

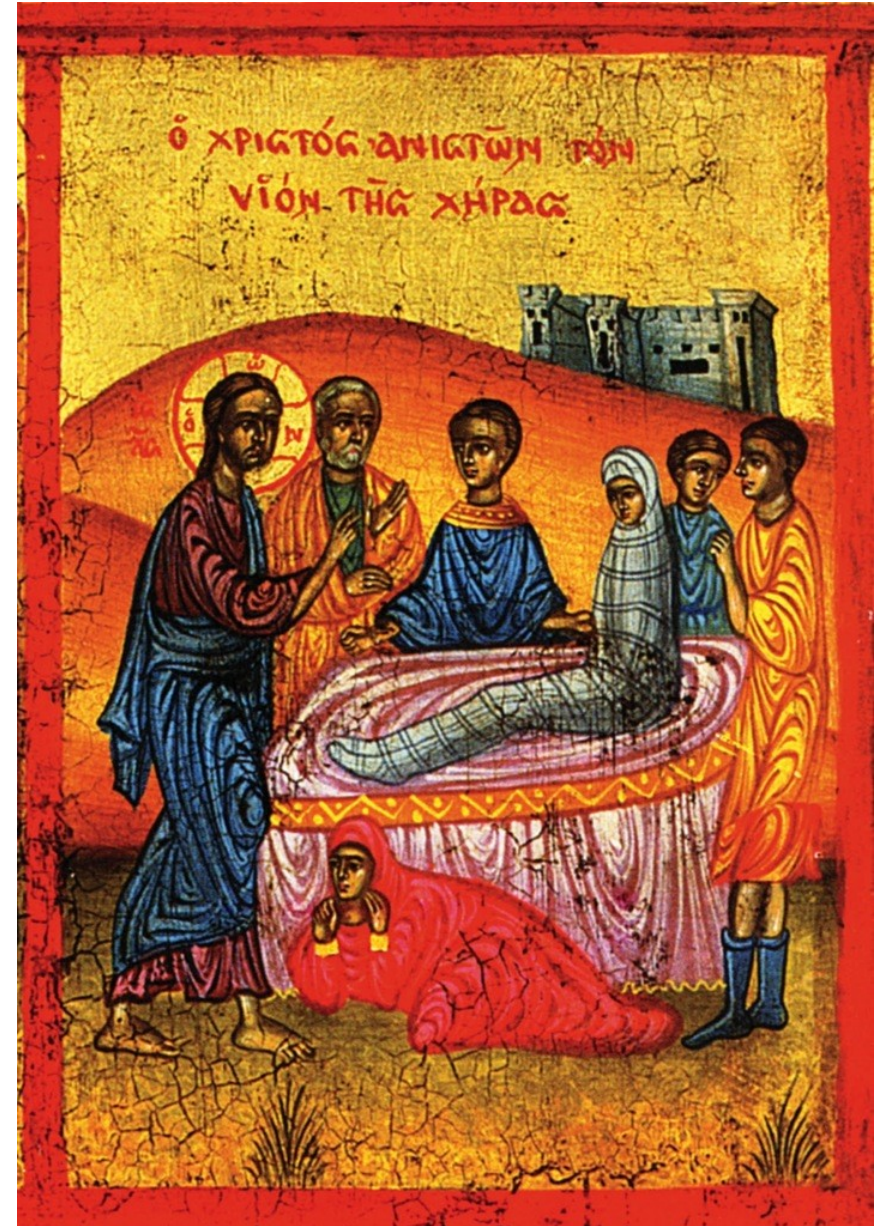
*From the Fathers*

*In the mercy of God, the little thing done with humility will enable us to be found in the same place as the saints who have labored much and been true servants of God.*

+ *St. Dorotheos of Gaza*



**THIRD SUNDAY AFTER THE HOLY CROSS  
OCTOBER 10, 2021**



**JESUS RAISING THE SON OF THE WIDOW OF  
NAIN**



**Our Lady of Perpetual Help Melkite Catholic Church**  
256 Hamilton St.  
Worcester, MA 01604  
Rectory: (508) 752-4174 Hall: (508) 755-2199  
Email: [olphmelkite@gmail.com](mailto:olphmelkite@gmail.com)  
Rev. Bryan McNeil, Pastor  
Email: [Brymc56@comcast.net](mailto:Brymc56@comcast.net) Cell: (978) 314-1962  
Divine Liturgy: Sunday 10:00 AM

### 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.**

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 3) pg. 39

Let all in heaven rejoice, and all on earth be glad, for the Lord has exerted power with His arm: By death He has trampled upon Death, and has become the firstborn from the dead. He has delivered us from the bosom of Hades and has granted to the world great mercy.

### Troparion of the Dormition (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.

### Kontakion (Tone 2) Pg. 16

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.

