

### “But I Can’t Fast”

“If there are some gathered here who are hindered by sickness and cannot remain without food, I advise them to reverse their ailment and not to deprive themselves from the Fast, but to care for it even more.

“For there exist – there really exist ways which are even more important than abstinence from food which can open the gates which lead to God with boldness. He, therefore, who eats and cannot fast, let him display richer almsgiving, let him pray more, let him have a more intense desire to hear divine words. Then our physical illness is not a hindrance to our spirit. Let him become reconciled with his enemies. Let him distance from his soul every resentment. If he wants to accomplish these things, then he has done the true fast, which is what the Lord asks of us more than anything else.

“It is for this reason that He asks us to abstain from food, in order to place the flesh in subjection to the fulfillment of His commandments, by curbing its impetuosity ... If we eat with moderation, we should never be ashamed, because the Creator gave us such a body which cannot be supported in any other way except by receiving food. Let us only stop excessive food; that in itself contributes a great deal to the health and well-being of the body.”

Abridged from St John Chrysostom, Homilies on Fasting



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Divine Liturgy: Sunday 10:00 AM  
March 1, 2020



## First Sunday of Great Lent Sunday of Orthodoxy

### Divine Liturgy of St. Basil the Great

#### Antiphon (1st)

1: Shout joyfully to the Lord, all the earth, sing praise to His name.

**Through the prayers of the Mother of God, O Savior, save us!**

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!**

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 5, Pg. 40)

Let us, O faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born of the Virgin for our salvation, for He was pleased to be lifted in the flesh upon the Cross and to endure death and to raise the dead by His glorious resurrection.

#### Troparion for First Sunday of Great Lent (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 have filled all things with joy, O our Savior, 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 (Tone 8)

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 Bride ever-Virgin!

“*You are the Son of God! You are the king of Israel!*” (v. 49) Nathaniel sees that Jesus is the Messiah and acclaims Him with the traditional titles of a royal Messiah: “son of God” and “king of Israel.”

At the end of His public ministry, Jesus' followers would affirm their faith in His heavenly origin: “*See, now You are speaking plainly, and using no figure of speech! Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God*” (Jn 16: 29, 30). But it would only be after His resurrection, when the risen Christ was manifested to the disciples, that the full force of Jesus' words to Nathaniel would be realized: “*Most assuredly I say to you: hereafter you shall see heaven opened and the angels of God ascending and descending upon the Son of Man*” (Jn 1:51) Nathaniel, like the rest of the apostles, would grow to see Jesus – not as the earthly conqueror whom devout Jews were awaiting, but as a King not of this world and, ultimately, the eternal Word of God incarnate.

### Icons Reveal Christ as God's Image

In the eighth and ninth centuries AD, some Byzantine emperors and churchmen waged a struggle against the use of icons. This conflict was ultimately ended in 843 with the restoration of icons, called in the Church the “Triumph of Orthodoxy.” Today's observance celebrates this act.

Iconoclasm formally began in the 720s, when certain bishops began questioning the excessive way in which some people were revering icons. In 730 Emperor Leo III took up their cause and issued a decree forbidding the veneration of religious images, “the evil art of painters,” as a later iconoclast council called it. While iconoclasts saw images as a departure from the practice of the early Church, those who supported the veneration of icons did so precisely on the basis of Tradition: the Church had done so for years and was not in error.

It was St John of Damascus (676-749) who gave the Church the insight that the use of icons was the logical consequence of the incarnation of Christ. As he wrote in his *Treatise on the Divine Images*, “In former times, God who is without form or body, could never be depicted. But now, when God is seen in the flesh, conversing with men, I make an image of the God whom I see. I do not worship matter; I worship the Creator of matter, who became matter for my sake.” St John's teaching became normative in the Byzantine Church which, since the Triumph of Orthodoxy, has in the minds of many become identified as “the Church of Icons.”

Thank you to Saint Francis Rehabilitation and Nursing Center for providing the coffee at this past Tuesday's Bingo. We appreciate your generosity very much!



## DIVINE LITURGY INTENTIONS

### Today

+Nan Nejaimey. Requested by Michael & Virginia Mischitelli & Antonio & Karen Solitro

+Eyyub Bathnura. Requested by Ron and Aileen Abraham

+Michael & Mary McGee, +Delia Kenny. Requested by Tom Syseskey

### March 8

+Agnes Esper, Evgenia Georges. Requested by Lauri Moosa & Michael Georges. Coffee Hour sponsored by Lauri & Michael

### March 15

+Charles Welsh. Requested by Antoinette Arraj

### March 22

+Charles Welsh (40 Day memorial). Requested by his family. Coffee Hour sponsored by the family

## LENTEN MISSION

We will have a Lenten Saturday on **March 14** from **10:00AM to 3:00PM**. The day will begin by praying the Third Hour and end with the Ninth Hour. Rt. Rev. Philip Razcka will be our speaker. Fr. Philip is currently the rector of the Annunciation Cathedral and proto-synchellos of the Melkite Eparchy of Newton.

