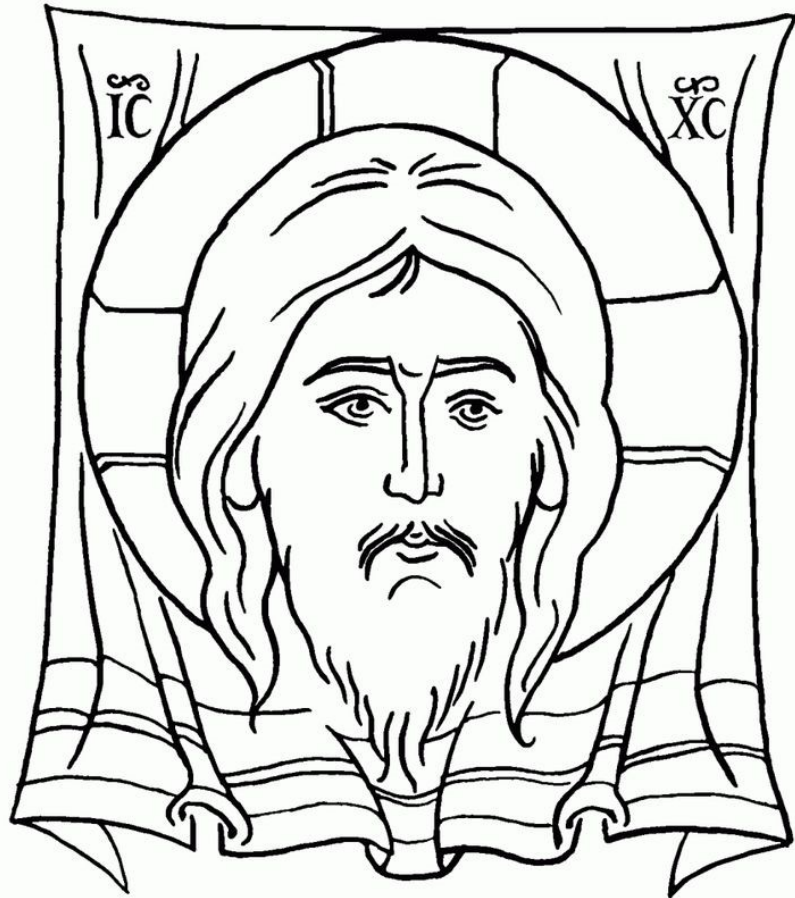


SAYINGS OF THE FATHERS

“As it is impossible to verbally describe the sweetness of honey to one who has never tasted honey, so the goodness of God cannot be clearly communicated by way of teaching if we ourselves are not able to penetrate into the goodness of the Lord by our own experience.”

- St. Basil the Great



Our Lady of Perpetual Help Melkite Catholic Church

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Divine Liturgy: Sunday 10:00 AM

January 19, 2020



Twelfth Sunday After the Holy Cross

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.

Through the prayers of the Mother of God, O Savior, save us.

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 7, Pg. 42)

You destroyed Death by Your cross. You opened paradise to the thief. You changed the weeping of the myrrh-bearers, and commanded Your apostles to proclaim that You, O Christ God, have risen, granting to the world great mercy

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 Presentation of Our Lord to the Temple (Tone 1)

O Christ our God who through Your birth have sanctified the virginal womb, and have blessed the arms of Simeon, You have come today to save us. 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.

Consequences of This Hidden Life

St Paul insists that receiving the gift of life in Christ has consequences. “*Set your mind on things above, not on those on the earth... Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them.*”

“*But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man...*” (vv. 2, 5-10).

Elsewhere St Paul had explained why Christians must put away things of the earth. “*Do not be deceived. God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life*” (Gal 6:7,8). Things of the earth, like our mortal bodies, die and decay no matter how much we pamper them. Lust, envy, wrath, filthy language and the rest of St Paul’s list in Colossians are simply ways we pamper our decaying flesh. By cherishing the “wealth of the kingdom” mentioned above – sowing “to the Spirit” – we enjoy in this world a measure of the life to come.

Putting Off the Old Man: From time to time Christians have misinterpreted St Paul’s teaching on putting off the old man. People like the Amish, for example, thought to express their detachment from the world by adopting a particular form of dress or hair style, or by living apart from others in closed communities because they are Christians. As early as the second century, however, most believers have known the distinction between living *in the world* but not *of the world*. An unknown “disciple of the apostles” wrote the following description of the Christians for a certain Diognetus, somewhere in the Roman Empire.

“For the Christians are distinguished from other men neither by county, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own counties, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native county, and every land of their birth as a land of strangers. They marry, as do all [others]; they beget children, but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives.

“They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. They are poor, yet make many rich; they are in lack of all things, and yet abound in all; they are dishonored, and yet in their very dishonor are glorified... To sum up all in one word – what the soul is in the body, Christians are in the world... God has assigned them this illustrious position, which it is unlawful for them to forsake.”

While monastics would later separate themselves from the world, they would do so because they had a particular vocation, not simply because they were Christians.

DIVINE LITURGY INTENTIONS

Today

For our families and friends

January 26

+Steven Esper (40 day). Requested by George & Jeri Esper. Coffee Hour sponsored by his family.

February 2

+Earl & Antoinette Partridge

+William & Bertha Rahall, +Habib & Mariam Rahall. Requested by Nick Rahall & Family. Coffee Hour sponsored by Nick Rahall & Family.

