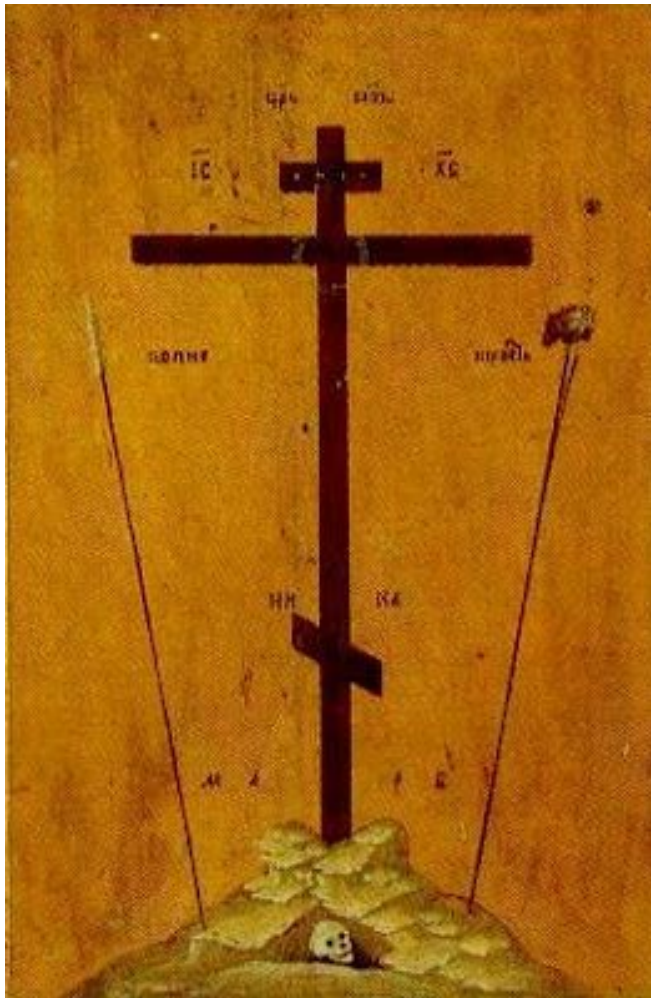


From the Divine Office for the Third Sunday of Great Lent

Hail, O life-bearing Cross, bright Paradise of the Church, Tree of incorruption! You have obtained for us the enjoyment of everlasting glory. Through you, the hosts of devils are driven out, the choirs of Angels rejoice as one, and the company of the faithful hold celebrations. Unconquerable weapon, impregnable stronghold, triumph of kings and pride of priests: grant that we may be witnesses to Christ's Passion and Resurrection! (Vespers)

Seeing the precious Cross of Christ placed before us today, let us venerate it and rejoice in faith. With love let us greet the Lord who by His own free will was crucified upon it, asking Him to make us worthy to adore His holy Passion and to reach the day of the Resurrection free of all blame. (Orthros)



**THIRD SUNDAY OF GREAT LENT
MARCH 20, 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

DIVINE LITURGY OF ST. BASIL

Antiphon

1: O Lord, let the light of Your countenance shine upon us.

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

2: O Lord, for those who fear You, You have raised a banner to which they may flee out of the range of arrows.

Khallisna Ya-Bnallah, Ya Man qama min baynil-amwaat, nahnu muranneemeena Laka. Haleloueya.

3: You have ascended on high, taken captives, and received men as gifts.

O Son of God, who are risen from the dead, 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 2) pg. 38

When You descended to death, O immortal Life, You put Hades to death by the splendor of Your divinity. And when You raised the dead from below the earth, all the heavenly powers cried out to You: “O Giver of life, Christ our God, glory to You!”

Troparion of the Holy Cross (Tone 1)

O Lord save Your people and bless Your inheritance, granting peace to the world; and protect Your community by the power of Your Cross.

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 save Your people and bless Your inheritance, granting peace to the world; and protect Your community by the power of Your Cross. Her of God. You have passed to life being the Mother of Life. Through your intercession, save our souls from death.

Kondakion of The Annunciation (Tone 8-Arabic this week)

We your servants ascribe to you O Mother of God: thank offerings of victory, O Champion Leader; for we have been liberated from terror; but as you have that invincible power; do you free us from danger; so that we may cry out to you: Hail, O Virgin and Bride ever pure.

