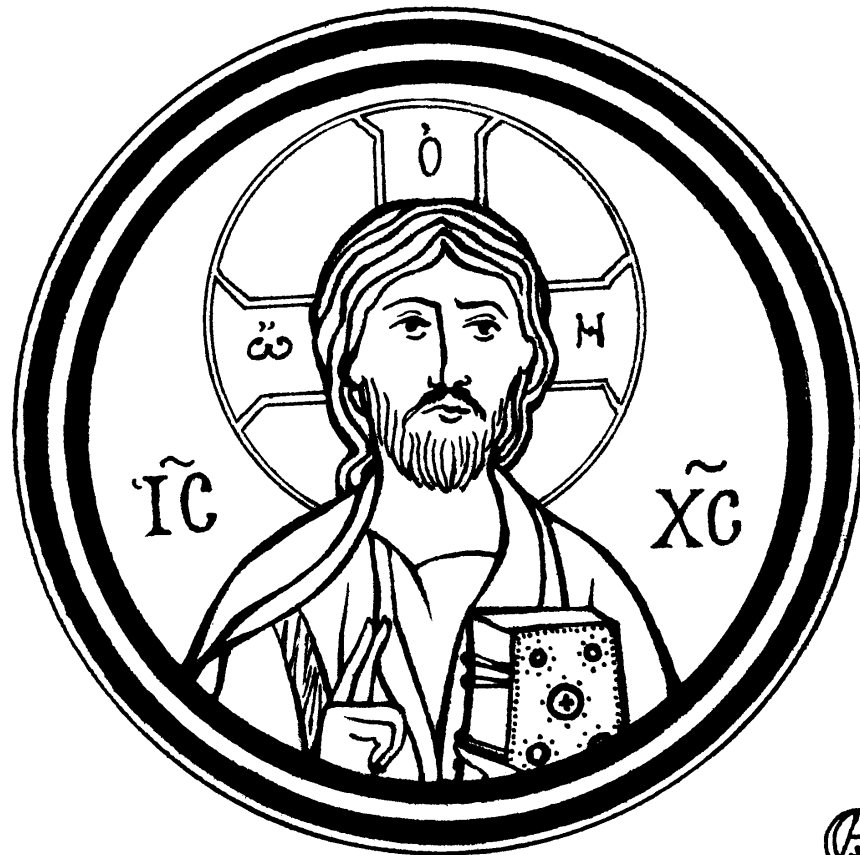
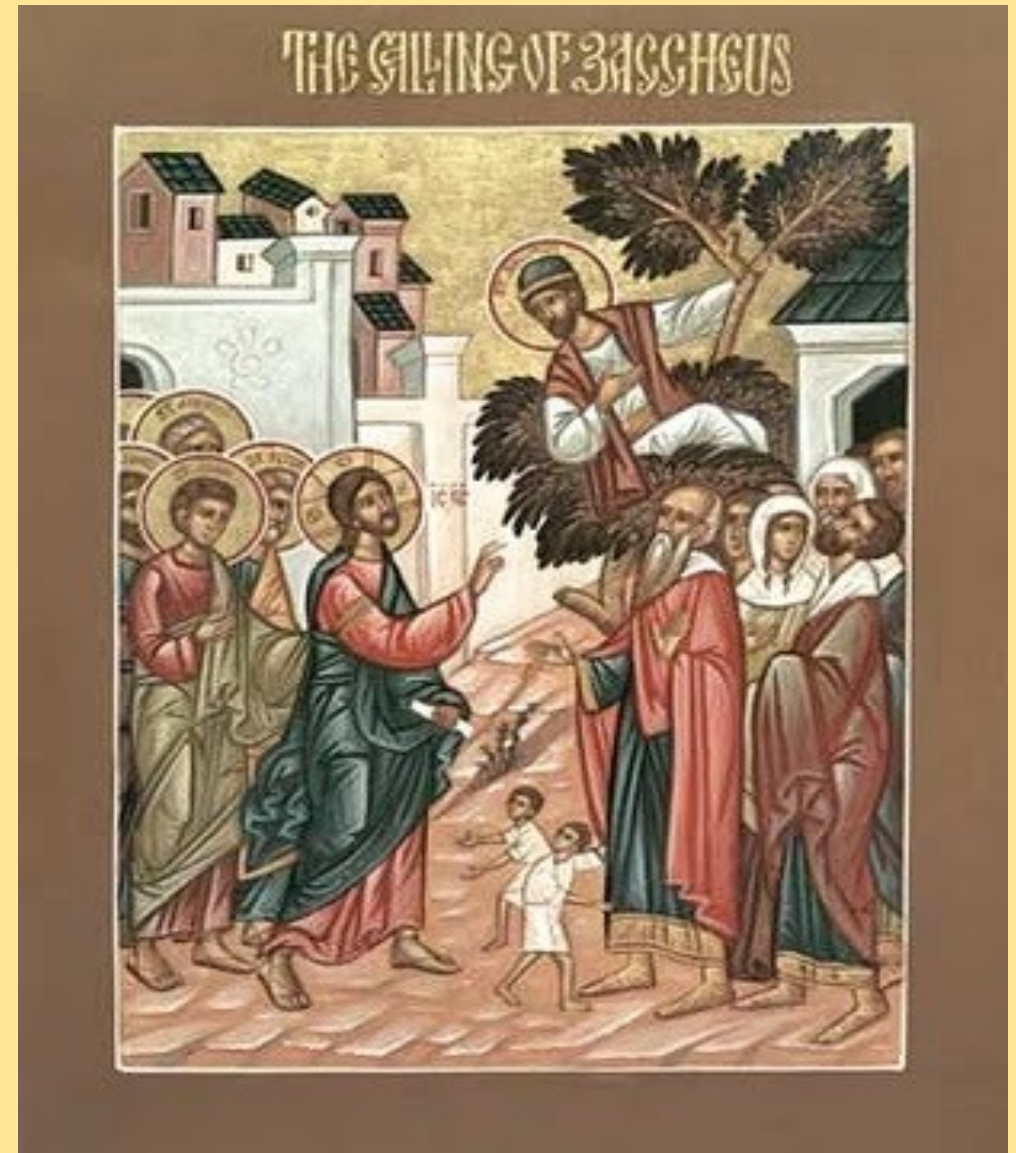