Lenten lunch will be served.

Please join us for this time of prayer, learning, and fellowship!

## Financial Information

### Feb.2020

Income \$6,570.00

Expenses \$9,257.70

Net Income (\$2,687.70)

### 10.1.19-2.29.20

Income \$41,518.00

Expenses \$43,832.28

Net Income (\$2,314.28)

**We need \$8,000 monthly in order to meet our financial obligations.**

**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 a vital means of support for our Melkite Church in the U.S. Your gifts to the Bishop's Appeal provide funding for many important works of our Eparchy, such as: the formation of our seminarians for the Priesthood and Diaconate; providing for our elderly priests; producing **SOPHIA** magazine; teaching the Faith to our children and young adults; establishing/supporting new missions and outreaches. 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.

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.

Our goal is 100% participation for our parish. Please send your gift today. May God bless your generosity.

## First Sunday of Great Lent - What It Means to See Jesus

AT EVERY DIVINE LITURGY during the Great Fast we read from the Holy Gospel according to Mark – except for today. Why is Jn1:43-51 read on this Sunday, the Sunday of Orthodoxy?

The brief answer is that both the Gospel reading and the triumph of Orthodoxy, which we commemorate today, are about seeing God. In the Gospel story we hear how Philip invites Nathaniel to see Jesus (physically); when they meet, Nathaniel sees (spiritually) that Jesus is the Messiah. In the Church, we (physically) see icons; then see (spiritually) that they reflect the reality of Christ's incarnation.

### Nathaniel Sees God

The story of Jesus' encounter with Nathaniel is a brief and almost cryptic tale which many have tried to explain. Nathaniel and his friend Philip were both disciples of St John the Forerunner. They had responded to John's announcement that One was coming "*whose sandal strap I am not worthy to loosen*" (Jn 1:27). The Lord Jesus had gone to the Jordan where John was baptizing, and it is there that John identifies Jesus as the Awaited One. "*Again the next day, John stood with two of his disciples. And looking at Jesus as He walked, he said 'Behold the Lamb of God!'*" (vv. 35, 36). Philip may have been one of those who heard John's testimony, so that when Jesus invited Philip to follow Him, he responded positively. In turn, Philip goes to his friend Nathaniel with the news, "*We have found Him of whom Moses in the Law and also the prophets wrote – Jesus of Nazareth, the son of Joseph*" (v. 45). Nathaniel replies laconically, "*Can anything good come out of Nazareth?*" (v. 46)

Modern commentators generally see this remark of Nathaniel as a somewhat snide dismissal of Jesus because He was a Nazarene. The Fathers approached this passage differently, saying that Nathaniel meant the exact opposite: that, if Jesus was the Awaited One, then He could not have come from Nazareth. St John Chrysostom, for example, suggested that Nathaniel "thought within himself that Philip was probably mistaken about the place" and that Jesus was not from Nazareth" (Homily 20 on Jn).

In any case, Philip responds with the same words that Jesus earlier said to Andrew, "Come and see." When Nathaniel finally meets Jesus, the Lord utters another cryptic remark, "*Behold, an Israelite indeed, in whom is no deceit! Nathaniel said to Him, 'How do you know me?' Jesus answered and said to him, 'Before Philip called you, when you were under the fig tree, I saw you'*" (vv. 47, 48) '

What was Nathaniel doing under the fig tree? Again, many suggestions have been offered; none of them are attested in the Scripture, so we cannot know for sure. One possibility upheld by many in our Tradition is that Nathaniel was praying at that time: *O God of our fathers, send us the One whom You have promised. Send us the Messiah, the Savior.* Faith in the promise of a Savior is what marks out a true Israelite. The Lord, they say, saw him at prayer and He saw Nathaniel's heart. Nathaniel's response marks him as one of the first disciples of Christ, whom He called before His ministry in Galilee.

### 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!

**Reader:** For You are just in all that 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

### Alleluia Verses

Moses and Aaron were among His priests, and Samuel among those who called upon His name.

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

**Gospel:** John 1:44-52

**Hirmos:** In you, O full of grace...

## LENTEN SERVICE SCHEDULE FOR SECOND WEEK OF LENT

**Wed. 3/4 - Great Compline - 7:00PM**

**Fri. 3/6 - Compline & Akathist - 7:00PM**

**Sun. 3/8 - Second Sunday of Great Lent, The Sunday of the Relics. Commemoration of St. Gregory Palamas**