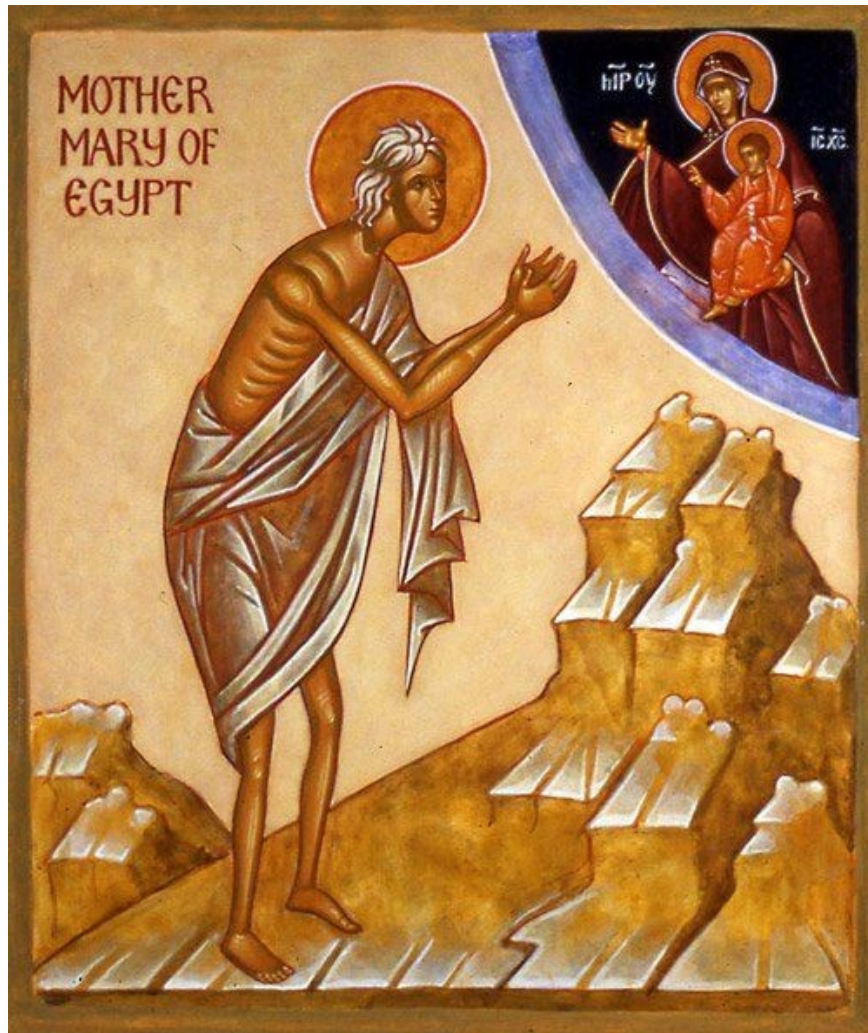


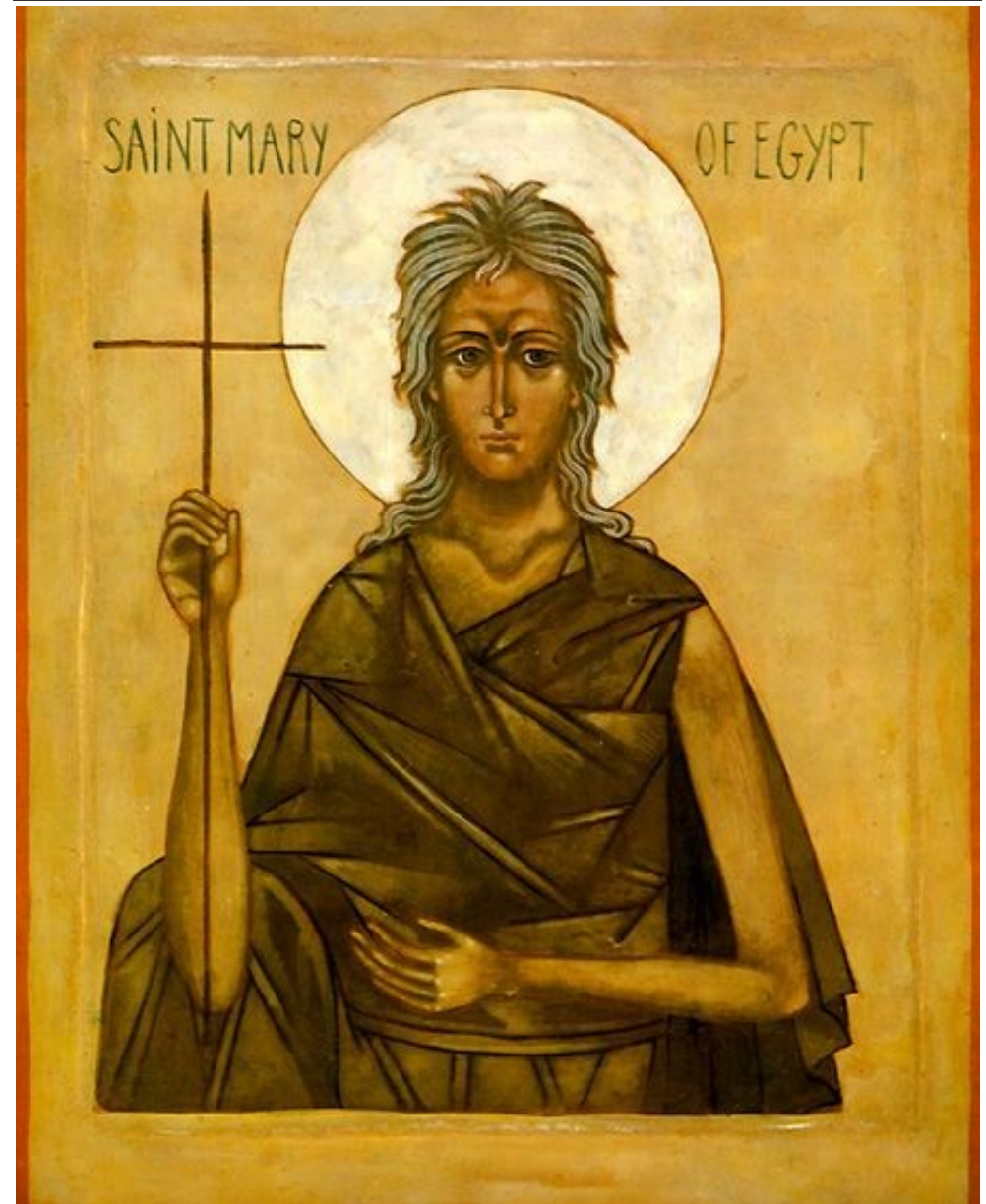
*From the Divine Office for the Fifth Sunday of Great Lent*

*Having first distanced yourself from the weight of the passions by contemplating God, O Mary, you then directed your desires and deeds to that which is on high. Gazing at the icon of the all-pure Virgin and resolutely renouncing all sin, you confidently went to worship the precious Cross. (Vespers)*

*With hymns we now celebrate you, O venerable Mary; lamb and daughter of Christ! Once the offshoot of the Egyptians, you have now become a precious flower for the Church, practicing asceticism and prayer beyond the common measure of mankind. By the merits of your life and deeds, you have been exulted in Christ, O Mary, and appear as a radiant bride in the kingdom of Heaven (Orthros)*



**FIFTH SUNDAY OF GREAT LENT  
MARCH 26, 2023**



**ST. MARY OF EGYPT**

**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](mailto:olphmelkite@gmail.com)  
Rev. Bryan McNeil, Pastor  
Email: [Brymc56@comcast.net](mailto:Brymc56@comcast.net) Cell: (774) 502-8547  
Divine Liturgy: Sunday 10:00 AM

### LITURGY OF ST. BASIL

#### 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 1) pg. 45

After the stone was sealed by the Jews and the while the soldiers were watching Your spotless body, You rose, O Savior, on the third day, bestowing life to the world. Wherefore, the heavenly powers cried out to You, O Giver of life: "Glory to Your resurrection, O Christ! Glory to Your kingdom! Glory to Your economy, O You who alone are the lover of mankind!"

#### Troparion of the Annunciation (Tone 4)

Today is the beginning of our salvation and the revelation of the mystery that was planned from all eternity. The Son of God becomes the Son of the Virgin, and Gabriel announces this grace. Let us join him in crying out to the Mother of God: "Hail, O full of grace, the Lord is with you!"

#### Troparion of our Mother Mary of Egypt (Tone 8)

In you, O Mother Mary, was restored the likeness of God, for you carried your cross and followed Christ. You taught by your deeds how to spurn the body, for it passes away and how to value the soul, for it is immortal. Wherefore your soul is forever in happiness with the angels.

#### Patronal Troparion (Tone 1) Pg. 13

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.

#### Kontakion of the Annunciation (Tone 8) Pg. 14-English 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 every kind of danger, so that we may cry out to you: "Hail O Virgin and Bride ever pure!