- ◆ Last Week's Attendance/Donations: **47/\$1,109**
- ◆ The Syrian Lebanese Women's Club of Greater Boston is accepting applications for its annual scholarship. This scholarship "aids women of Syrian or Lebanese origin, graduating from high school, intending to pursue a four-year college education, and residing in Massachusetts within a fifty-mile radius of Boston." Please see Fr. Bryan if you would like an application.



HOUSE BLESSINGS

In our Byzantine tradition, it is customary to have one's house blessed after the feast of Theophany. I would like to come and bless your homes and spend time getting to know you a little better. Please call the Rectory or email me (Brymc56@comcast.net) to schedule a time for me to bless your home .

- Fr. Bryan

Welcome to those who are visiting today. We are happy to have you worship with us. If this is your first time here, please come downstairs to the Hall, introduce yourself, have some refreshments, and get to know the Community. If you have any questions about the Melkite Church and its traditions, please don't hesitate to ask Fr. Bryan.

Weddings — One year notice. Contact Fr. Bryan for Sacramental Preparation.

Baptisms — One month notice. Contact Fr. Bryan for Sacramental Preparation.

Please let Fr. Bryan know about anyone who is sick, in the hospital, or homebound so that he can visit and bring them the Eucharist on a regular basis.



THE BISHOP'S APPEAL: The annual Bishop's Appeal is an essential way in which our parish fulfills its duty to our larger Melkite family throughout the U.S. Our Father and Shepherd, Bishop Nicholas asks every Melkite household in the U.S. to give **at least \$100-\$200 each year** to support our Eparchy in America. By contributing to the Appeal, each of us responds to Christ's call to support our Church and helps to fund its vital works, such as: publishing *SOPHIA* magazine; supporting our seminarians for the Priesthood and Diaconate; providing for our elderly priests; teaching the Faith to our children and young adults; establishing/supporting new missions and outreaches.

Those who give a gift of \$1000 or more will be automatically enrolled in the Order of Saint Nicholas, the charitable society of our Eparchy.

It is the holy obligation of every member of our parish to support our Church as you are able. Please send your gift today. May God bless your generosity.

Putting on the New Man

CHAPTER THREE OF ST PAUL'S EPISTLE to the Colossians begins with this enigmatic statement: "*For you died, and your life is hidden with Christ in God*" (Col 3:3). The questions it raises are obvious: when did we die, and how is our life hidden with Christ?

Baptism as Death and Resurrection

Many Christians, particularly in the Eastern Churches, can answer the first question. We died with Christ in baptism. The passage from the Epistle to the Romans read at every baptism in Byzantine churches includes the following teaching: "*Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life*" (Rom 6:3, 4).

Baptism is our personal union with the death and resurrection of Christ through which the ultimate power of Death was destroyed. At our baptism, this burial is graphically represented when we are "buried" (immersed) in the baptismal water. Our resurrection is represented when we are raised up out of the water. What cannot be depicted, of course, is the effect of our baptism: our life in Christ, hidden in God.

The life of the risen Christ is indescribable, but images help us to appreciate what it might mean. In his Catechetical Sermon on the Resurrection, St John Chrysostom gives us a glimpse into some aspects of this hidden life."All of you, enjoy this feast of faith. Receive all the riches of His loving-kindness. Let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shone forth from the grave. Let no one fear death, for the Savior's death has set us free... O Death, where is your sting? O Hell, where is your victory? Christ is risen and you are overthrown. Christ is risen and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one of the dead remains in the grave. For Christ, being risen from the dead, has become the first fruits of those who have fallen sleep."

St John Chrysostom mentions three aspects of resurrection life we have received:

Forgiveness of sins – "Let no one weep for his iniquities, for pardon has shone forth from the grave."

When we are baptized, our sins are forgiven. Future sins can be forgiven in the Church, to which Christ entrusted this gift.

Freedom from death – "Let no one fear death, for the Savior's death has set us free." The heart of Death is the rupture of communion with God. Death of the body cannot break that unity for those who are living their baptism.

All that is His is ours – "Let no one bewail his poverty, for the universal kingdom has been revealed."

Our "wealth" as heirs of the kingdom includes the general gifts of the Spirit (wisdom, understanding, knowledge, counsel, fortitude, piety, fear of the Lord) and the particular gifts which enable ministry. Living in the kingdom of God includes enjoying a relationship with the Theotokos, all the heavenly hosts, and all the saints, as well as all believers, living or dead (the communion of saints).

These blessings are hidden from the world, but "*When Christ who is our life appears, then you also will appear with Him in glory*" (v. 4).

Prokimenon

Reader: How great are Your works O Lord! In wisdom You have wrought them all.

People: How great are Your works O Lord! In wisdom You have wrought them all.

Reader: Bless the Lord, O my soul! You are very great indeed, O Lord my God!

People: How great are Your works O Lord! In wisdom You have wrought them all.

Reader: How great are Your works O Lord!

People: In wisdom You have wrought them all.

Epistle: Col. 3:4-11, 29th Sunday after Pentecost

Alleluia Verses

String Your bow, go forth, reign for the sake of truth, meekness and righteousness and Your right hand shall lead You wonderfully.

Verses: You loved righteousness and hated iniquity: therefore God, Your God, anointed you with the oil of joy above Your companions.

Gospel: Luke 17:12-19, The Healing of the Ten Lepers

Kinonikon: Praise the Lord...

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