*Christ's Divinity* – Jesus: ‘Truly, truly, I say to you, before Abraham came to be, I AM’ ([John 8:58](#)).

Paul: “For in Him all the fullness of Deity dwells in bodily form” ([Col. 2:9](#)). And: “Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men” ([Phil. 2:5](#)) [HYPERLINK "http://biblia.com/bible/nasb95/Phil.%202.5-8"-8](http://biblia.com/bible/nasb95/Phil.%202.5-8)

These passages offer a good illustration of the different types of language used by Jesus and Paul to express the same idea. Jesus taught in a Semitic culture to farmers, fishermen and shepherders. He often echoed Old Testament ideas – also part of His hearers’ culture – frequently giving them new or expanded meaning.

When John describes Jesus’ confrontation with the Jews he uses the same words (*egō eimi* – I am) we find in the Greek Torah (the Septuagint) account of God’s appearance to Moses. When the prophet asked God’s name he answered “I am the One Who Is” (*egō eimi ó ōv* - Ex 3:14). Jews would have caught the allusion at once – and did. They realized that Jesus equated Himself with The One Who Is. “So they took up stones to throw at Him; but Jesus hid Himself, and went out of the temple” (Jn 8:59).

St Paul is writing to city dwellers – merchants, craftsmen, officials – in a Greco-Roman culture. Rather than using stories or allusions to the Torah he defined Jesus as “the fullness of Deity in bodily form” ([Col. 2:9](#)). Not many Jewish farmers would have understood Paul’s definition and not many Colossians would have understood Jesus’ allusion – but both meant the same thing.

### **Did the Church Change the Gospel?**

There was a “change” between Jesus’ initial preaching in Galilee and the Gospel that Paul taught. Neither the Church nor Paul had anything to do with that change. What fully clarified Christ’s teaching was the light shone by His resurrection. At the beginning of Jesus’ ministry He spoke regularly in parables. Before His death, however, Jesus’ disciples had so grown in their understanding of Him and His work that “His disciples said, ‘Ah, now you are speaking plainly, not in any figure! Now we know that you know all things, and need none to question you; by this we believe that you came from God’” (Jn 16:29, 30).

When Jesus had risen from the dead He opened His disciples’ mind still further to understand the full meaning of the Old Testament’s messianic prophecies. “And beginning with Moses and all the prophets, He interpreted to them in all the Scriptures the things concerning Himself” (Lk 24:27). Had Jesus “changed” His message or made it clearer?

When the first believers in Jesus brought the Gospel into the Greco-Roman world they began the process of expressing it in the way of thinking current in that world. They did not change the message but stated it in a way their new hearers can understand, making it clearer for them as the Lord had made it clearer for His disciples.

### **Love Still the Basis of Gospel Living**

*According to the Lord Jesus*

And one of them, a lawyer, asked Jesus a question, to test him: “Teacher, which is the great commandment in the law?” And He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets” (Mt 22:35-40).

*And According to St Paul*

“Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. For this, ‘You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,’ and if there is any other commandment, it is summed up in this saying, ‘You shall love your neighbor as yourself.’ Love does no wrong to a neighbor; love therefore is the fulfillment of the law” (Rom 13: 8-10).

### DIVINE LITURGY INTENTIONS

- Today**    **Healing of Archie Opatka**  
 +Peter Solitro. Requested by Maria Filewicz  
**In Thanksgiving for God's Blessings.** Requested by Eric Ewanco
- Oct 17**   **Healing of Archie Opatka**  
 +Peter Solitro. Requested by Antoinette Arraj
- Oct 24**   **Healing of Archie Opatka**  
 +Peter Solitro. Requested by Lisa Jagielski
- Oct 31**   **Healing of Archie Opatka**  
 +Peter Solitro. Requested by Ron & Dick Abraham

**This morning's Coffee Hour is hosted by Eric Ewanco**  
**Next Sunday's Coffee Hour is hosted by Eli Franz**

#### Last Week's Collection

<b>Weekly</b>	<b>\$1,004</b>
<b>Candles</b>	<b>\$ 28</b>
<b>Coffee Hr.</b>	<b>\$ 90</b>
<b>Stole</b>	<b>\$ 10</b>
<b>Donations</b>	<b>\$ 50</b>
<b>TOTAL</b>	<b>\$1,182</b>



### FINANCIALS

<u>9/2021</u>	<u>YTD (10/2020-9/2021)</u>
Income    \$15,594	Income    \$87,878
Expenses \$11,364	Expenses \$90,242
Net        \$ 4,590	Net        (\$ 2,364)

**We ended the year with a small deficit, thanks to our successful Picnic. As a reminder, it costs approximately \$8,000 per month to run the parish. God bless you for your continued generosity to the parish!**

We will have a meeting/lunch on **October 31** after the Divine Liturgy to review the Picnic and see where we can do things better.

