



INSTALLATION AND ENTHRONEMENT

of the **MOST REV. FRANCOIS BEYROUTI**
6th EPARCHIAL BISHOP OF NEWTON

GRAND BANQUET

Wednesday, October 19, 2022

following the 2 PM Divine Liturgy

Annunciation Melkite Greek Catholic Cathedral

7 VFW Parkway, West Roxbury, MA 02132

Tickets - \$75.00 per person

Make checks payable to "Diocese of Newton"

Kindly remit reservations and payment
before October 10th to:

Grand Banquet

Diocese of Newton

3 VFW Parkway, West Roxbury, MA 02132

SUNDAY AFTER THE HOLY CROSS

SEPTEMBER 18, 2022



Our Lady of Perpetual Help Melkite Catholic Church
256 Hamilton St.
Worcester, MA 01604
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Email: olphmelkite@gmail.com
Rev. Bryan McNeil, Pastor
Email: Brymc56@comcast.net Cell: (978) 314-1962
Divine Liturgy: Sunday 10:00 AM

Antiphon (Feast)

1: O God, why have You cast us off forever? Why does Your anger smolder against the sheep of Your pasture?

O Son of God Who were crucified in the flesh, save us who sing to You: Alleluia!

2: Remember Your flock which You built up of old, Your tribe You redeemed as Your inheritance, Mount Sion where You took up Your abode.

O Son of God Who were crucified in the flesh, save us who sing to You: Alleluia!

3: Yet God is our King from all eternity: He has wrought salvation in the midst of the earth.

O Son of God Who were crucified in the flesh, save us who sing to You: Alleluia!

Entrance Hymn

Priest: Extol the Lord our God and worship at His footstool for He is Holy.

People: O Son of God, who were crucified in the flesh, save us who sing to You. Alleluia!

Troparion of the Resurrection (Tone 6) pg. 41

The angelic powers were around Your tomb, and the guards became as dead, and Mary stood at the tomb, seeking Your spotless body; Then You despoiled Hades without being tried by it, and You met the Virgin O Bestower of life. O Lord, who rose from the dead, glory to You!

Troparion of the Feast (Tone 1)

O Lord, save Your people and bless Your inheritance, grant victory to our country over its enemies, and preserve Your community by the power of Your Cross.

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 Holy Cross (Tone 4)

O Christ God, who chose by Your free volition to be elevated upon the holy cross, grant Your mercies to Your new people who are called by Your name. In Your power gladden the hearts of our public authorities. Strengthen them in every good deed so that Your true alliance may be for them a weapon of peace and a standard of victory.

Faith Expressed in Works

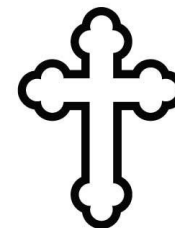
For centuries Christians in the historic or apostolic Churches of East and West proclaimed their faith publicly whenever possible through external works. They built shrines, erected crosses and images on their lands, placed icons on the outside of their homes and in their places of work. In our culture such practices are often carried out by recent immigrants, who will display images of their hometown patrons in their stores or the windows of their homes.

Our contemporary secular society discourages such expressions as inappropriate in the world outside the home or church. Religious expression, they say, should be private, especially as our society is equally for people of every religion and of none. By and large people have gone along with this viewpoint. Churches have gradually abandoned or minimized outdoor processions. Believers generally don't pray before meals in public places or express preferences for fasting foods on the appointed days when dining with others. We quietly agree to activities scheduled to conflict with the Sunday Liturgy. We rarely see icons in shops or restaurants, aside from some Greek-owned diners. When asked our religion we are likely to respond as did one Middle Eastern shopkeeper, "I am what you are."

Of late, however, secularists have become more aggressive in their drive to keep religion – and Christianity in particular? – out of the public sector. People have been disciplined, for example, and even fired for wearing a cross or religious medallion in the workplace. Some businesses demand that employees refrain from making any public statements anywhere that do not accord with company aims. Believers in some places have challenged such policies and in some places won legal victories on constitutional grounds for the right to express their faith visibly in such ways. Perhaps these controversies can serve to remind us of the words of Christ in the Gospel, "*Whoever is ashamed of me and my words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels*" (Mk 8:38).

Many of us can place an icon above the door of our home or a cross in our yard. Each of us can wear a cross or medal around our neck or in our lapel. We can share colored eggs at Pascha with our neighbors or blessed water, fruit and artoklasia bread on the appropriate feast days. Seeing how elaborately people decorate their homes to celebrate Halloween or welcome Santa, can believers not use palms, greens or banners to publicly observe the Gospel mystery?

Works such as these surely do not save, but they can wordlessly express our faith in Christ incarnate, crucified, risen and wondrous in His saints. They can simply but clearly affirm that we are not ashamed of the Son of Man, the Source of our life.



DIVINE LITURGY INTENTIONS

Today +William & Bertha Rahall, Habib & Marriam Rahall,
+Richard J. Melchione (40 day.) Requested by Nick Rahall & Family
Sep 25 +Genevieve Bashour (40 Day). Requested by Mark Bashour

Today's Coffee Hr. is hosted by Nick Rahall & Family
Next week's Coffee Hr. will be hosted by Mark Bashour

Please Remember in your prayers: Susan Arraje, George Arraj, Jr., Ron Abraham, Peter Abraham, Robert Ghiz, Archie Opatka, Katherine Thomas, Charlotte Stockhaus, Ruth Welsh, James Rahall, Richard Abraham, Sr., Daneil Sarrouf, Bob Lynch, Michael Mooradian, Jeff McNeil, the people of Ukraine, and those who suffered a loss as a result of the mass shootings in various cities in the country.

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	\$1,379
Candles	\$ 25
Flowers	\$ 25
Other	\$ 470
TOTAL	\$1,899

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.

