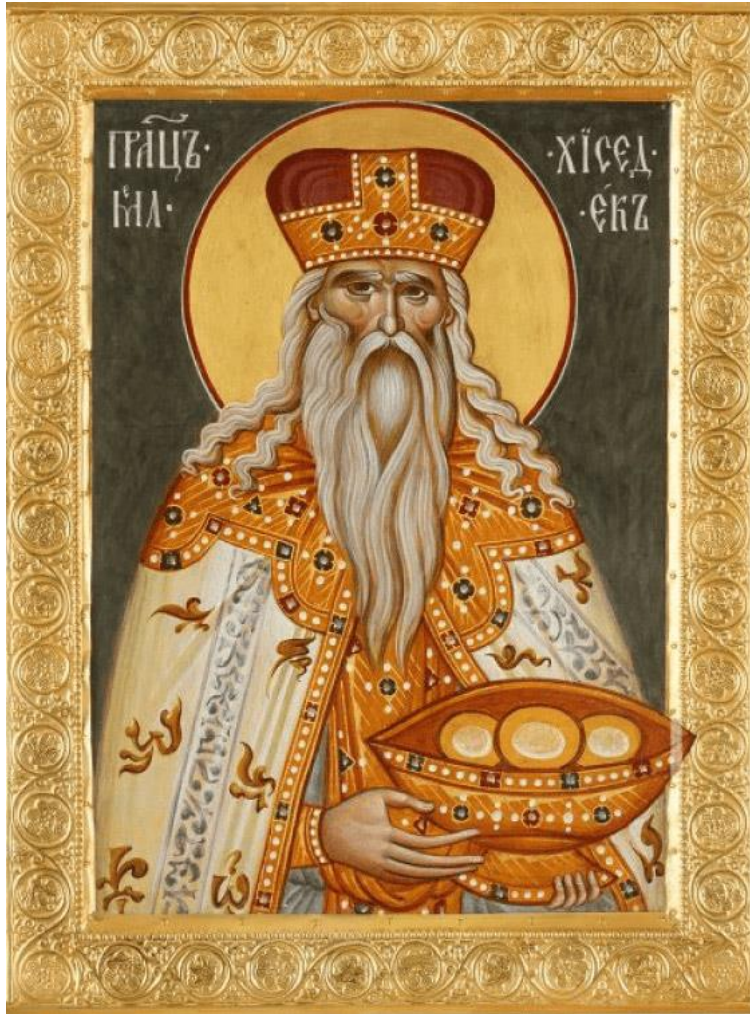


**St Ignatios of Antioch
Melkite Greek Catholic Church
1003 Merry Street
Augusta, Georgia 30904
706 364-6219**



**4th Sunday of Great Lent
Sunday of St. John Climacus
March 19, 2023**

Fourth Sunday of Great Lent



A Priest Like Melchizedek (Hebrews 6:13-20)

WHEN THE RISEN CHRIST APPEARED to His disciples He reminded them “...that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me” (Luke 24:44). When we think of the Old Testament prophecies we naturally look to figures like Isaiah, Jeremiah and the rest who are formally labeled as “prophets.” The Lord’s words quoted above indicate that there are also prophecies in the Law and in the Psalms as well.

In the New Testament there are several psalm verses quoted as referring to the Lord Jesus as the Messiah. At the beginning of the Epistle to the Hebrews, for example, Ps 2:7 is cited: “To which of the angels did He [i.e. God] ever say, ‘You are My Son; today I have begotten You’ ” (Heb 1:5).

The first Christians did not invent the idea that Scriptural events and texts applied to the Messiah. The Jews looked to the coming of the Messiah and saw references to

him in the Scriptures. Early Christians were simply continuing a tradition they had received from Judaism. The difference, of course, was that the Christians believed that Jesus was that Messiah and the Scriptures referred to Him.

