

*From the Divine Office for the Apostle Philip (Nov 14)*

*Having made action the stairway to perfect contemplation, O blessed one, and contemplation the object of action for the love of God, you asked Christ to show you the ineffable glory of the Father. Indeed, all nature endowed with reason longs for the manifestation of God. O glorious Apostle, you immediately found the object of your desire when you accepted the Son as the Image of the Father. By the confidence you have before Him, pray to Him for our souls. (Vespers)*

*O Lord, Your disciple Philip, inspired by God, Your beloved one and the imitator of Your Passion, has preached Your divinity to the world. Through his intercessions and for the sake of the Mother of God, guard Your Church and Your flock from their enemies, O most merciful Christ our God! (Kontakion)*



**EIGHTH SUNDAY AFTER THE HOLY CROSS  
NOVEMBER 14, 2021**



**JESUS THE GOOD SAMARITAN**

**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  
Rev. Bryan McNeil, Pastor  
Email: Brymc56@comcast.net Cell: (978) 314-1962  
Divine Liturgy: Sunday 10:00 AM

**Antiphon (2nd)**

1: Be gracious to us, O God, and bless us; let your face shine upon us and have mercy on us.

**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.

***Khallisna Ya-Bnallah, Ya Man qama min baynil-amwaat, nahnu muranneemeena Laka. Haleloueya!***

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.!

**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 of the Entrance of the Theotokos in the Temple (Tone 2)**

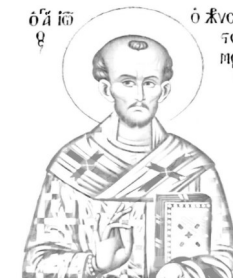
The most pure Temple of our Holy Savior, and the most precious and bright bridal chamber, the Virgin, sacred treasure of the glory of God openly appears today in the Temple of the Lord, bringing with her the grace of the Most Holy Spirit. Wherefore the angels of God are singing: “This is the heavenly tabernacle!”

*When he left on the next day he gave the innkeeper two dinars and said, ‘Take care of him’ – After His ascension Christ entrusted mankind to the Apostolic Synod personified by its great apostle to the Gentiles, St Paul, and “through Paul to the high priests and teachers and ministers of each church,” saying: “Take care of the Gentiles whom I have given to you in the Church. Since men are sick, wounded by sin, heal them, putting on them a stone plaster, that is, the prophetic sayings and the gospel teachings, making them whole through the admonitions and exhortations of the Old and New Testaments.” So according to St. John Chrysostom, Paul is the one who upholds the churches of God “and heals all men through spiritual admonitions, distributing the bread of offering to each one...” ‘*

*And when I come again I will repay you’ – At my second coming I will reward you.*

In his important work, Orthodox Psychotherapy, the contemporary Greek Metropolitan Hierotheos Vlachos expresses the life of the Church in terms of this imagery. “So in the Church we are divided into the sick, those undergoing treatment, and those – the saints – who have already been healed. ... The Fathers do not categorize people as moral and immoral or good and bad on the basis of moral laws. This division is superficial. At depth humanity is differentiated into the sick in soul, those being healed, and those healed. All who are not in a state of illumination are sick in soul... It is not only good will, good resolve, moral practice and devotion to the Orthodox Tradition which make an Orthodox, but also purification, illumination and deification.” These stages of healing are the purpose of the Orthodox way of life.”

In another place St John Chrysostom taught that ministering to the spiritually ill in the hospital of the Church is for us all: “Let us not overlook such a tragedy as that. Let us not hurry past so pitiable a sight without taking pity. Even if others do so, you must not. Do not say to yourself: ‘I am no priest or monk; I have a wife and children. This is a work for the priests; this is work for the monks.’ The Samaritan did not say: ‘Where are the priests now? Where are the Pharisees now? Where are the teachers of the Jews?’ But the Samaritan is like a man who found some great store of booty and got the profit. “Therefore, when you see someone in need of treatment for some ailment of the body or soul, do not say to yourself: ‘Why did so-and-so or so-and-so not take care of him?’ You free him from his sickness; do not demand an accounting from others for their negligence. Tell me this. If you find a gold coin lying on the ground, do you say to yourself: ‘Why didn’t so-and-so pick it up?’ Do you not rush to snatch it up before somebody else does? “Think the same way about your fallen brothers; consider that tending his wounds is like finding a treasure. If you pour the word of instruction on his wounds like oil, if you bind them up with your mildness, and cure them with your patience, your wounded brother has made you a richer man than any treasure could. Jeremiah said: ‘He who has brought forth the precious from the vile will be as my mouth.’ What could we compare to that? No fasting, no sleeping on the ground, no watching and praying all night, nor anything else can do as much for you as saving your brother can accomplish.”( St John Chrysostom, Eighth Homily against the Judaizers 4: 1-3 )



### DIVINE LITURGY INTENTIONS

Today **Healing of Archie Opatka**

Nov 28 **+Maria Filewicz (40 Day), Stefan Filewicz, Michael Filewicz, Amelia Filewicz.**  
Requested by Maria Filewicz and Family.

This morning's Coffee Hour is hosted by Laurance and Saimon Aulo  
Next Sunday's Coffee Hour is hosted by Mark Bashour



### ST. NICHOLAS BREAKFAST

Please join us on **December 5** after the Divine Liturgy for a St. Nicholas Breakfast. There will be French Toast and eggs along with other breakfast foods. We also hope to have a visit from St. Nicholas. This is a great opportunity to come back to the parish if you have been away for awhile! Please plan to attend.

