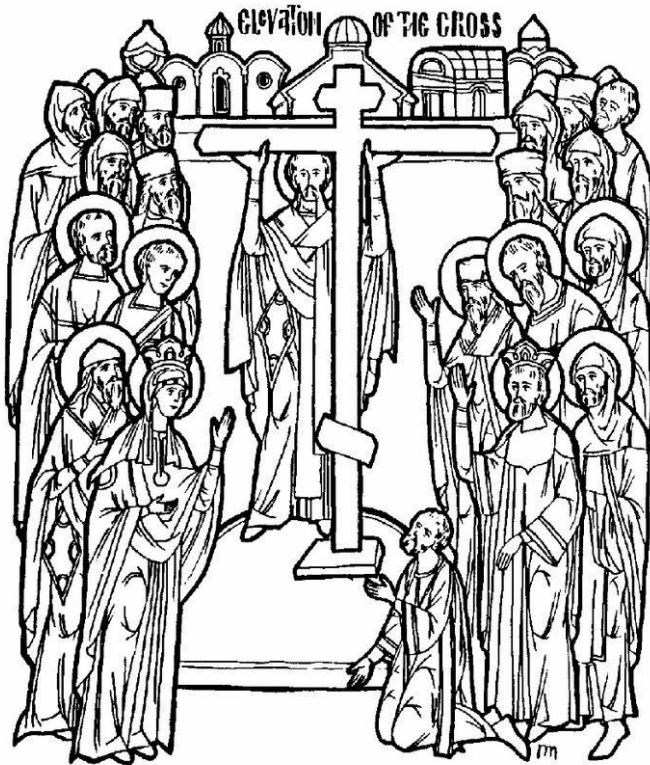


From the Divine Office for the Exultation of the Holy Cross

O precious Cross of the Lord, Moses prefigured you when he stretched out his arms to Heaven and thus defeated the haughty Amalek. You are the pride of the faithful, the strength of those who struggle. You are the beauty of the apostles, the courage of the just and salvation of all the saints. Wherefore, at the sight of your elevation, the whole creation rejoices and exults and glorifies Christ whose goodness tied all things into one. (Vespers)

Today is lifted up from the hidden places of the earth the Tree of Life on which Christ was nailed, confirming our faith in the Resurrection. An exalted on high by priestly hands, it proclaims His Ascension into Heaven, whereby our nature, lifted from its fallen state, is made a citizen of Heaven. Therefore, let us cry out in thanksgiving: "O Lord who were raised on the Cross, You have raised us up with Yourself! Count us worthy of the joy of Heaven, for we praise You! (Orthros)



**SUNDAY AFTER THE HOLY CROSS
SEPTEMBER 19, 2021**



EXULTATION OF THE HOLY CROSS

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 (Feast)

1: The Lord is King: let the people tremble.

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

2: He is enthroned upon the Cherubim: let the earth quake.

Khallisna YabnAllah, ya man suliba bil jasad, nahnul muranneemeena Laka. Haleloueya.

3: Let them praise your magnificent name: it is awesome and holy. The honor of the King is to love justice.

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 bow down before 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 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 Cross (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.

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 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.

The apostles thus freed Gentiles from observing circumcision and most of the Jewish dietary regulations. The other prohibitions continued to be observed in the East for centuries, enshrined in the Apostolic Canons. This collection, chiefly of Syrian origin, was accepted as binding throughout the East by the seventh-century Trullan Council. Its sixty-third canon reads in part, “If any Bishop, or Presbyter, or Deacon, or anyone else on the sacerdotal list at all, eat meat in the blood of its soul, or that has been killed by a wild beast, or that has died a natural death, let him be deposed. For the Law has forbidden this.”

This prohibition is based on the idea, common in the ancient world, that blood carries the essence of the soul. By consuming the blood of an animal we make a part of ourselves the passionate nature of the animal just as we partake of Christ’s nature by receiving the Eucharist. Properly slaughtered meat would not have substantial quantities of blood, unlike the other cases mentioned in the canon.

Paul himself continued to observe many ceremonial works of the Law but did not see any of them as a cause of our justification. Christ, he insisted, is the only way to God and it is only through faith in Him that we can attain union with the Father.

The Call to Work

It seems contradictory that the same Paul who was so adamant against being justified by the works of the Law would later tell the Philippians, “*Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure*” (Phil 2:12-13).

For St Paul justification is not a one-time event in life. We do not simply say a prayer or make our baptismal vows once and that does it! Salvation, or justification (to use St Paul’s term) comes through faith, but faith is a lifelong process!

Life-long Christians know that there are periods of life in which spiritual zeal is strong, when we are as fervent in our faith as anyone could wish. They also know that there are periods of dryness – times when we may wonder whether we believe anything at all.

There are also degrees of awareness which are meant to deepen as our Christian life progresses. St Paul uses the image of milk vs. solid food to illustrate the progress of Christian understanding in our lives: “*For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil*” (Heb 5:12-14).

The process of growing discernment enables us to appropriate the righteousness of Christ in an ever-deepening way as our Christ life develops. As we make the teachings in Scripture more our own through reflection and assimilation we become more able to put them into practice in our lives. We thus “work out our salvation” by cooperating with the grace of God working within us – a synergy between God who calls and we who respond to His saving love.

