

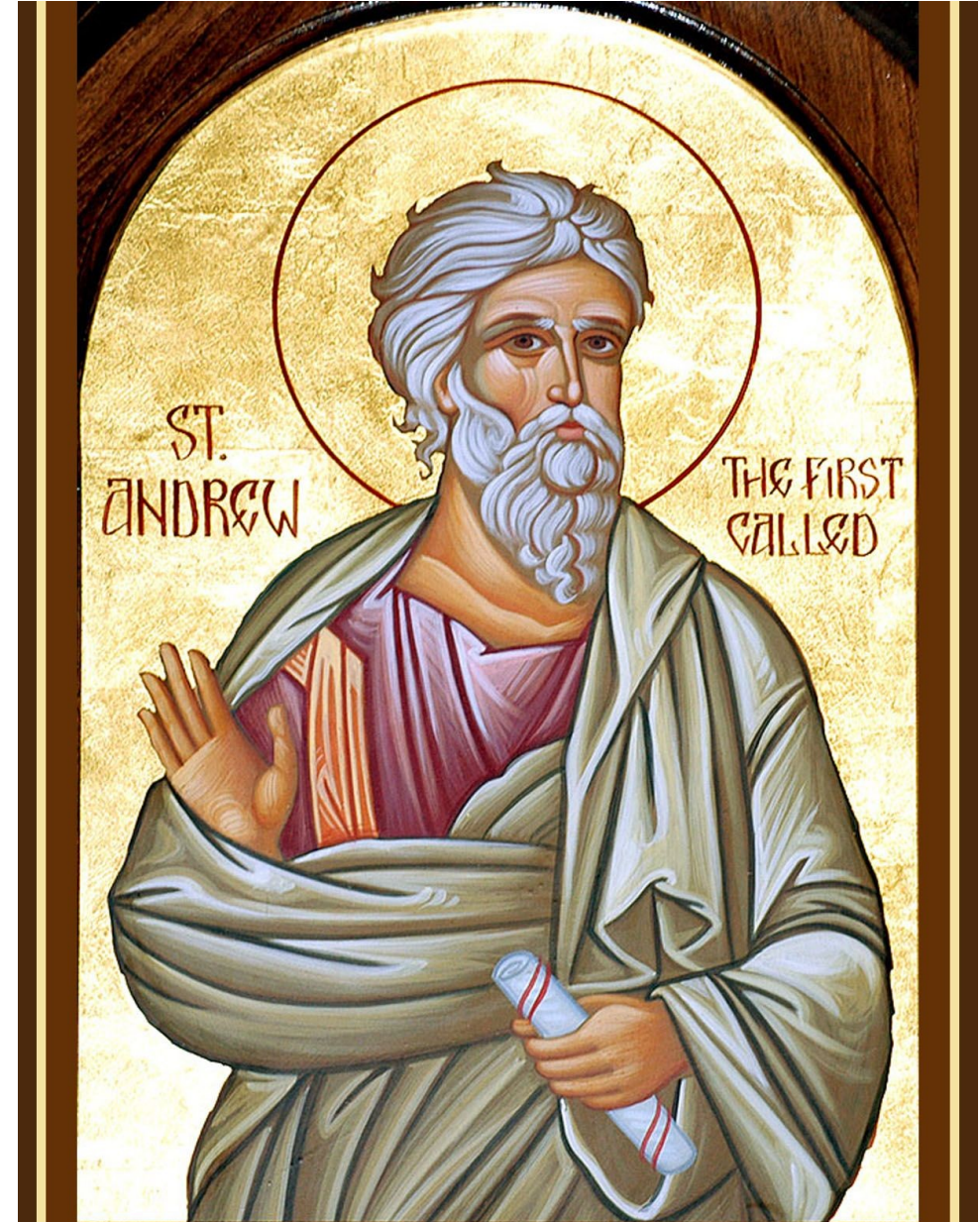
From the Divine Office for the Feast of the Apostle Andrew, First-Called

You had walked in the light of the Forerunner. But when the incarnate Image of the Father's glory appeared to save mankind in His mercy, you were the first to follow after Him, O illustrious Andrew, whose spirit was illumined by the prefect splendor of His radiant divinity. Thus you were the Apostle and Herald of Christ our God: entreat Him to save and enlighten our souls. (Vespers)

Let us acclaim Andrew, the herald of the Faith and servant of the Word, who fishes men from the depths of error, holding in his hands the rod of the Cross and casting divine power as a net to draw souls from the abyss of evil and to present them as an acceptable offering to our God. O faithful, ceaselessly sing to him with the choirs of disciples of Christ, that he intercede with Him to show us favor on the day of judgement. (Orthros)



**THIRTEENTH SUNDAY AFTER THE HOLY CROSS
NOVEMBER 27, 2022**



**APOSTLE ANDREW, THE FIRST-CALLED
NOVEMBER 30**

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 (3rd)

1: Come, let us sing joyfully to the Lord; let us shout with joy to God our Savior.

