

Hymns from the Divine Office

Let the whole creation rejoice, let the heavens be glad and all the peoples of the earth cheerfully clap their hands, for Christ our Savior has nailed our sins to His Cross. He has crushed death by His death and bestowed life upon us by raising Adam and all his seed, for He is the Lover of Mankind!" (Vespers)

Let us sing the praises of our mighty God who rose on the third day. He has shattered the gates of Hades and raised up those who had been lying in the tombs. He appeared to the myrrh-bearing women: they were the first to receive His greetings. As the only Giver of Life, He gave joy to His Apostles. The women went in faith to the Disciples to proclaim the victory of Christ. Hades groaned; Death mourned; the world exults and rejoices. O Christ, You are the Resurrection of all!" (Orthros)



SECOND SUNDAY AFTER PENTECOST JUNE 14, 2020



Jesus Calls Peter & Andrew

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Divine Liturgy: Sunday 10:00 AM

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)

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, giving 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!"

Patronal Troparion (Tone 1)

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 intercessions, save our souls from death.

Kondakion (Tone 2)

O never-failing Protectress of Christians, and their ever-present intercessor before the Creator, despise not the petitions of us sinners, but in your goodness extend your help to us who call upon you with confidence. Hasten, O Mother of God, to intercede for us, for you have always protected those who honor you.

None of these early documents connect this Fast to the apostles Peter and Paul. This Fast was practiced long before the Apostles' feast came to be widely celebrated. In the earliest practice this Fast was connected instead to the celebration of Pentecost. Rather, this Fast was first seen as a resumption of fasting following the Paschal season. During the fifty days of Pascha we have celebrated Christ's resurrection, then His ascension and finally the sending forth of the Holy Spirit upon the disciples. We have feasted while celebrating the presence of the risen Christ, but now it is time to return to the more everyday practice of Christians: prayer, fasting and almsgiving.

The struggle to be what we have become, to "put on Christ," demands a lifelong effort. We observe times to celebrate the mysteries of Christ among us – the Lord's Day and the Great Feasts on which we do not fast. But these are respites from the more ordinary Christian practice of fasting. As the Lord said when asked by the disciples of John the Baptist and the Pharisees why His disciples were not fasting, "*As long as they have the bride-groom with them they cannot fast. But the days will come when the bridegroom will be taken away from them, and then they will fast in those days*" (Mk 2:19-20).

Fasting and the Apostles

In later centuries the Fast was extended so that it would end on the eve of the apostles' feast and came to be explained in light of their memorial. In the Middle Ages, St. Symeon of Thessalonica (+1429) explains: "The Fast of the Apostles is justly established in their honor, for through them we have received numerous benefits and for us they are exemplars and teachers of the Fast ... For one week after the descent of the Holy Spirit, in accordance with the Apostolic Constitution composed by Clement, we celebrate, and then during the following week, we fast in honor of the Apostles." At that time, it seems, the Fast lasted only one week.

The apostles were said to have fasted before they set out on their missionary journeys. The fourth-century Canons of the Apostles, a Syrian work, says that the Apostles "...continued to speak in the new tongues of the nations, in which they preached, and He [the Lord] told them what must be done by the congregations with regards to prayer, worship, and the laws, and they thanked God for this knowledge they received. They fasted for forty days, thanking God through it, and then Peter washed the feet of the disciples... then they departed to all the nations to call people to the faith."

The canonical New Testament recalls one incident when early Christians fasted before going forth in ministry. It describes a certain gathering in the Church at Antioch: "*While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.'* Then, after fasting and praying, they laid their hands on them and sent them off. So, being sent out by the Holy Spirit... they proclaimed the word of God" (Acts 13:2-5). Fasting was an expected part of seeking the Lord's will.

Barnabas and Saul evangelized in Asia Minor, then retraced their steps to Antioch. As Acts describes it, "*So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord, in whom they had believed*" (Acts 14:23).

Spiritual writers throughout the ages have seen fasting as a critical weapon in spiritual warfare. St Isaac the Syrian teaches, "...fasting is a weapon established by God, ... the human race knew no victory before fasting, and the devil was never defeated by our nature as it is; but this weapon has indeed deprived the devil of strength from the outset...as soon as the devil sees someone possessed of this weapon [fasting], fear straightway falls on this adversary and tormentor of ours, who remembers and thinks of his defeat by the Savior in the wilderness; his strength is at once destroyed and the sight of the weapon given us by our supreme Leader burns him up. A man armed with the weapon of fasting is always afire with zeal. He who remains therein, keeps his mind steadfast and ready to meet and repel all the passions."

DIVINE LITURGY INTENTIONS

Today +Richard Francis. Requested by Antoinette Arraj.
+ **Peter Sampo.** Requested by Tom Syseskey

This morning's flowers were donated by Sadie Mirante in memory of Adele & George Haddad.

June 21 Health and Salvation of Bertha Peters on the occasion of her 100th birthday.

June 28 +Nicholas & Theodora Barouk, deceased members of the Barouk family, deceased members of the Vasil family. Requested by Michael & Virginia Mischitelli and Antonio & Karen Solitro.

At each Divine Liturgy, I place a particle on the discos for the living of the parish and on for those who have passed away. I would like me to remember someone, living or deceased, at the Divine Liturgy, please call the rectory (508) 752-4174) or email me (olphmelkite@gmail.com).