### **The Temple and Our Churches**

The temple, its priesthood and its sacrifices, then, were but types of the eternal sacrifice of Christ which would achieve eternal redemption once for all. Our Eastern Christian temples and our sacrifice of praise, the Divine Liturgy, do more than point us to the heavenly liturgy; through them we are connected to the eternal and ongoing dimension of Christ's sacrifice which is at the center and summit of all true worship in both the Old and New Testaments.

The very design of our churches is meant to show that the mystery of salvation, which was foreshadowed in the Old Testament temple, has been fulfilled in Christ. Many elements are similar. We have the holy place (the solea) and the holy of holies (the altar), the incense, the cherubim (ripidia) and the candelabrum. Other elements indicate that what were types have been fulfilled. In place of the jar of manna (see Heb 9:1-5) we have the Eucharist. In place of the Tablets of the Law or the Torah we have the Gospel. In place of Aaron's rod we have the holy cross. And in place of the impenetrable veil we have the iconostasis which makes both visible and accessible the mystery of our salvation in Christ.

### **What Happens in the Liturgy**

Our Divine Liturgy is a kind of living icon, using the imagery of the temple's sacrificial rite to show that the Eucharist is our participation in Christ's unique sacrifice. The Liturgy is neither a separate sacrifice nor a mere remembrance of Christ's sacrifice, but an actual entry into that sacrifice, possible because it is offered in "God's time" rather than ours.

As the sacrificial animals were killed outside the holy place and Christ was killed outside the Holy City, the oblations are prepared outside the holy place, in the prothesis (in smaller churches the prothesis is to the side of the holy place).

As the animals were brought by the Levites to the priests to be offered, the holy gifts are brought by the deacons and priests to the bishop who takes them into the holy place.

As the High Priest took the annual sin offering behind the veil into the Holy of Holies, Christ is described as taking His own blood into the heavenly sanctuary behind the veil. When the oblations are placed on the holy table, the doors and curtain are closed and the prayer of offering is recited "behind the veil." This imagery is lost, of course, when the doors and curtain are never closed.

As Christ, having made His offering, remains before the presence of the Father interceding "for those who come to God through Him" (Heb 7:25), so the celebrant, after the holy gifts have been offered and sanctified, stands before the holy table making intercession for the entire Church, the living and the dead.

As the sacrificial offerings in the temple would then be shared among the priests and those who offered them, the Eucharist is distributed first to the clergy and then to the members of the congregation.

And so we too have a High Priest, whose sacrifice takes away the sin of the world. And through the Divine Liturgy we can connect with that unique and eternal sacrifice again and again. "Therefore, brethren, having boldness to enter the Holy of Holies by the blood of Jesus... let us draw near with a true heart, in full assurance of faith" (Heb 10:19, 22).

Christ's sacrifice of His whole being is accepted by the Father. For our offering to be joined to His it must also be the complete offering of "ourselves, one another and our whole life" to Him. May the remaining days of the Fast remind us that we are not created to be satisfied by the temporary pleasures of acquisition and consumption but by the everlasting joys of the heavenly liturgy.

### DIVINE LITURGY INTENTIONS

**Today** All those affected by the earthquakes in Syria & Turkey  
+Victims of the earthquakes in Syria & Turkey

**April 2** Our families and friends, living and deceased

**Today's Coffee Hr. is hosted by Mark Bashour**

**Next Sunday's Coffee Hr. will be hosted by the parish**

Please remember in your prayers: George Arraj, Jr., Ron Abraham, Peter Abraham, Vi Gazal, Robert Ghiz, Sadie Mirante, Archie Opatka, Anthony Poti, Katherine Thomas, Charlotte Stockhaus, Ruth Welsh, Richard Abraham, Sr., Frank Boyda, Carol Boyda, Bob Lynch, Michael Mooradian, Michael McNeil, Jeff McNeil, Wyatt William Rahall, Lauren Abraham, Nicholas Haddad, Elaine Foley, David Ahlin, Wendy Halal, all those affected by the earthquakes in Syria and Turkey, and the 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.

### Last Week's Collection

<b>Weekly</b>	<b>\$1,528</b>
<b>Candles</b>	<b>\$ 50</b>
<b>Charity</b>	<b>\$1,035</b>
<b>Easter Flowers</b>	<b>\$ 125</b>
<b>Diocesan</b>	<b>\$ 25</b>
<b>TOTAL</b>	<b>\$2,763</b>

**God bless you for your generosity!**



**Welcome to any visitors we have with us this morning! We are happy to have you worship with us.**

**Please join us downstairs in the church hall for the coffee hour so that we can get to know each other better and answer any questions you may have about the parish or the Melkite Church.**

### UPCOMING LITURGICAL SERVICES

**Mon. 3/27, 6PM - Great Compline**

**Wed. 3/29, 6PM - Presanctified Liturgy**

**Fri. 3/31, 6PM - Great Vespers-Lazarus Saturday**

**Sat. 4/1, 10AM - Divine Liturgy - Lazarus Saturday**

**Sun. 4/2, 10AM - Divine Liturgy & Procession - Palm Sunday**

### PARISH WEBSITE

We are working on a website for the parish. It should be operational sometime after Pascha.

