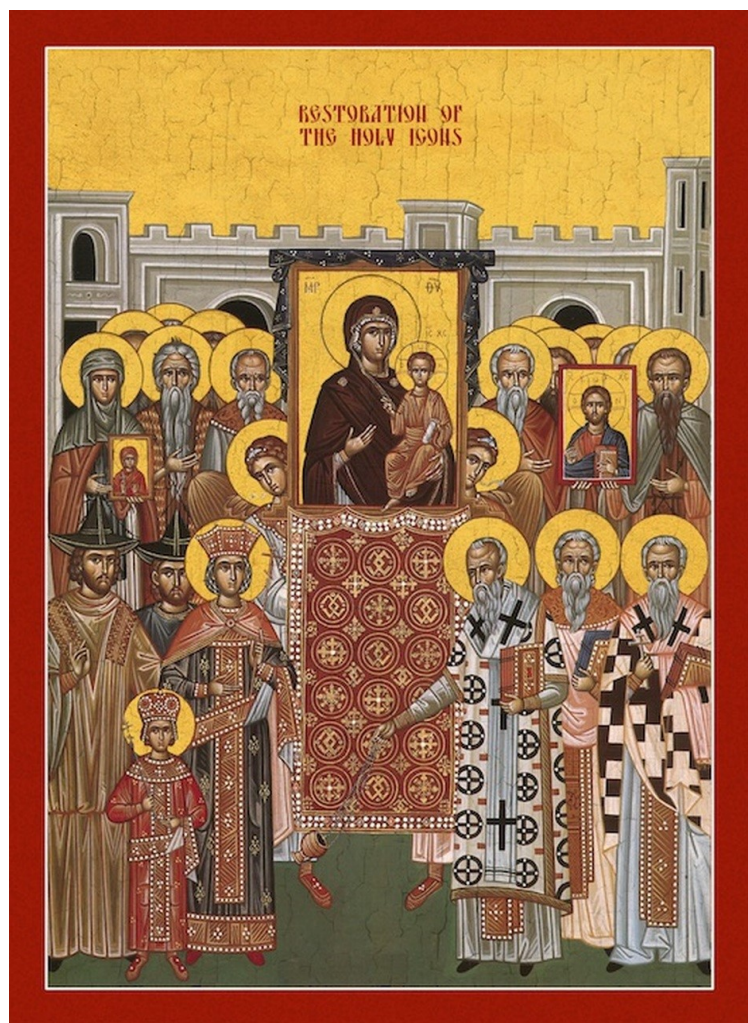


From the Divine Office for the Sunday of Orthodoxy

We have renounced the darkness of impiety and have been illumined by the light of knowledge. With psalms of acclamation, let us sing. May our praise and thanksgiving rise to God. With reverence, let us fall prostrate before the holy icons of Christ, the Mother of God and all the saints, rejecting the impiety of those who deny the True Faith. For as holy Basil says: "The honor shown the icon passes to the prototype it represents." At the prayers of Your all-pure Mother and at the intercession of all the Saints, we entreat You, O Christ, to grant us great mercy! (Vespers)

Representing Your divine face on the icons, O Christ, we openly sing of Your Nativity, Your radiant miracles and Your freely accepted Crucifixion. The demons are cast out and terrified, while the impious lament. (Orthros)



**SUNDAY OF ORTHODOXY
FIRST SUNDAY OF GREAT LENT
MARCH 6, 2022**



RESTORATION OF THE ICONS

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 (Feast)

1- The Lord is King, in splendor robed; robed is the Lord and girt about with strength.

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

2- Who can tell the mighty deeds of the Lord, or proclaim all His praises?

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

3- Thus let the redeemed of the Lord say, those whom He has redeemed from the hand of the foe.

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 8) pg. 42

You descended from on high O compassionate One; and consented to burial for three days that You might free us from suffering. O Lord, our life and our resurrection, glory to You.

Troparion of the Holy Icons (Tone 2)

Before Your most pure image, we bow in worship, O Good Lord, begging forgiveness of our sins, O Christ God: because You chose of Your own free will to ascend upon the cross in the flesh in order to deliver from the enemy's bondage those You had created. For this reason, we cry out to You in thanksgiving: "You our Savior have filled all things with joy when You came to save the world."

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 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.