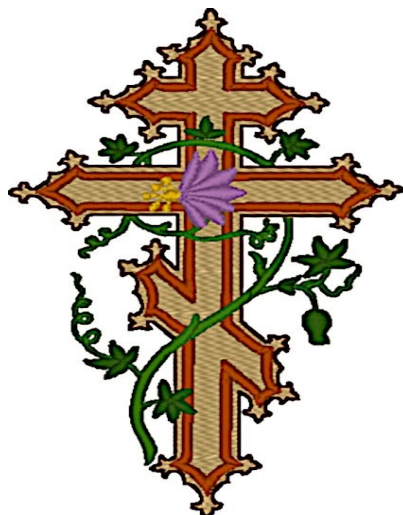
DIVINE LITURGY INTENTIONS

Today **Healing of Archie Opatka**
+Habib & Mariam Rahall, William & Bertha Rahall, Deceased Members of
Rahall & Reeks Families. Requested by Nick Rahall & Family
September 26 **+Philip Jordan.** Requested by Frank & Carol Boyda and Ken & Effie Jordan
This morning's Coffee Hour is hosted by Nick Rahall
There is no host for next Sunday's Coffee Hour

Last Week's Collection

Weekly **\$2,218**
Candles **\$ 43**
Stole **\$ 75**
Flowers **\$ 20**
TOTAL **\$2,356**

God bless you for your generosity!



FINANCIALS

<u>Aug 2021</u>		<u>YTD(10.2020-8.2021)</u>	
Income	\$6,398	Income	\$71,924
Expenses	\$4,852	Expenses	\$78,878
Net	\$1,545	Net	(\$ 6,954)

THANK YOU!

Our Family Picnic was a success! We had a nice crowd, all of whom had a good time. It was a wonderful opportunity for people to reconnect after a year and a half! Thanks to all who worked so hard to make the picnic both enjoyable and successful; those who cooked, those who set up and broke down, those donated, those who served, those who organized the raffle. We will have a more detailed report and thank you list in the next week or two.

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.

We are planning to do a Memorial Service for all the loved ones we lost during the pandemic followed by a luncheon. This will be on a Saturday in October. I am thinking either October 16 or 23. We would charge a minimal amount for the luncheon, which would be catered. That gives everyone a chance to enjoy the event. If we make a little profit, that's great, but the primary purpose is gather to celebrate those we have lost over the last year and a half. We will use any funds we raise to purchase something for the church in memory of those we lost during the pandemic.

Please call or email me if you would like to be on the planning committee.

Fr. Bryan

When God Works in Us

Politicians are often accused of committing doublespeak: contradicting themselves as occasion demands. St Paul seems to do the same thing in his teaching on justification. He seems to contradict himself in teaching how we are justified. On one occasion he teaches that we are justified by faith; on another occasion he encourages people to work out their salvation. Is this doublespeak or do these teachings complement each other?

Faith over Works

In Gal 2:16 St Paul writes, "... *knowing that a man is not justified by the works of the Law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the Law; for by the works of the Law no flesh shall be justified.*" The term "works of the Law" refers to regulations prescribed in the Torah which were the subject of debate by first-century Jews of different schools. Opinions of the Qumran school came to light in the twentieth century with the discovery of the Dead Sea Scrolls. One of these documents, *Some Pertinent Works of Torah*, illustrates the enormous preoccupation on the part of many first-century Jews with these regulations.

When St Paul says that no one is justified by works of the Law, he seems to be referring to the ceremonial regulations which were so important to contemporary Jews: the dietary laws, the Sabbath and holyday observances, and especially circumcision, which was deemed essential for numbering a man into the People of God.

In St Paul's day most Christians were, in fact, Jews who had come to accept the Lord Jesus as the Messiah. Some of them were insisting on the necessity of circumcision if a Gentile were to be admitted into the Church. St Paul opposed them and pointed out earlier in Galatians that his practice was not rejected even in Jerusalem.

In Gal 2 he tells of visiting the Holy City with Barnabas and Titus: "*After fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me... Yet not even Titus who was with me, being a Greek, was compelled to be circumcised*" (Gal 2:1, 3). St Paul says that the chief apostles, Peter, James and John supported his outreach to the Gentiles and "*desired only that we should remember the poor, the very thing which I also was eager to do*" (v. 10).

The issue was far from settled, however. Peter reversed his view at a later time. "*Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy*" (vv. 11-13).

Paul's position would eventually be upheld when the issue was discussed in Jerusalem (see Acts 15). The apostles then sent this letter with their decision: "*The apostles, the elders, and the brethren to the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings. Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, 'You must be circumcised and keep the law'—to whom we gave no such commandment— ... it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell*" (Acts 15:23-29).

Elevation of the Holy Cross - See insert

Trisagion - We bow in worship before Your Cross, O Master, and we give praise to Your Holy Resurrection. (3 times),
Glory...Now. And we give praise to Your holy Resurrection. 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.
Verse: 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

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.

RELIGIOUS EDUCATION

Next week, we will have registration forms for religious education. Once we determine how many children we have, we can determine how to organize the classes. I am thinking we start with one Sunday a month and expand from there.