Messianic Prophecies in the Psalms

In his Letter to Marcellinus, St. Athanasius the Great, the fourth century archbishop of Alexandria, gave his reader an overview of the psalms understood as referring to the Messiah. He writes, “If you want to sing Psalms that speak especially about the Savior you will find something in almost all of them; but 45 and 110 relate particularly to His Divine Begetting from the Father and His coming in the flesh, while 22 and 69 foretell the holy cross, the grievous plot He endured and what great things He suffered for our sakes. The 3rd and the 109th also display the snares and malice of the Jews and how Iscariot betrayed Him; 21, 50 and 72 all set Him forth as Judge and foretell His Second Coming in the flesh to us; they also show the call of the Gentiles. The 16th shows His resurrection from the dead in the flesh; the 24th and 47th His ascension into heaven. And in the four Psalms 93, 96, 98 and 99 all the benefits deriving to us from the Savior’s Passion are set forth together.”

(While St. Athanasius followed the numbering in the Greek Septuagint version (LXX), the above translation follows the Hebrew numeration rather than the Greek, since that is the system used in most English versions.)

We often find psalms and individual verses interpreted as messianic in the liturgical services, particularly on the Great Feasts. Verses of Psalm 2, for example, are associated with the Feast of Christ’s Nativity and also with Holy Friday: “*Why do the nations rage and the people plot a vain thing? The kings of the earth set themselves and the rulers take counsel together against the Lord and against His Anointed*” (Ps 2:1,2). At Christmas these verses bring to mind Herod’s plot against the Infant; on Holy Friday they speak to us of the Sanhedrin denouncing Jesus to Pilate. A subsequent verse – “*He who sits in the heavens shall laugh; the Lord shall hold them in derision*” (Ps 2:4) – recall the ultimate failure of both these plots to destroy the Lord Jesus.

Messianic foreshadowings in other psalms have made them important parts of our liturgical celebrations of the mysteries they typify. Psalm 22 (LXX: 21), for example, is for many Christians a description of the experience of Christ on the cross. Mt 27:46 indicates that Christ began to recite this psalm as He was dying. The opening verses of Psalm 68 (LXX: 67) are sung with the refrain “Christ is

risen...” as the solemn proclamation of the resurrection on Pascha. Christ’s ascension is understandably evoked in Ps 47: 5 (LXX: 46): “*God has gone up with a shout; the Lord with the sound of a trumpet.*”

One of the references to Christ in the Psalms is repeatedly quoted in the Epistle to the Hebrews: “The Lord has sworn and he will not relent: you are a priest forever according to the order of Melchizedek” (Ps 110:4; LXX: 109). Since this epistle depicts Christ’s sacrifice in terms of the Yom Kippur ritual in the Jewish temple, applying a reference to priesthood is not surprising, but who is Melchizedek?

Priest of the Most High

Melchizedek makes his only Scriptural appearance in Genesis 14. There Abram (later Abraham), then an ally of the king of Sodom, defeats Chedorlaomer, a warring king. The king of Sodom goes out to greet Abram on his victory. Then we are told, “Melchizedek, king of Salem brought out bread and wine, and being a priest of God Most High, he blessed Abram with these words: ‘*Blessed be Abram by God Most High, the creator of heaven and earth. And blessed be God Most High, who delivered your foes into your hand.*’ Then Abram gave him a tenth of everything” (Gen 14:18-20).