### Last Week's Collection

Weekly	\$1,436
Candles	\$ 39
Coffee Hr.	\$ 38
Stole	\$ 10
Diocesan	\$ 20
Dividends	\$ 90
<b>TOTAL</b>	<b>\$1,633</b>

God bless for your generosity!



### FUNDRAISER

There will be a fundraiser next Saturday, November 20 from 2:30-6:30PM to benefit the Opatka family as Archie battles heptoblastoma. The fundraiser will be held at the Millbury VFW, 16 South Main St. Millbury. Tickets are \$10 and include dinner. If you would like to purchase tickets, please see Nick Rahall (508) 826-9346. Please go to [archiesarmy.net](http://archiesarmy.net) to learn more. "Christ, Physician of our souls and bodies, heal, bless and have mercy on Your child Archie!"

### FINANCIALS

<u>10/2021</u>		<u>YTD (10/2021-10/2021)</u>	
Income	\$4,929	Income	\$4,929
Expenses	\$4,980	Expenses	\$4,980
Net	(\$ 51)	Net	(\$ 51)

As you can see, we ran a small deficit for the first month of the new fiscal year (10/1/20-9/30/22). This was primarily due to clergy conference expenses from September that were not received until October. Just a reminder that it takes approximately \$8,000 per month to run the parish.

May God continue to bless you for your generosity to the community.

### ORDER OF SAINT NICHOLAS

**Bishop Nicholas is reactivating the Order of Saint Nicholas. The Order has done much to support the work of the Eparchy over the years. Please see the flyers in the back of the church for the bulletin boards for more details. Please prayerfully consider joining the Order.**



## THE GOOD SAMARITAN

WHEN WE READ THE SCRIPTURES they can often easily grasp the basic meaning of the passage. In the parable of the Good Samaritan, for instance, Christ is clearly exalting the compassion of the Samaritan over the lack of concern on the part of the priest and the Levite. The enmity that existed between Jews and Samaritans is also generally known, so people easily comprehend Christ's point that your enemy is your neighbor when he is compassionate. We can also easily – if grudgingly – realize that we are called to imitate the Samaritan, even in dealing with people not like ourselves. When passages are not so easily explained, however, people turn to others for help. People may turn to their pastor or another clergyman or instructor. Many will surf the net to see what others say on the subject. As Eastern Christians we have another – and preferred – source for guidance in reading the Scriptures. We look to the tradition of the Church Fathers to explain the sacred texts. Since the rise of academic, rather than pastoral, theology in its Middle Ages, the West has preferred contemporary scholarship to the Fathers' insights on the Scriptures. Academic scholarship first stressed the context of the Scriptural texts and then sought proof of their historic origins to determine their original literal meaning. One of the approaches favored by the Fathers but out of favor in scholarly circles has been allegory, which sees many passages as a kind of extended metaphor for the entire Gospel. Allegory was virtually universal throughout early Christianity, which inherited from Judaism. It seeks to draw our attention through many well-known Scripture passages to the universal condition of mankind and the all-embracing love of God. It was used in various ways by Irenaeus, Clement of Alexandria, Origen, and John Chrysostom in the East, as well as Ambrose and Augustine in the West.

### Chrysostom on the Good Samaritan

Using this method St John Chrysostom (feast: November 13) was able to help us see through this text God's constant and all-embracing love for us. This parable becomes a word-picture of the entire mystery of salvation:

*A man went down from Jerusalem to Jericho* – Adam, by trusting in himself instead of God, descended from Paradise into this world. Jericho, at 825 feet below sea level is the lowest city on earth, as far down as you can get.

*He fell among robbers* – Mankind apart from God is beset by the band of demonic powers led by the ruler of this age.

*They stripped him of his raiment* – the robe of immortality.

*They departed, leaving him half-dead*— He was reduced to the half-life of this earth, subject to sin and death.

*It happened that a priest ...and a Levite came that way, but passed by on the other side* – The people of Israel kept to themselves and did not aid mankind.

*But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring on oil and wine* – Christ, not from this world, who was accused of being a Samaritan (John 8:48), is that compassionate stranger. He doctors mankind by His teachings (the bandages), His anointing with the Holy Spirit (the oil), and the Eucharist (the wine) by which He begins our healing.

*He set him on his own beast, brought him to an inn and took care of him* - Christ joined mankind to His own human nature, brought him to the hospital which is His Church and continued to minister to him as the divine physician.

### Prokimenon

**Reader:** Through all the earth their voice resounds and to the ends of the world their message.

**People:** Through all the earth their voice resounds and to the ends of the world their message.

**Verse:** The heavens declare God's glory and the firmament proclaims the work of His hands.

**People:** Through all the earth their voice resounds and to the ends of the world their message.

**Reader:** Through all the earth their voice resounds

**People:** And to the ends of the world their message.

### Epistle: Acts 8:26-39

### Alleluia Verses

The heavens shall declare Your wonders, O Lord. And Your truth in the assembly of the saints.

**Verse:** God is glorified in the council of the saints, great and awesome to all those around Him.

### Gospel: Lk 10:25-37

### RELIGIOUS EDUCATION

**It is not too late to register your children. Please take one of the registration forms in the back of the church if you have not yet done so. Once we know how many children we have, we can put classes together. Classes will be the second Sunday of each month unless announced otherwise. We also need a couple of teachers. If you would like to help out, please let me know.**

**Fr. Bryan**



**We will be donating turkeys to needy families for Thanksgiving. I would like to be able to donate at least ten. If you would like to contribute to this endeavor or know someone in need, please reach out to me.**

**Fr. Bryan**