In today's passage the figures come from the Israelites' Golden Age, beginning with the Exodus and continuing through the era of the judges: clan chiefs who held power after Moses from the fourteenth to the eleventh century BC. According to the Book of Judges Israel's enemies defeated them whenever they ignored the precepts of the Law. God's promise to the judges was that they would defeat Israel's enemies and regain Israel's freedom. The leaders mentioned in this passage thus defeated the Midianites (Gideon), the Canaanites (Barak), the Philistines (Samson) and the Ammonites (Jephthah). The era of the judges was followed by the united kingdom of Israel (c. 1050-931 BC). The second king, David, and his mentor, the prophet Samuel are mentioned next. 1 and 2 Samuel and 1 Kings 1 are devoted to the story of King David. God's promise to David came by way of the prophet Nathan, as we read in 2 Sam 7:12-16. "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom ... And your house and your kingdom shall be established forever before you. Your throne shall be established forever." The promise of a lasting kingdom did not happen in the years that followed. After the Golden Age the united kingdom was divided, invaded and conquered. The descendants of Abraham were exiled and scattered. Their lands fell to the conquering Babylonians, Persians, Greeks and Romans in succession. We are told that the cloud of Old Testament witnesses "did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us" (Heb 11:39, 40). The promised kingdom of David would not be ushered in until the Incarnation, and then it would be a kingdom "not of this world" (Jn 18:6). That "something better" would be the eternal life of union with God which the Old Testament saints only achieved in light of the death and resurrection of Christ. Our icon of the resurrection depicts the perfecting of these Old Testament witnesses. It shows them being led out of Hades, grasping the hands of Christ, whom St Paul calls the first-born from among the dead. Thus the our ancestors would be fulfilled only in our day, the day of the Church. The Lord Jesus, we are told, is "the originator and perfecter of our faith" (Heb 12:2). He is the Originator of our faith: the One who, creating us in the image and likeness of God, first offered us the eternal life of communion with Himself. And He is the Perfecter of our faith: the One who, when our ancestors strayed from the path of life, took on our humanity in order to unite us with Himself. And He is the Leader of believers along the narrow road of perfection, where He crosses with them from glory to glory, guiding them to the Father through their unity with Him. Later Witnesses The era of the New Testament and the Church gives us another cloud of witnesses who "were tempted, were slain with the sword." (Heb 11:37). Beginning with the apostles themselves, Christians were martyred for their faith by hostile rulers or followers of other [Type text] religions and even by fellow Christians who disputed certain doctrines. Those who suffered in the Roman or Persian persecutions stand shoulder to shoulder with those who suffered under the iconoclasts and with the new-martyrs of the Islamic, Soviet and Nazi yokes. Practically every day in the Church calendar martyrs from one or another era are commemorated. We are reminded of their endurance in the face of torment as we look to return to the inconveniences of the Fast. The Church has also its hosts of those who "wandered about in sheepskins and goatskins, being destitute, afflicted, tormented — of whom the world was not worthy" (Heb 11:38). These are the ascetics who lived in the wilderness of Egypt, Palestine and Syria as well as the remote monasteries of Asia Minor, Greece and the so-called "Northern Thebaid," the forests of Russia. These monks and nuns embraced ascetic disciplines, which seem so extreme to us, in order to help them let go of their attachment to the things of this age. They too silently urge us on to observe the Fast.

DIVINE LITURGY INTENTIONS

Today **People of Ukraine**
 +Richard Nejaimey

March 13 **People of Ukraine**
 +Richard Nejaimey (40 day). Requested by the family

Today's Coffee Hr. is hosted by Maria Filewicz

Next week's Coffe Hr. Is hosted by

Last Week's Collection

Weekly	\$1,478
Candles	\$ 23
Stole	\$ 30
Easter Flowers	\$ 105
Memorials	\$ 120
Other	\$ 30
TOTAL	\$1,786



FINANCIALS

<u>Feb 2022</u>	<u>YTD (10.2021-2.2022)</u>
Income \$8,917	Income \$35,855
Expense (\$5,723)	Expense (\$28,508)
Net \$3,194	Net \$ 7,347

Shepherd's Care Associated Charities 2022.

To help those in need, the Shepherd's Care Associated Charities of the Eparchy of Newton is sponsoring this 40-day Lenten giving program to provide for the less fortunate. Local parish charities, as well as eparchial charities, international charities, and our seminarians, will benefit from your generous almsgiving during Great Lent. Program brochures and Giving (Mite) Boxes are available at the rear of the church. The idea is to take the money you save by fasting and put it in the box. This is a great thing to do as a family during Great Lent!

Thank you for all you do to help the needy among us.

COFFEE HOUR

Please join us after the Divine Liturgy this morning as we begin to having our Coffee Hour once again. 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, 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.