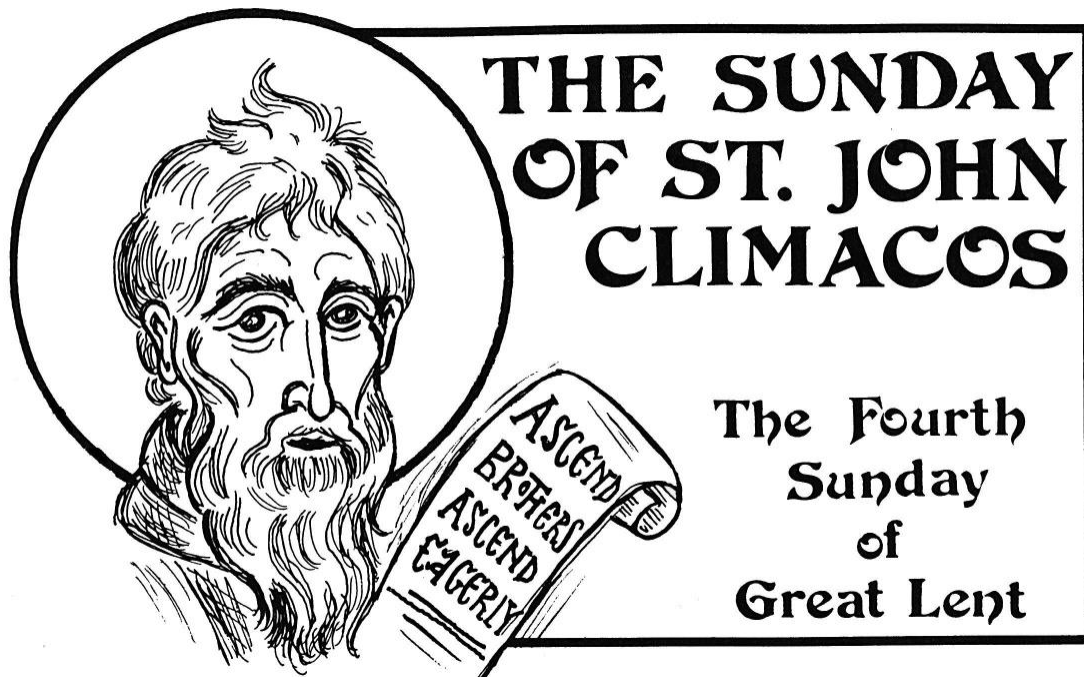
Some Jewish commentators identified Melchizedek with Shem, the son of Noah and descendant of Adam. In one tradition, the Book of Adam and Eve, Shem officiated at Adam’s funeral when he was fifteen, because he was a priest as Adam was. Adam’s priesthood was that of every human being: to refer all things back to their Creator in thanks and praise. To be a priest according to the order of Melchizedek would be to be a priest according to the order of Adam.

Melchizedek’s priesthood was connected with a line that predates Moses and Aaron, and links him directly to Adam and God. To be a priest after the manner of Melchizedek, then, means to be a priest with a heritage that was older than that of the Jewish temple priesthood descended from Moses’ brother, Aaron. As “a priest of God Most High” from the earliest ages of mankind, Melchizedek represents a faith in the One God that predates Judaism and suggests the “natural monotheism” of ancient man.

Hebrews, reflecting on the picture of Melchizedek in Genesis, describes Melchizedek as “*without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God...*” (Heb 7:3). This

image suggests that Melchizedek is not a priest by descent from a priestly line, but by nature. Melchizedek was considered a fitting type of Christ, the eternal Word of God, whose priesthood is eternal and brings together Jews and Gentiles without distinction before the throne of the Father.

Another image in the story of Melchizedek struck a chord for the early Christians. Melchizedek “*brought out bread and wine,*” probably as a gesture of hospitality. When seen in light of Melchizedek’s priesthood, these gifts become a type of the Eucharistic elements, connected to both the natural priesthood of Adam and the New Testament priesthood of the New Adam, Christ.



Sunday Collections

Attendance	Date	Collection
12	January 22, 2023	11.00
47	January 29, 2023	1,510.50
30	February 5, 2023	1,328.00
25	February 12, 2023	335.00
11	February 19, 2023	530.00
36	February 26, 2023	127.00
25	March 5, 2023	1,600.00
22	March 12, 2023	263.00

Syrian Earthquake Relief \$ 775.00

Divine Liturgy Intentions: For the Living:

Bishop Francois, Fr. Eugene Mitchell, Fr. James Graham, Fr. John Azar, Daniel Offutt, David Mangelsdorf, Brian Frank, Maria Barklage, Nookid Graham, Ali de la Vega, Dn. Kent & Diana Plowman, A Special Parish Intention, Medical Personnel and First Responders