THANK-YOU!

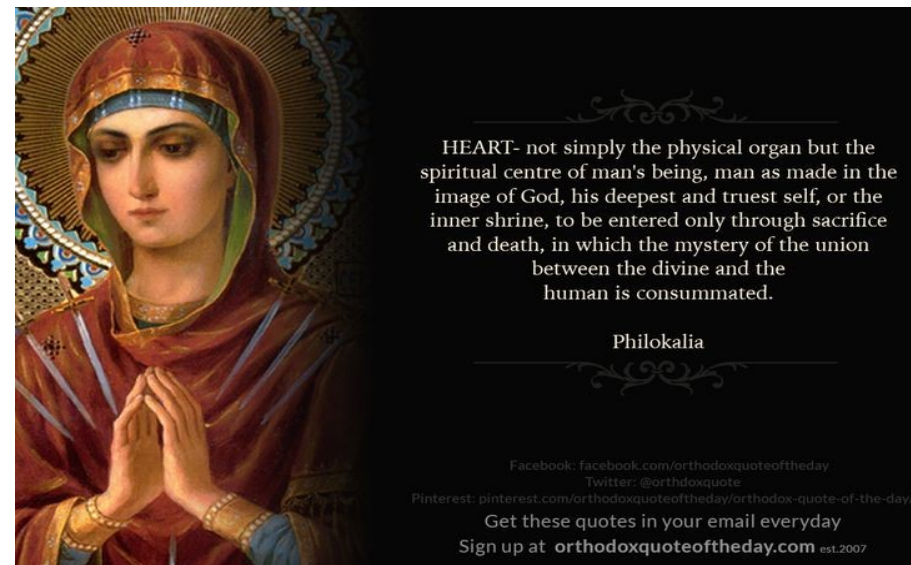
Last Sunday's Family Picnic was a great success! From everything I saw and heard, people really enjoyed themselves! The food was great, the music was great, and the weather eventually cooperated! The raffles and children's activities lent a great deal to the festivities.

A huge **thank-you** goes out to everyone who helped make it a wonderful day!! We even made some money for the parish! I will have a more detailed report in the next few weeks after all the receipts and expenses are tallied. We will also have a wrap-up meeting in October to discuss what went well and where we have opportunities to do better for you.

I really am blessed I am to be your pastor!

God bless you all!

Fr. Bryan



Confessing Our Faith through Works (Gal 2:16-20)

THE APOSTLES INVARIABLY BEGAN their preaching ministry in a foreign city at the Jewish synagogue. They sought to show both the Jews and the “God-fearing Gentiles” who worshipped with them that Jesus was the Messiah foretold by the prophets. It was usually after forming a nucleus from among these believers that they approached other Gentiles.

This attempt to integrate Jews and Gentiles into one community of faith prompted the controversy over the place of circumcision and the works of the Law (the Torah) that recur again and again in the apostolic writings. The New Testament teaching, spearheaded by St Paul, is that these “works” – circumcision, sacrifices, etc. – do not save. Salvation is the work of Christ alone which we appropriate by faith.

In the Middle Ages, when entire nations in the West had become Christian, everyone was assumed to believe. Their verbal confession of faith – the Creed – was recited daily by everyone. Personal faith was stimulated less by words than by what was called “works of supererogation” – pilgrimages, prescribed prayers and devotions – going beyond what was necessary to obtain God’s grace. Donations were often tied to these “works” in support of the shrines, churches or religious orders which promoted them. Though most of these practices were rooted in the mystery of Christ and His Church, it seemed to many that their power came from the “works” themselves. Reaction against this kind of spirituality was an important impetus of the Protestant Reformation. Protestants, particularly among the “Free Churches” completely rejected spiritual “works” such as rituals, sacraments, images, or relics. Their worship services focused on prayer and preaching. To emphasize the need for interior faith, external expressions were discouraged and even forbidden.

This was not the teaching of the apostles who did not forbid the “works of the Law.” They did not discourage their Jewish followers from observing them nor did they impose these practices on the non-Jewish believers. Only faith in Christ, rather than the observance of any practices, would save. External practices were useful if they expressed and stimulated faith; they simply could not replace it. The New Testament itself attests to practices such as Baptism, the Eucharist, the Laying-on of Hands and the Lord’s Day. Documents from the next generation of believers show their use of the sign of the cross and fasting on Wednesdays and Fridays. Practices such as a cycle of daily services arose in all the local Churches. Other external expressions of faith arose over the centuries, sometimes in one Church or another. The value of any such practice for us is according to our faith in the Lord to whom they point.

Instead of the Trisagion

We bow in worship before Your Cross, O Master, and we give praise to Your Holy Resurrection.

Prokimenon

Reader: How great are Your works, O Lord! In wisdom You have wrought them all.

People: How great are Your works, O Lord! In wisdom You have wrought them all.

Reader: Bless the Lord. O my soul! You are very great indeed, O Lord my God!

People: How great are Your works, O Lord! In wisdom You have wrought them all.

Reader: How great are Your works, O Lord!

People: In wisdom You have wrought them all.

Epistle: Gal. 2:16-20

Alleluia Verses

String your bow, go forth, reign for the sake of truth, meekness and righteousness, and your right hand shall lead you wonderfully.

Verse: You loved righteousness and hated iniquity: therefore God, your God, anointed you with the oil of joy above your companions.

Gospel: Mk. 8:34-38; 9:1, Sunday After the Holy Cross

Hirmos of the Exaltation (Tone 8)

O Mother of God, you became a mystical paradise when without tilling you brought forth Christ our God by Whom the life-giving tree of the Cross was planted on earth. Wherefore we deeply bow before this Cross which is exalted today, and we magnify you.

After Communion - Troparion of the Cross