Our Liturgy and Christ's Sacrifice

According to many rabbis of Christ's day, all sacrifices would cease with the coming of the Messiah, except for the thank-offerings (in Hebrew, todah) which would never cease to be offered throughout all eternity. Some Jewish writers in the Greek-speaking Roman Empire used eucharistia to translate the Hebrew todah. Little wonder that the first Christians saw the Eucharist as their sharing in the sacrifice of Christ. Our Liturgy today expresses in several ways this connection with Christ's sacrifice. In the prothesis, or preparation of the gifts, the priest takes up the bread and says, “In remembrance of our Lord, God and Savior Jesus Christ... ‘Like a sheep He was led to the slaughter. Like a spotless lamb silent before its shearer, He opens not His mouth. In His humiliation His judgment was taken away. And who shall declare His generation?’” These verses from Isaiah 53 describing the “Suffering Servant” are explained as pointing to Christ in the encounter of the apostle Philip with the Ethiopian (Acts 8:26-40). Here the priest is commemorating Christ's sacrifice, making the first “remembrance” in the Liturgy. Another reference to sacrifice in the prothesis rite concerns the Eucharistic bread itself. In our tradition the central portion of the loaf, inscribed with the monogram IC XC NIKA (Jesus Christ is victorious) – the part of the loaf which will be consecrated – is called the Lamb. Once he has cut the Lamb away from the rest of the loaf, the priest pierces it with the lance, saying, “‘The Lamb of God who takes away the sin of the world’ is immolated for the life and salvation of the world.” The Bread/Lamb is identified with Christ, the Victim/Lamb of the New Passover.

The Sacrifice Accepted in the Heavens

Christ's sacrifice did not end at the cross. In the Epistle to the Hebrews what followed is described in terms of the Yom Kippur sacrifice in the temple at Jerusalem. “*Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption... For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us* (Heb 9:12, 24). In our Liturgy, this is remembered graphically as the priest, bearing the holy gifts, enters the altar, the Most Holy Place “*behind the veil*” (Heb 6:19) which represents the throne of God. At the highpoint of the Liturgy the priest recounts how the Lord instituted the Eucharist at the mystical supper, making another remembrance, recalling Christ's command, “*Do this in memory of me*” (Lk 22:19). Remembering “... this precept of salvation and everything that was done for our sake, the cross, the tomb, the resurrection on the third day, the ascension into Heaven, the enthronement at the right hand, the second and glorious coming again” he offers the holy gifts to God. A remembrance or memorial (anamnesis) in the Liturgy is not a simple mental act: the priest recalling something that happened in the past. While the death of Christ occurred in human time, His offering to the Father occurred in “God's time.” It is an eternal action in which we share through our remembrance in the Liturgy. We do not repeat these events, but we become present to them in a mystical way. Thus our Liturgy is not a new sacrifice but a “sacrifice of praise” in which we enter into the eternal mystery as Christ offers Himself to the Father once for all for our salvation, and the Father accepts it.

DIVINE LITURGY INTENTIONS

Today People of Ukraine living and deceased
March 27 People of Ukraine living and deceased
+Wayne Kallio (2yr.). Requested by Susan Aboody-Kallio and family

Today's Coffee Hr. is hosted by Andy & Jocelyn Aulo

Next week's Coffe Hr. is hosted by the Aboody-Kallio family

Last Week's Collection

Weekly	\$1,564
Candles	\$ 26
Coffee Hr.	\$ 86
Easter Flowers	\$ 100
Donations	\$ 300
Other	\$ 20
Diocesan	\$ 50
TOTAL	\$ 2,146

God bless you for your generosity!



THIS WEEK'S LENTEN SEVICE SCHEDULE

Mon Mar 21, 6PM - Great Compline

Wed Mar 23, 6PM - Presanctified Liturgy

Fri Mar 25, 6PM - Divine Liturgy for the feast of the Annunciation

Sun Mar 27, 10AM - Divine Liturgy of St. Basil. 4th Sunday of Great Lent. Commemoration of St. John Climacus.

COFFEE HOUR

Please join us after the Divine Liturgy this morning for the Coffee Hour. It is a chance for us to catch up with each other and share Christian fellowship. There is a sign-up sheet on the bulletin board in the Hall. Please sign up to take a turn hosting. We are now in Great Lent, so there should be no meat or eggs. It will be nice to share food and fellowship once again. I have missed it! I hope you have as well!

Thanks be to God that Archie Opatka is now **cancer free!!** Joe and Christie send their heartfelt love and thanks for all your prayers and support during this difficult time. We look forward to seeing the family at Divine Liturgy again soon!

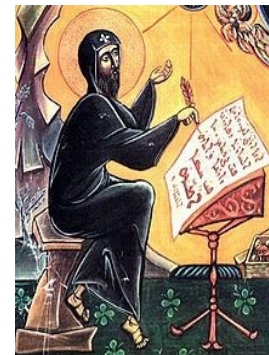
Please Remember in your prayers: Susan Arraje, George Arraj, Jr., Robert Ghiz, Archie Opatka, Katherine Thomas, Charlotte Stockhaus, Ruth Welsh, and people of Ukraine.

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.

PRAYER OF ST. EPHREM THE SYRIAN

O Lord and Master of my life, grant that I not be infected with the spirit of slothfulness and inquisitiveness, the spirit of ambition and vain talking. Grant instead to your servant the spirit of purity and humility, the spirit of patience and neighborly love.