For the Dead:

Fr. Ephrem Handal

Announcements

We are live-streaming on our Facebook page at the following days & times:

Friday 6:00 PM Weekday Vespers

Saturday - 6:00PM Great Vespers

Sunday – 9:00AM Orthros & 10:00AM Divine Liturgy

LENTEN SCHEDULE FOR THE WEEK:

Presanctified Liturgy – Wednesday 7pm

The Feast of the Annunciation is this coming Saturday, March 25th. Great Vespers will be celebrated Friday night, the 24th at 7PM.

PRAYER OPPORTUNITIES AROUND TOWN –Most Holy Trinity parish will be hosting a Men's Holy Hour every Friday morning from 6-7am. There will also be a coffee hour and reflection time afterwards – Men from all parishes are invited to attend

for whatever portion of the time they are available. For the Ladies – St. Joseph's will be hosting a Women's Holy Hour on the first Monday of each month at 7pm.

**National Association of Melkite Youth
NAMY Conference 2023**

Our Melkite Mission: Becoming Disciples, Making Disciples

Who: Melkite Youth throughout the US, ages 13-18

When: Monday July 10th- Friday July 14th, 2023

Where: St. Anselm College in Manchester, New Hampshire

Why: Faith, Fellowship, Fun

For more information:

Please contact Fr. Thomas & Pres. Rebekah Moses at namy@melkite.org

Resurrectional Troparion

(Tone 3)



You de-scen-ded from on high, O Com-pas - sion - ate



One; and con-sen - ted to bu - ri - al for three days



that You might free us from suf - fer - ing.



O Lord, our life and our re-sur - rec-tion, glo - ry



to You.

Troparion of the 4th Sunday of Lent

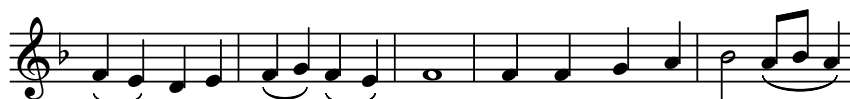
(Tone 3)



Your a - bun-dant tears made the wil - der-ness sprout



and bloom, and your deep sigh - ings made your la-bor



fruit - ful a hun - dred - fold. You be-came a star shin -



- ing o - ver the world with mi - ra - cles,



Ho - ly Fa - ther John, pray to Christ God that He



may save our souls.

Kondakion for Great Lent



Tri-um-phant Lea - der, to you be-longs our prize of
vic - to - ry! And since you sa - ved us
from ad-ver-si - ty we of-fer you our thanks: we
are your peo - ple, O Mo-ther of God! So,
as you have that in - vin - ci-ble pow - er, con-
- tin-ue to de - li - ver us from dan - ger that we may
cry out to you: Hail, O Vir - gin and Bride e - ver
pure!

The musical score is written on a single staff in G major (one sharp) and 4/4 time. It consists of nine measures. The melody is simple and hymn-like, with many notes beamed together. The lyrics are written below the staff, with hyphens indicating syllables across measures. The piece ends with a double bar line after the final measure.

Lenten Hirmos



In you, O Full of grace, all cre-a - tion re-joi - ces: the



or - ders of an - gels, and the hu - man race as well.



O sanc-ti - fied Tem - ple, spi-ri - tu-al Pa-ra - dise and



glo - ry of vir - gins, from whom our God who ex-ists be-



- fore all e - ter-ni-ty, took flesh and be-came a lit-tle



Child. He has ta - ken your womb as His



throne ma-king it more spa - cious than the



hea - vens! There - fore, O Full of grace, in



you all cre-a - tion re-joi - ces. Glo - ry to you!

Prokimenon

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

All: 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.

All: 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;

All: The Lord will bless his people with peace.