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!

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 of the Preparation of the Nativity of our Lord (Tone 3)

Today the Virgin is on her way to the cave where she will give birth to the Eternal Word of God in an ineffable manner. Rejoice, therefore, O Universe, when you hear this news, and glorify with the angels and the shepherds, Him who shall appear as a new Child being God from all eternity.

If our inner life is focused on acquiring things, or on the things we already have, then these things are our masters. Our preoccupation with them prevents us from being concerned with the divine. The first step for the rich young man – and for any of us – is to evaluate how much “all you have” matters to you. Could you live without the internet or your favorite TV channels? Would you willingly give them up to devote yourself to God’s service?

The second step in Christ’s plan for us is to “distribute to the poor.” If we wish to serve God, we begin by using our material wealth for the benefit of those who truly need it. The spiritual realm may be beyond us, particularly if we are beginners in the spiritual life. We may find the nitty-gritty world of ministering to the poor to be a more accessible and less threatening way to begin following Christ.

In our comfortable society, we may have gotten used to overeating, to drinking too much, to demanding continuous leisure, entertainment or information. We may consider them essential to our way of life. If so, we might do well to reflect on these words of St Basil the Great:

“Why are you wealthy while that other man is poor? Is it, perhaps, in order that you may be repaid for your kindheartedness and faithful stewardship, and in order that he may be honored with great prizes for his endurance?”

“But, as for you, when you hoard all these things in the insatiable bosom of greed, do you suppose you do no wrong in cheating so many people? Who is a greedy person? Someone who does not rest content with what is sufficient. Who is a cheater? Someone who takes away what belongs to others. And are you not a man of greed...”

“The bread which you hold back belongs to the hungry; the coat, which you guard in your locked storage-chests, belongs to the naked; the footwear moldering in your closet belongs to those without shoes. The silver that you keep hidden in a safe place belongs to the one in need. Thus, however many are those whom you could have provided for, so many are those whom you wrong” (Homily on Greed, 7).

Once a person has dealt with his reliance on earthly things and is firmly set on serving God, he or she is ready to follow Christ. This may mean physically relocating to a different city or even country. It may mean becoming involved with a mission in another part of town. It always means uprooting ourselves in some way from a life with which we have become comfortable, at least for a while, and going where we may be needed.

Is This for Everyone?

In Matthew’s rendering of this scene, the Lord’s instruction is prefaced by the words: “*If you want to be perfect...*” (Mt 19:8). This has led people over the ages to assume that His teaching here is for monks and nuns – those whose lifestyle is directed to spiritual perfection. The rest of us just hope to get by.

Actually, Christ’s intention is clear: striving for perfection – the opposite of legalism – is essential to true religion. Thus the Sermon on the Mount was concluded with this invitation to a godlike life, “*Therefore you shall be perfect, just as your Father in heaven is perfect*” (Mt 5:48).

Striving for perfection with repentance and humility became the hallmark of early Christians. This teaching eventually led to the rise of ascetics and monastics, but did not originate with them. From the first, Christians saw their task as to strive for purity of heart, lessening our vulnerability to and dependency on what St Paul calls, “*the desires of the flesh and the mind*” (Eph 2:3).

People with responsibilities in the world cannot literally sell and distribute all their goods. They can and should avoid slavery to them: the psychological need to possess or to prefer possessions to people.



DIVINE LITURGY INTENTIONS

Today +Aileen Abraham, Robert Abraham. Requested by Ron Abraham

Dec 11 + James Rahall (40 day), William & Bertha Rahall, Habib & Miriam Rahall. Requested by Nick Rahall & Family

Today's Coffee Hr. is hosted by Ron Abraham
Next week's Coffee Hr. will be hosted by the Parish

Please remember in your prayers: George Arraj, Jr., Ron Abraham, Peter Abraham, Vi Gazal, Robert Ghiz, Sadie Mirante, Archie Opatka, Katherine Thomas, Charlotte Stockhaus, Ruth Welsh, Richard Abraham, Sr., Daneil Sarrouf, Bob Lynch, Michael Mooradian, Michael McNeil, Jeff McNeil, Wyatt Willian Rahall, and the people of Ukraine.

If there are people for whom you would like me to pray, please reach out and give me their names. Part of our vocation as Christians is to pray for each other, especially when someone is sick or suffering in any way.

Last Week's Collection

Weekly	\$ 743
Candles	\$ 41
Coffee Hr.	\$ 29
Christmas Flowers	\$ 50
Donations	\$1,230
TOTAL	\$2,118

God bless you for your generosity!



Welcome to any visitors we may have with us this morning! We are happy to have you worship with us.