The traditional Apostles Fast began **June 8**. The modified Melkite version of the Fast begins **June 19**. No matter which version you choose to follow, meat and meat products are not eaten during this period. The Fast will culminate in the celebration of the Divine Liturgy for the feast of Saints Peter and Paul on **June 29 at 7PM**. If you have any questions, please reach out to Fr. Bryan.

If you have family news you would like to share with the parish, please contact Fr. Bryan so that he can put it in the bulletin.

Also, if you need help with anything during this uncertain time, please contact Fr. Bryan so that he can assist or put you in contact with parishioners who have volunteered to help.

Feast Day Liturgical Schedule

Wed. 6/24, 7PM - Divine Liturgy for the Nativity of John the Baptist

Mon. 6/29, 7PM - Divine Liturgy for the feast of SS. Peter & Paul

Mon. 7/20, 7PM - Divine Liturgy for the feast of the Great Prophet Elijah

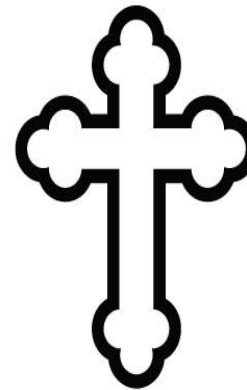
Wed. 8/5, 7PM - Great Vespers for the feast of the Transfiguration

Thu. 8/6, 7PM - Divine Liturgy for the feast of the Transfiguration and Blessing of Grapes

Mon. 8/10, 7PM - Paraclisis

Fri. 8/14, 7PM - Great Vespers for the feast of the Dormition of the Theotokos

Sat. 8/15, 10AM - Divine Liturgy for the feast of the Dormition of the Theotokos



Please continue to pray for all those infected with Covid-19 as well as those who care for them. Let us also remember those who have lost their lives to the virus. Memory eternal!

Please remember in your prayers all the members of our parish who are sick or suffering in any way. Please contact Fr. Bryan with the names of those folks whose names you would like to include in the bulletin so that we can all pray for them.

Let us also pray for our country and for our public authorities, that that may be strengthened in every good deed.

Back to Business

“AFTER THE LONG FEAST OF PENTECOST, fasting is especially necessary to purify our thoughts and render us worthy to receive the Gifts of the Holy Spirit ... Therefore, the salutary custom was established of fasting after the joyful days during which we celebrated the resurrection and ascension of our Lord, and the coming of the Holy Spirit” (from a sermon of Pope St. Leo the Great, +461).

On the eighth day after Pentecost, Byzantine Churches traditionally begin the Fast of the Apostles. This fasting season lasts until June 28, the eve of the feast of the principal apostles, Peter and Paul. The Coptic Church begins its fast on Pentecost Monday, Syriac Churches have abridged it to last for thirteen days or less. With this Fast, we return to the ordinary business of Christian life: prayer and fasting.

Prayer of supplication – beseeching God for a special favor – was associated with fasting as far back as time of King David. Fasting intensifies and confirms the sincerity of the prayer. Without fasting, prayer can be simply an expression of idle interest: chatting rather than intensely imploring the Lord. When the Apostles failed to cure an epileptic boy, the Lord Jesus made a point of telling them, “*This kind does not go out except by prayer and fasting*” (Mt 17:21).

Early Witnesses to This Fast

The first documented mentions of this Fast are from the fourth century. In a letter to his friend and supporter, Emperor Constantius, St Athanasius describes the practice of the Alexandrian Church: “During the week following Pentecost, the people who observed the Fast went out to the cemetery to pray.” The Spanish pilgrim to the Holy Land in the early 380s, Egeria, described the practice in Jerusalem: “on the day following the feast of Pentecost, a period of fasting began”.

In that era, the Western Churches observed this Fast as well. St. Ambrose of Milan (+397) writes about the practice in his diocese: “The Lord so ordained it that, as we have participated in His sufferings during the Forty Days, so we should also rejoice in His Resurrection during the season of Pentecost. We do not fast during the season of Pentecost since our Lord Himself was present amongst us during those days ... Christ’s presence was like nourishing food for the Christians. So too, during Pentecost, we feed on the Lord who is present among us. On the days following His ascension into heaven, however, we again fast” (Sermon 61).

The fifth-century Pope of Rome, Leo I, spoke of this Fast as a chance to make up for any excesses in celebrating the feasts: “Today’s festival, dearly-beloved, hallowed by the descent of the Holy Spirit, is followed, as you know, by a solemn Fast. ... ordained as a wholesome and needful practice, so that, if perhaps through neglect or disorder even amid the joys of the festival any undue license has broken out, it may be corrected by the remedy of strict abstinence, which must be the more scrupulously carried out in order that what was divinely bestowed on the Church on this day may abide in us” (Sermon 78, On the Whitsuntide Fast).

Prokimenon

Reader: May Your kindness, O Lord, be upon us, for we have hoped in You.

People: May Your kindness, O Lord, be upon us, for we have hoped in You.

Verse: Exult, you just, in the Lord; praise from the upright is fitting.

People: May Your kindness, O Lord, be upon us, for we have hoped in You.

Reader: May Your kindness, O Lord, be upon us,

People: For we have hoped in You.

Epistle: Rom 2: 10-16

Alleluia Verses

O God, You granted me retribution and made peoples subject to me and saved me from my raging enemies.

Verse: Therefore, I will proclaim You, O Lord, among the nations and I will sing praise to Your name.

Gospel: Mt 4: 18-23, Calling of the First Disciples

Hirmos– It is truly meet...

Kinonikon: Praise the Lord from the heavens...

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