Readings for the Week: *(during Great Lent the weekdays are non-liturgical, the following readings are, however, appointed)*

Monday:	Romans 12:1-3	Luke 6:31-36
Tuesday:	1 st Corinthians 7:24-35	Luke 6:24-31
Wed:	Ephesians 4:17-25	Luke 7:36-50
Thursday:	Ephesians 4:25-32	Luke 13:1-9
Friday:	2 nd Corinthians 5:10-15	Luke 12:42-48
Saturday:	Hebrews 9:24-28	Mark: 8:27-31

Saints of the Week:

Mar. 19: Holy Martyrs Chrysanthus and Daria
Mar. 20: Holy Martyrs of the Monastery of St. Sabas
Mar. 21: Holy Father James, Bishop of Catania, Confessor
Mar. 22: Holy Hieromartyr Basil, priest of the church of Ancyra
Mar. 23: Holy Martyrs Nikon and his 200 pupils
Mar. 24: Preparation for the Annunciation; Artemon Bishop of Seleucia
Mar. 25: Feast of the Annunciation
Mar. 26: Leave-taking of the Annunciation; Synaxis of the Archangel Gabriel

Word Search

W	Q	J	H	N	U	L	X	W	T	Z	E	Z	P	G	M	A
E	E	L	I	L	A	G	Y	U	N	P	Z	C	C	U	W	Z
T	N	E	E	R	F	E	I	L	E	B	N	U	Q	F	L	O
I	K	D	C	A	G	S	Q	T	D	N	A	M	M	O	C	F
Z	O	F	O	I	N	Y	N	P	R	A	Y	E	R	M	G	M
G	Z	X	T	S	I	S	E	Z	I	E	S	M	K	V	A	R
N	L	C	Z	E	S	P	W	A	S	T	I	N	G	S	K	D
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V	D	U	C	A	U	G	R	O	Z	O	A	E	O	L	F	W
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B	B	I	Z	R	F	S	F	D	S	F	A	S	T	I	N	G
N	O	L	G	I	N	U	N	L	X	O	Q	B	E	D	M	J
U	S	E	M	T	Z	N	I	X	T	B	N	N	R	J	Z	C
G	N	B	N	C	F	O	A	M	S	S	W	O	R	H	T	L

Believe
Bowed
Command
Convulsing
Crowd
Dead
Disciples
Fasting

Foams
Galilee
Grinds
Infancy
Master
Prayer
Raised
Seizes

Son
Spirit
Throws
Unbelief
Unbelieving
Wasting

Parish Information:

Rt. Rev. Michael Skrocki, JCD
Pastor

abounamike@aol.com

Knights of Columbus **JFK Council**

1st Wednesday of the month, 7pm.

Odd-numbered months at St. Ignatios

Even-numbered months here at Most Holy Trinity

4th Degree Assembly

2nd Wednesday of the month, 7pm

Odd-numbered months at Most Holy Trinity

Even-numbered months here at St. Ignatios

Publicans Prayer Group

Postponed until Further Notice

New Parishioners:

Please register with Fr. Michael.

Mystery of Holy Confession

Please contact Fr. Michael to set up a convenient time.

Mystery of Christian Initiation

Expectant parents should notify Fr. Michael prior to the birth of the child. Adult converts should contact Fr. Michael so arrangements may be made for any necessary instruction and sacraments.

Mystery of Holy Crowning

Those planning to marry should notify the Fr. Michael
at least six months prior to the desired Wedding date.

Mystery of Holy Anointing

Please notify Fr. Michael when you or a family member is in need of anointing.

To report sexual abuse by clergy, parish personnel or volunteers of the Eparchy of Newton, please call the Victim Assistance Coordinator at 1-800-479-5910.

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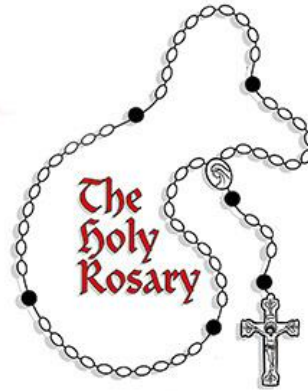
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