### SHEPHERDS CARE

Shepherd's Care is the diocesan Lenten charitable program. Please return your mite box or contribution on Palm Sunday or anytime during Holy Week.

Thanks in advance for your generosity!

### THANK YOU

Thanks to all who cooked, baked, or did anything else to help with our Lenten Lunch. As a result of your generosity and hard work, we raised **\$1,035** for Syrian earthquake relief! God bless you all!

**Fr. Bryan has a new cellphone number. It is (774) 502-8547.**

### ADULT EDUCATION

Our next adult education series will be this **Tuesday March 28 at 6:30PM**. It's not too late to come! **Please bring your Bible. We have the books.**



## A Shadow of Things to Come (Hebrews 11:9-14)

OLD TESTAMENT PROPHECIES are often fulfilled in new and definitive ways in the Gospels. Thus Isaiah's prophecy of a young girl's conception would be decisively fulfilled in the conception of Christ by the ever-virgin Mary.

St Paul recognizes another kind of connection between the Old and the New Testaments. In Colossians 2:17 he notes that Old Testament observances "... are a shadow of the things that were to come; the reality, however, is found in Christ." When we stress the connection between actual persons, events, places, and institutions of the Old Testament, and the corresponding reality in the New Testament which they foreshadowed, this is called **typology**. Thus, for example, the Mosaic Passover (Pascha) celebrating the passage of the Hebrews from slavery to freedom is a "type" of the New Passover (Pascha) in which Christ leads humanity from death to eternal life.

Typology is most developed in the Epistle to the Hebrews concerning the temple and the sacrificial role of its priests. When the temple was destroyed and the last High Priest died in AD 70 the Jews were devastated. Here the Christ-believing Jews were reassured that we have the ultimate High Priest in the Lord Jesus of whom earlier High Priests were but a type (see Heb 7:23-8:1). "*For the Law appoints as high priests men who have weaknesses, but the word of the oath, which came after the Law, appoints the Son who has been perfected forever*" (v. 28).

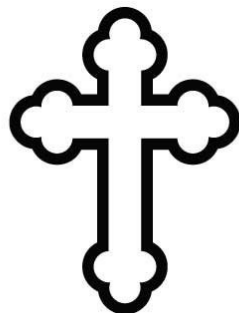
### The Temple and its Sacrifices

The arrangements of the Jewish tabernacle and its permanent version, the temple, are set forth in the Torah (Exodus, Leviticus and Numbers) according to a "pattern" shown to Moses on Mount Sinai. The tabernacle/temple is thus a "type," a reality in itself pointing to something beyond. In Hebrews 8:5 it is described as "*the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle.*"

In the Book of Revelation, St John describes his vision of eternity in similar terms: "*And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened*" (Revelation 15:5). He describes angels in white robes with their chests girded with golden bands (like deacons) and white-robed elders making prostrations. There is singing and incense and the Lamb who stands before the throne of God, having redeemed mankind by His blood.

The earthly temple and its rites were a shadow patterned after the eternal liturgy of heaven where an eternal High Priest would offer Himself to the Father to renew His creation. The sacrifices of the earthly High Priest were types of the sacrifice of Christ the Lamb, who stands before the throne of God bearing the blood of His own self-offering for the salvation of the world.

In the Epistle to the Hebrews the work of Christ is described in terms of the Jewish High Priest and the temple. The High Priest, we are told, went into the innermost part of the temple, called the Holy of Holies, only once a year (on Yom Kippur) with the blood of the sacrificed sin offering. But now, Christ the eternal High Priest has entered "*the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Holy of Holies once for all, having obtained eternal redemption*" (Heb 9:11-12). "*Now to appear in the presence of God for us*" (Heb 9:24). *He always lives to make intercession for those who come to God through Him* (see Heb 7:25).



### 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.

**Reader:** 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: Heb. 9:11-14

### Alleluia

Come, let us sing joyfully to the Lord; let us acclaim the Rock of our salvation.

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

### Gospel: Mk. 10:32-45

### Hirmos of Saint Basil (Tone 3)-Arabic 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!