*O Lord of All, O Incomprehensible One, Maker of Heaven and Earth: when You suffered on the Cross, You brought forth for me a source of immortality; and when You accepted burial and rose with glory, You raised up Adam with You by Your mighty and all-powerful hand. Glory to Your Resurrection on the third day, by which You bestowed everlasting life and forgiveness of sins upon us, for You alone are merciful.*

*- Aposticha of Vespers (Tone 8)*



**Our Lady of Perpetual Help Melkite Catholic Church**  
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Divine Liturgy: Sunday 10:00 AM



# Sunday of Zacchaeus

## January 26, 2020

### Antiphon (3rd)

1: Come, let us sing joyfully to the Lord; let us shout with joy to God our Savior.

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

2: Let us come into His presence with thanksgiving and let us joyfully sing psalms to Him.

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

3: For God is a great Lord and a great King over all the earth.

**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!

### 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.

### St Paul's Advice

Thus in v. 12, Timothy is told to “*be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.*” The way you speak and how you live your life away from the church are always under scrutiny and surely impact the way your message is heard.

St Paul identifies three areas of life which should characterize Timothy's relationship with his people: love, faithfulness and purity. Throughout most of Church history, a bishop was considered “wedded” to his flock and was not expected to move from one eparchy to another. In many places, the same was true for priests in parish churches. The virtues, on which St Paul focuses here, are essential for any such long-term bonds. They are the qualities required in any marriage, and point to the family-like quality of a worshipping community.

In the next verse, St Paul identifies some activities particularly connected with the pastoral ministry expected of Timothy: “*Till I come, give attention, to reading, to exhortation, to teaching*” (1 Tm 4:13). How were these activities performed in the first-century Church?