O Lord and King, bestow upon me the grace of being aware of my sins and of not thinking evil of those of my brethren, for You are blessed forever and ever.



*Let no one mourn
that he has fallen
again and again;
for forgiveness has
risen from the grave.*

- St. John Chrysostom



Of Sacrifice and the Cross

AT THE DIVINE LITURGY on the Sundays of the Great Fast we regularly read from the Epistle to the Hebrews. Perhaps the most important theme in this epistle is the priesthood of the Lord Jesus expressed in two Old Testament images: the priesthood of Melchizedek and the priesthood of Israel. In both cases priesthood was intimately connected with the offering of sacrifices.

Sacrifices in the Old Testament

While the epistle makes special reference to the Israelite temple and the role of the high priest, we know that a priesthood and sacrifices were part of most religions in pre-Christian times. Ritual sacrifices were a way of expressing a relationship to God in more than mere words. People showed their thanks to God by offering gifts which could not be returned to their own use. Incense was burned up, wine was poured out, animals were immolated. Destroying the object offered meant that it could no longer be of use to anyone – it was surrendered completely to God. The Hebrews offered sacrifices long before the time of Moses. Cain and Abel offered sacrifices (Gen 4:3, 4); Noah and his sons offered sacrifices (Gen 8:20). By the time of Moses, however, sacrifices were restricted to the tabernacle (later the temple) under the supervision of priests. During the era of the temple at Jerusalem sacrifices were offered to express adoration, thanksgiving and atonement for both intentional and unintentional transgressions of the Law. A portion of some sacrifices, often those offered in thanksgiving, were shared between the priest and the offerer in a kind of communion with God, the Giver of the gift. The Law also included some restrictions which highlighted the unique holiness of God. Separate parts of the temple were marked off for the people and the priests while the Holy of Holies, the innermost area, was inaccessible to all but the High Priest, and that only on the Day of Atonement (Yom Kippur). The temple, its priesthood and its sacrifices would be seen by the first Christians as a foreshadowing of the priesthood of the Lord Jesus, *“high priest of the good things that have come”* (Heb 9:11).

Christ’s Death as a Sacrifice

In the Gospels, the Lord Jesus is described as *“the Lamb of God who takes away the sin of the world”* (Jn 1:29). This term alludes to the spotless lamb whose blood, spread on the doorposts of the Israelites, saved them from the wrath of God against the Egyptians. *“The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt”* (Ex 12:13). On the Jewish feast of Passover unblemished lambs would be sacrificed and consumed at the Seder meal in remembrance of that event. The Gospel of John describes Jesus’ crucifixion as taking place on Friday afternoon, the day before the Passover, when the priests would begin to sacrifice lambs for the feast. St Paul makes the same connection when he tells the Corinthians, *“For indeed Christ, our Passover, was sacrificed for us”* (1 Cor 5:7). The death of Christ initiates the New and Ultimate Passover, His blood delivering all mankind from the curse of eternal death. The Scriptures do not portray Christ as merely the victim of the sacrifice but as the One who offered Himself for us. St Paul tells the Ephesians, *“Walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma”* (Eph 5:2). This image recalls an occasion recorded in the Book of Exodus when a sacrifice was made to God, *“a sweet aroma, an offering made by fire to the LORD”* (EX 29:18). This was the consecration of Aaron and his sons as the first priests of the Old Covenant. St Paul borrowed that imagery to say that Christ is at once the Lamb offered in sacrifice and the High Priest who offers that sacrifice.

TRISAGION: We bow in worship before Your Cross, O Master, and we give praise to Your Holy Resurrection. (3 times)

Glory to the Father... Now and always...

and we give praise to Your Holy Resurrection.

We bow in worship before Your Cross, O Master, and we give praise to Your Holy Resurrection.

Prokimenon

Reader: O Lord, save Your people and bless Your inheritance!

People: O Lord, save Your people and bless Your inheritance!

Verse: To You, O Lord, I have called: O my Rock, be not deaf to me!

People: O Lord, save Your people and bless Your inheritance!

Reader: O Lord, save Your people

People: And bless Your inheritance!

Epistle: Heb. 4:14-16; 5:1-6

Alleluia Verses

Remember Your congregation which You have acquired from the beginning: You redeemed the scepter of Your inheritance.

Verse: God is our King forever: He brought about salvation in the midst of the earth.

Gospel: Mk. 8:34-38; 9:1, Sunday of the Veneration of the Holy Cross

Hirmos of Saint Basil (Tone 3-English this week)

In you, O Full of Grace, all creation rejoices, the orders of angels and the human race as well: O Sanctified Temple, Spiritual Paradise, and glory of Virgins, from whom our God, who exists before all eternity, took flesh and became a little Child! He has taken your womb as His throne, making it more spacious than the heavens. Therefore, Full of Grace, in you all creation rejoices: glory to you!

Kinonikon

Let the light of Your Face shine on us, O Lord! Alleluia!

After Communion

O Lord, Save Your people...