PICNIC MEETING

We will have an initial meeting for the 2022 picnic on **Monday, March 7** after Great Compline. The meeting should start around **7:15pm** in the Hall. We are looking for your input as to how we can make the picnic even better! This will be the first of a number of meetings, so if you can't make it, you can always get to the next one.

All are welcome!

“Made Perfect with Us” (Hebrews 11:24-26, 32-40; 12:1-2a)

WE ARE ALL FAMILIAR WITH THE IMAGE of the eight-ounce glass containing four ounces of liquid. Is it half full or half empty? The way we see it reveals more about the viewers than about the glass. The Church numbers the Sundays during the Great Fast in successive order. Thus today is the First Sunday, next week will mark the Second Sunday and so on. For many people the Fast is an endurance test and so this numbering may suggest something like, “Oh God, only one week is over. There’s another five weeks to go!” A more positive way of looking at things might number the Sundays in count-down fashion: Sixth Sunday before Pascha...Fifth... Fourth... it’s getting closer... we’re almost there! This system may be more in keeping with the vision expressed in the Scriptures read at this Sunday’s Liturgy. Scholars tell us that this selection comes to us from the days when catechumens were intensifying their preparation for baptism at Pascha. The readings suggest promise, blessing and the joy of being part of God’s plan at its most critical moment. The Epistle to the Hebrews, read every Saturday and Sunday during the Fast, is addressed to Jewish believers in Christ. It includes a number of references to Jewish history and practice, some recorded in the Old Testament and others taken from Jewish tradition. The passage read today, from chapter 11, is actually the conclusion of a longer praise of Old Testament notables renowned for their faith, from Abel onward. It is faith that sanctified all these elders in Jewish history because “...without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who diligently seek Him” (Heb 11:6). Catechumens, who would be asked to profess their faith during this season, are thus reminded to place their trust in the Person of God and in the wisdom of His divine plan for mankind. The punch line of this chapter, however, is its last verse. Despite their faith, the heroes and heroines of the Old Testament “... did not receive the promise, God having provided something better for us, that they should not have been made perfect apart from us.” The entire course of God’s providential care for the Jewish peoples is depicted as a kind of preparation for something more. That “something better” is, of course, the life in Christ which the catechumens will receive at baptism and the assurance of eternal life which we all will receive as witnesses to the resurrection of Christ.

Who Are the Witnesses?

In chapter 11 of the Epistle to the Hebrews the witnesses held up are some of the great figures of the Old Testament. In the earlier part of this chapter the following heroes of the Israelites’ pre-history were cited: Abel (Gen 4), Enoch (Gen 5), Noah (Gen 6-9), Abraham and Sarah (Gen 11-25). These figures lived centuries before there was a Hebrew people, but they were all, according to their time, godly people, people of faith: “These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth” (Heb 11:12, 13). The “promises seen afar off” begin with the pledge of God’s favor made to Cain and Abel, “If you do well, will you not be accepted?” and culminates in the assurance of the Promised Land which God gave to Abraham, “To your descendants I will give this land” (Gen 12:7). The list of witnesses continues with Isaac, Jacob, and Joseph, the descendants of Abraham, whose lives are recorded in Genesis 17-50. It was in the time of Joseph, the son of Jacob (also called Israel) that the clan of Abraham goes to Egypt. It would only be with Moses, the first witness in the passage we read today (Heb 11:24-1:2), that this clan, the Israelites, would return to the Promised Land.

Prokimenon

Reader: Blessed are You, O Lord, God of our fathers, and Your name is worthy of praise and glorious forever.

People: Blessed are You, O Lord, God of our fathers, and Your name is worthy of praise and glorious forever.

Verse: For You are just in all you have done to us, and all Your works are true and Your ways right.

People: Blessed are You, O Lord, God of our fathers, and Your name is worthy of praise and glorious forever.

Reader: Blessed are You, O Lord, God of our fathers,

People: And Your name is worthy of praise and glorious forever.

Epistle: Heb. 11:24-26; 32-40; 12:1-2

Alleluia Verses

Moses and Aaron were among His priests and Samuel among those who called upon is Name.

Verse: They called upon the Lord, and He answered them; from the pillar of cloud He spoke to them.

Gospel: Jn. 1:43-51, Sunday of Orthodoxy

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!

THIS WEEK’S LENTEN SEVICE SCHEDULE

Mon Mar 7. 6PM - Great Compline

Wed Mar 9, 6PM - Presanctified Liturgy for feast of the 40 Martyrs of Sebaste

Fri Mar 11, 6PM - Compline & Akathist Hymn (Part 2)

Sun Mar 13, 10AM - Divine Liturgy of St. Basil. Sunday of St. Gregory Palamas.