Today we consider **Reading** to be a private activity for individuals. This has not always been so. Before the mass production of texts became possible in the fifteenth century, public reading of important documents and religious texts was the only way most people had access to them. The reading of the Scriptures in the Liturgy is perhaps the last survival of what was much more common practice.

The reading St Paul is discussing here, then, is the public reading of Scripture. In current Byzantine practice, the entire New Testament (except for the Book of Revelation) is read publicly at the daily Divine Liturgy each year. During the Great Fast, the Old Testament books of Isaiah, Genesis and Proverbs are read at the daily offices.

The term **Exhortation** in our English translation of the Scripture is a rendering of the Greek word *parakleseis*. We find the same word in the term for the Holy Spirit, *Paraclete* (the Consoler or Comforter), and in the Service of *Paraklisis* (Consolation), with which we may be familiar. Here it refers to the bishop's duty to support believers in their struggles to live the Christian life, including those who have fallen.

The third-century Syrian text, the *Teaching of the Apostles*, holds up Christ's way of exhorting His hearers as the model for the bishop to follow: “For as a wise and compassionate physician He was healing all, and especially those who were gone astray in their sins; for “*those who are whole have no need of a physician, but those who are sick*” (Mt 9:12). You, O bishop, have become the physician of the Church as well; do not, therefore, withhold the cure whereby you may heal those who are sick with sins, but by all means cure and heal, and restore them sound to the Church” (2:20).

The third activity St Paul mentions here is **Teaching** (in Greek, *didaskaleia*), meaning specifically instruction in the true doctrine of the Gospel in an age of competing teachers and sects. In 2 Tm 4:15, St Paul describes this activity as “*rightly handling the word of truth,*” a phrase which has been incorporated into our Divine Liturgy.

One early witness to the importance of Bible Teaching is the early third-century *Apostolic Tradition* of Hippolytus, describing the Roman practice of the day. “The faithful, as soon as they have wakened and gotten up, before they undertake any tasks, shall wash their hands and then pray to God, and then hasten to their work. If there is any instruction in the word of God that day, everyone ought to attend willingly, recollecting that he will hear God speaking through the teacher...any godly man ought to count it a great loss if he does not attend the place of instruction, especially if he can read.”

## DIVINE LITURGY INTENTIONS

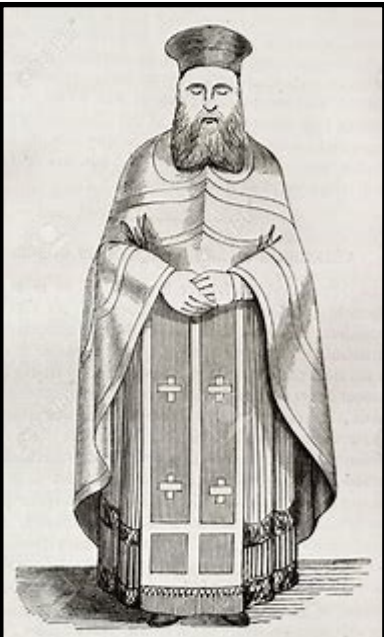
### Today

+Steven Esper (40 day). Requested by the family. Coffee Hour sponsored by his family.  
+George Esper, +Mary (Bollus) & Lutfi (Jeff) Esper, +Barbara Esper,  
+Jack Connelly

### 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: **29/\$874**
- ◆ 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.

## Pursuing Godliness

PERHAPS IT WAS AN ATHLETIC ENTHUSIAST who deleted from our liturgical books the verse which introduces today's passage from the First Epistle to Timothy. It reads as follows: "*For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come*" (1 Tm 4:8) This is the "*faithful saying and worthy of all acceptance*" to which St Paul refers in verse 9, the first one we hear today.

St Paul is here setting the priorities which a presbyter, such as Timothy, should embrace. Put your efforts into spiritual athletics rather than physical, as spiritual effort will build you up in the next life as well as in this one.