As previously reported, we generated **\$12,223.23** in **gross receipts** from the Picnic! We had expenses of **\$3,133.87**, bringing our net profit to **\$9,089.36**. This was due to the incredible generosity and hard work of so many people! While the money we generated is important, I believe that people coming together to work and visit with each other is priceless. I never cease to be humbled by your commitment to the parish and each other.

God bless you for your hard work and generosity to our Parish!

### PARISH COUNCIL

As previously stated, I would like to form a Parish Council this fall. It is an important part of parish life. For a parish of our size, I think seven people will be enough, at least to begin. We will elect three members and I will appoint two. Currently, we have both a Finance & Building committee. Each of these committees will have a representative on the Council.

I will be sending a ballot in the mail in the next couple of weeks. Rather than go through a nomination process followed by an election, we will just have the election. The top three vote getters will be elected to the Council. Should someone not wish to serve, we will go to the person who received the next largest number of votes. We will meet once a quarter and expand that when required.

Please remember that the Parish Council, like all of the councils, is an advisory body. It's purpose is to advise the pastor on elements of church life. It is not a governing body. Problems often arise when that distinction is not understood by all, including the pastor.

### FOOD FAIR

**St. Basil the Great Melkite Church in Lincoln, RI is having a Food Fair on October 23 & 24.**  
**Please see the flyers for more details.**

## “The Gospel I Received”

Poor St Paul! Analysts from Muhammad to Dan Brown have blamed him for corrupting Jesus’ message and “turning it into” Christianity. Paul is reproached as being the first to turn Jesus from being a humble Galilean rabbi into a god.

This approach became current in nineteenth-century Europe. Several German thinkers popularized the idea that St Paul, not Jesus, developed Christianity as we know it. Paul, it was alleged, changed Jesus’ message for his own uses. The philosopher Friedrich Nietzsche railed, “The life, the example, the teaching, the death of Christ, the meaning and the law of the whole gospels – nothing was left of all this after that counterfeiter in hatred [i.e. Paul] had reduced it to his uses.”

### What Does St Paul Say?

We read St Paul’s claim in Gal 1:11, 12 that “... *the gospel which was preached by me is not man’s gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ.*” St Paul insists that his message did not come from any human source but directly from God. Paul’s conversion on the road to Damascus as recorded in Acts 9:1-9 was followed, according to Acts, by his baptism in Damascus where, after a few days, “... *in the synagogues immediately he proclaimed Jesus, saying, ‘He is the Son of God’*” (v. ).

God, St Paul affirmed “*was pleased to reveal his Son in me*” (Gal 1:16); Paul does not tell us how or to what degree this revelation took place. The purpose of his writing was not to satisfy our curiosity. By saying that Christ was revealed in him might suggest that this was a kind of interior illumination, perhaps not unlike some people’s inner conviction that God loves them.

### Paul Echoes Christ

While some critics continue to advance the idea that St Paul reinvented Christianity, others have pointed out the continuity between the early teachings of the Lord Jesus and those of St Paul. These are a few examples of how the teaching of St Paul about Christ iterates the preaching of Jesus about Himself:

**Christ’s Death and Resurrection** – Jesus: “*The Son of Man is going to be delivered into the hands of men; and they will kill Him, and He will be raised on the third day*” ([Matt. 17:22-23](#)).

Paul: “*For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures*” ([1 Cor. 15:3-4](#)).

**Christ’s Death Was a Sacrifice Freely Offered** – Jesus: “*I am the good shepherd; the good shepherd lays down His life for the sheep*” ([John 10:11](#)).

Paul: “...*and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma*” ([Eph. 5:2](#)).

**The Risen Christ is the Source of Life** – Jesus: “*For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes*” ([John 5:21](#)).

Paul: “*For as in Adam all die, so also in Christ all shall be made alive*” ([1 Cor. 15:22](#)).

### Prokimenon

**Reader:** Sing praise to our God, sing praise! Sing praise to our King, sing praise!

**People:** Sing praise to our God, sing praise! Sing praise to our King, sing praise!

**Verse:** All you peoples, clap your hands! Shout to God with cries of gladness!

**People:** Sing praise to our God, sing praise! Sing praise to our King, sing praise!

**Reader:** Sing praise to our God, sing praise!

**People:** Sing praise to our King, sing praise!

### Epistle: Gal. 1:11-19

### Alleluia Verses

In You, O Lord, I have hoped: let me never be put to shame. In Your justice, save me and deliver me.

**Stichon:** Be for me a protecting God, a sheltering house to save me.

### Gospel: Lk. 7:11-16

**There are registration forms for religious education on the table at the rear of the church. Please take one and register your children. Once we know how many children we have, we can put classes together. We will begin having classes once a month and expand from there. Please reach out to me if you have any questions.**

**Fr. Bryan**