- *A Fast-Free Week* between these two Sundays in which we are told not to fast, lest we take pride in our efforts like the Pharisee.

-*Meat-Fare Week*, the last time meat is eaten before Pascha. This week includes a Saturday of the Dead in which we make a general commemoration of all who have gone before us.

-*Cheese-Fare Week*, the last time dairy products are eaten before Pascha. Cheese-Fare Week ends with Forgiveness Sunday and the ultimate preparation for the Fast: mutual forgiveness.

Prokimenon

Reader: Make vows to the Lord your God and fulfill them; let all round about bring gifts to the awesome God.

People: Make vows to the Lord your God and fulfill them; let all round about bring gifts to the awesome God.

Verse: God is renowned in Judah; in Israel, great is His name.

People: Make vows to the Lord your God and fulfill them; let all round about bring gifts to the awesome God.

Reader: Make vows to the Lord your God and fulfill them;

People: Let all round about bring gifts to the awesome God.

Epistle: 2 Tim. 3:10-15

Alleluia Verses

Come, let us rejoice in the Lord! Let us sing joyfully to God our Savior!

Verse: Let us greet His presence with thanksgiving; let us joyfully sing psalms to Him.

Gospel: Lk. 18:10-14, Sunday of the Pharisee and Publican

Hirmos of the Presentation: (Tone 3)

O Mother of God, hope of all Christians, watch over those who have placed their hope in you. Let us, O faithful, glorify the First-born, the Eternal Word of God, born of a Virgin all-pure, for we have seen, beyond the shadow and letter of the Law, a sign of Christ in the words: “Every male opening the womb shall be called holy to the Lord.”

Kinonikon of the Presentation

I will take the chalice of salvation and call upon the name of the Lord. Alleluia.

After Communion: We have seen the True Light...