### Timothy, a "Young Elder"?

The Acts of the Apostles and some of the epistles of St Paul tell us a bit about Timothy. He was born in Asia Minor to a Greek father and a Jewish mother who had accepted Christ. Timothy was raised as a Christian by his mother Eunice and his grandmother Lois and, as St Paul reminds him, "*from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation*" (2 Tm 3:15).

As a young man, Timothy became a helper to St Paul in his travels and eventually joined him in his missionary journeys. St Paul ultimately left him in Ephesus as the leader of his Christian community there. The epistles which St Paul wrote to Timothy were sent to him in Ephesus.

St Paul mentions Timothy's ordination twice in this correspondence in seemingly contradictory ways. In Second Timothy St Paul writes, "*I remind you to rekindle the gift of God that is within you through the laying-on of my hands; for God did not give us a spirit of timidity but a spirit of power and love and self-control*" (2 Tm 1:6,7).

In the previous epistle, however, Paul had written, "*Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you*" (1 Tm 4:1). In both texts St Paul speaks of the laying-on of hands, the most ancient term for what we call *ordination*. Was St Timothy ordained twice?

We know that, in the first century Church, a variety of terms was used to describe ecclesiastical orders. In some places, the presbyters were the council assisting the bishop (overseer); in other places the terms *bishop* and *presbyter* (and others) were used interchangeably. There is no documentation to shed light on what the practice was in Ephesus at the time St Paul wrote this epistle. It is possible, therefore, that St Paul had ordained Timothy as a presbyter, and that the presbyterate in Ephesus had ordained him as their bishop. It is also possible that there was one laying-on of hands by Paul, assisted by the presbyterate.

When Christianity was recognized as the official religion of the Roman Empire, Church offices and the terms used to describe them became more standardized. This is why St John Chrysostom (+397) could observe, "He speaks not here of Presbyters, but of Bishops. For Presbyters cannot be supposed to have ordained a Bishop" (Homily on 1 Tim).

Timothy had been a co-worker of St Paul for some fifteen years before this epistle was written. Why, then, does St Paul tell Timothy, "*Let no one despise your youth*" (1 Tm 4:12)? He may have been referring to Timothy's place as head of the Christian community: Timothy was young as a bishop rather than a young person.

### Prokimenon

**Reader:** The Lord will give strength to His people; the Lord will bless His people with peace.

**People:** The Lord will give strength to His people; the Lord will bless His people with peace.

**Reader:** Give to the Lord, you sons of God, give to the Lord glory and praise.

**People:** The Lord will give strength to His people; the Lord will bless His people with peace.

**Reader:** The Lord will give strength to His people

**People:** The Lord will bless His people with peace.

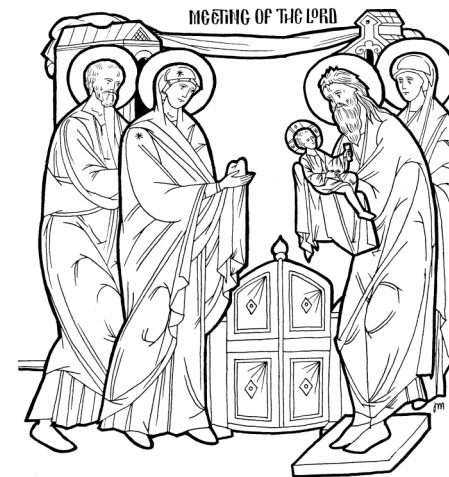
### Epistle: 1 Tim 4:9-15

### Alleluia Verses

It is good to give thanks to the Lord, to sing praises to Your name, O Most High!

*Verse:* To proclaim Your kindness at dawn and Your faithfulness throughout the night.

### Gospel: Luke 1 9 : 1-10 – 15<sup>th</sup> Sunday after the Holy Cross – Sunday of Zacchaeus



THE MEETING OF OUR LORD IN THE TEMPLE

Next Sunday, **February 2** is the feast of the Presentation (Meeting) of the Lord in the Temple. At the end of the Divine Liturgy we will bless candles. In the West, this feast is called *Candlemas*, or "Candle Mass." This feast concludes the 40 days of the Christmas season.