Please join us downstairs in the church hall for the coffee hour so that we can get to know each other better and answer any questions you may have about the parish or the Melkite Church.

THANKSGIVING FOOD DRIVE

Thank you to all who donated to our Thanksgiving Food Drive this year. We provided 12 turkeys and sides to Mustard Seed Ministries to help those who are struggling to put food on the table. Your generosity is a blessing to them and to our parish!

God bless you!

CHRISTMAS FOOD/TOY DRIVE

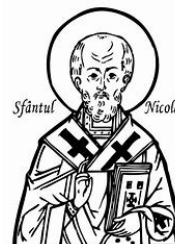
This year, we are going to have a Christmas Food & Toy Drive. There will be two bins in the narthex: one for new, unwrapped toys/gifts and one for non-perishable food items. The cutoff is **Sunday December 18**. Our goal is to deliver the items after the Divine Liturgy that day.

God bless you for your generosity in helping our brothers & sisters who are having a difficult time making ends meet!



UPCOMING LITURGICAL SCHEDULE

Tue 12/6, 6PM—Divine Liturgy for the feast of St. Nicholas



St. Nicholas Celebration

We will have our annual St. Nicholas celebration next Sunday **December 4**. We will share a meal, learn about the life of St. Nicholas, and maybe have a visit from him.

The One Thing You Need

“WHO, ME?” – We can easily imagine the consternation of the rich young man when he heard the Lord tell him: “You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me” (Lk 18:22). This incident is related in the three synoptic Gospels (Mt, Mk and Lk); each of them describes this young man slightly differently. In Mt and Mk he is described as rich and “young” (the Greek word refers to someone in his late twenties or early thirties); In Mk his youth is emphasized: he is described as “running” up to Jesus who “... looking at him, loved him” (Mk 10:21), perhaps as one would love an eager adolescent.

In Lk he is described as a “ruler,” (Greek, archon). This could mean that he was a member of the elite ruling class or that he was an archon of the local synagogue. Since he is described as a person of great wealth, he was most likely from a socially important family.

In Mk he is portrayed as eager and seriously curious. In Lk, as many Fathers read it, he was trying to trick Jesus with his question. St Cyril of Alexandria, for example, described him in this way: “He fancied himself as having learned the Law and supposed that he had been accurately taught it. He imagined that he could show that Christ was introducing laws of His own and of dishonoring the commandments given by the most wise Moses.... Observe how he mixes flattery with fraud and deceit, like someone who mingles vinegar and honey. He supposed that he could deceive Him in this way” (Homily 122 on Luke).

These two contrasting depictions of the rich young man illustrate how narrative details in the Gospels are not necessarily meant to be of historical importance. Rather, they are to illustrate the point of a teaching. In the case of Mk’s eager learner, the point is that Christ’s invitation is an act of love. Gaining treasure in heaven excels by far the amassing of earthly riches. In the case of Lk’s trickster, the teaching is that Christ does not annul the Law but He fulfills it.

An apocryphal gospel from the late second century, known to some of the Fathers but now lost, adds an interesting thought in the same line. When the young man shows his reluctance to follow the Lord’s counsel, “*The Lord said to him "How can you say 'I have kept the Law and the prophets'? seeing that it is written in the Law 'You shall love your neighbor as yourself,' and look, many of your brothers, sons of Abraham, are clad with dung, dying for hunger, and your house is full of many good things, and nothing at all goes out from it to them.*”

If you claim to love your neighbor, you must be ready to do so in deed as well as in word.

“Sell...Give... Follow...”

The heart of the passage is not the character of the inquirer but the counsel which the Lord gave him: “*You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me*” (Lk 18:22). This advice involves a sequence of three separate acts, one following upon another. First the young man is told to “Sell all you have,” to divest yourself of everything which people in the world value. Attachment to these things is what keeps people from attaching themselves to God. Preoccupation with them distracts us from focusing on the union with God which we have been given. As the Lord said elsewhere, “*No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon*” (Lk 16:13). People who have comfortable lives, as well as people who are just getting by, can be equally “attached” to the things they have, or what they would like to have.

Prokimenon

Reader: Make vows to the Lord your God and fulfill them; let all round about Him bring gifts to the awesome Lord.

People: Make vows to the Lord your God and fulfill them; let all round about Him bring gifts to the awesome Lord.

Reader: God is renowned in Judah; in Israel, great is His name.

People: Make vows to the Lord your God and fulfill them; let all round about Him bring gifts to the awesome Lord.

Reader: Make vows to the Lord your God and fulfill them;

People: Let all round about Him bring gifts to the awesome Lord.

Epistle: Eph. 4:1-7

Alleluia Verses

Come, let us rejoice in the Lord; Let us sing joyfully to God our Savior!

Verse: Let us greet His presence with thanksgiving; let us joyfully sing psalms to Him!

Gospel: Lk 18:18-27

