



## 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

**FIRST SUNDAY AFTER THE HOLY CROSS**  
**SEPTEMBER 25, 2022**





**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 (1st)

1: Shout joyfully to the Lord, all the earth, and 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 7) pg. 42

You destroyed Death by Your cross. You opened paradise to the thief. You changed the weeping of the myrrh-bearers, and commanded Your apostles to proclaim that You, O Christ God, have risen, granting to the world great mercy.

### 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 (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.

### **First Saturday of St Luke**

IN MOST OF OUR PARISHES the Divine Liturgy is served only on Sunday and some feast days. In some parishes the Liturgy is also served every Saturday. Is this because some people are available on Saturdays or is there another reason?

We know from the New Testament that the first believers in Christ were Jews and that they continued to observe the Sabbath (Saturday), the day of rest and worship according to the Ten Commandments: “Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the LORD your God” (Ex 20:8-10). They also met on “the first day of the week...to break bread” (Acts 20:7).

As the Church developed, the custom of sanctifying both days, Saturday and Sunday, became common in Syria, Asia Minor, and Constantinople. The Eucharist (the breaking of the bread) was celebrated on both days. Sunday was most important because it was the day of Christ’s resurrection – the day on which His tomb was found to be empty. But Saturday was observed as well: both as the memorial of the original creation (see Gen 2:2-3) and recalling the “rest” of Christ in the tomb, the “Great Sabbath.” As St Gregory of Nyssa observed in the fourth century: “With what eyes can you behold Sunday if you desecrate the Sabbath? Don’t you know that these days are brethren? He who elevates one disregards the other” (*On Reproof*).

We find two effects of this practice in our liturgy today. The first concerns our lectionary: the cycle of Scripture readings appointed for the year. Our readings chosen for Sunday follow one continuous cycle, the passages for Saturday often follow another and those for the rest of the week may follow a third. When the lectionary was compiled –by the eighth century – Saturdays as well as Sundays were clearly special days, set apart from the rest of the week.

The second effect concerns our practice of fasting. Saturdays, like Sundays, are not fast days (except for Great Saturday). Even during the Great Fast the Liturgy would be celebrated on Saturday, often for the departed. In the controversies between the Eastern and Western Churches of the first millennium it was often noted that Westerners fasted on Saturdays but Easterners did not. The Sabbath was for celebration because it was a Eucharistic day.

### **Speaking with Authority**

After the Exaltation of the Holy Cross we begin to read the Gospel of St Luke at the Divine Liturgy. The first and second chapters of Luke relate the conception of John the Baptist, the annunciation and visitation of the Theotokos, and the birth and infancy of Christ. Chapter three begins by telling us of the ministry of John the Baptist. All these passages are read on the corresponding feast days. We begin the “cycle of St Luke” with Luke 3:19 – the imprisonment of John the Baptist.

On the First Saturday of St Luke we read Luke 4:31-36 which tells how Christ, at the beginning of His ministry, would go to Capernaum, a fishing village on the shore of the Sea of Galilee. It was there that He called and began to form His first followers, the fishermen Peter and Andrew, James and John. Luke says that He would teach in the synagogue on the Sabbath. “... and they were astonished at His teaching, for His word was with authority” (v. 32).

The Gospel passages read on Saturday often recount events that happened on the Sabbath. In this passage we see the Lord confronted by a man with an unclean spirit. As often happens in the Gospels, this spirit senses the holiness in Jesus and that His mission is to annul the power of Death: “Did You come to destroy us? I know who You are — the Holy One of God!” (v. 34) The Lord rebukes this spirit and expels it prompting the people to wonder, “What a word this is! For with authority and power He commands the unclean spirits, and they come out” (v. 36).

### DIVINE LITURGY INTENTIONS

Today +Genevieve Bashour (40 Day). Requested by Mark Bashour

Today's Coffee Hr. is hosted by Mark Bashour

Next week's Coffee Hr. will be hosted by Sam & Hiam Francis

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.

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!

Our Family Picnic was a great success! From everything 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!

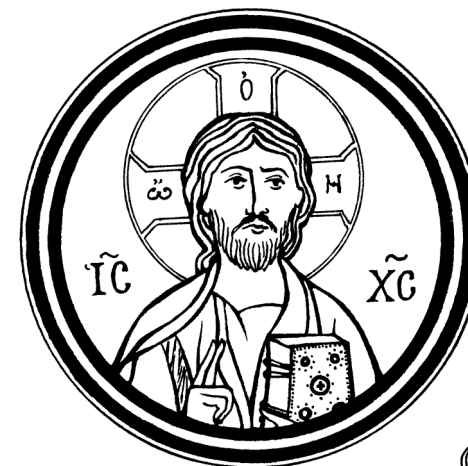
God bless you all!

Fr. Bryan

### Last Week's Collection

Weekly	\$ 972
Candles	\$ 36
Coffee Hr.	\$ 21
Flowers	\$ 25
Other	\$ 125
<b>TOTAL</b>	<b>\$1,179</b>

God bless you for your generosity!



## The Gospel Cycle of St Luke (From the Feast of the Holy Cross to the Beginning of the Triodion)

*At the Divine Liturgy we continue reading the epistles of St. Paul which are still numbered “after Pentecost.” We read the Gospel Cycle of St. Luke which has its own numbering. The Gospel readings are not necessarily read in numerical order, but the cycle always ends with the Sunday of Zacchaeus.*

THE FEAST OF THE EXALTATION OF THE CROSS is the occasion for us to begin the reading of St. Luke’s Gospel. As we have seen, Pascha begins the reading of John and with Pentecost we start to read Matthew. At the same time we continue the cycle of Epistle readings begun at Pentecost without interruption.

Luke, whom St Paul describes as “*the beloved physician*” (Col 4:14) is thought to have been a Greek-speaking native of Antioch, probably a Gentile, possibly a Jewish proselyte. Luke may have been one of the multitudes who came to Jerusalem that Passover, was attracted by the teaching of Jesus and then encountered the risen Christ on the road to Emmaus (Luke 24:12-35).

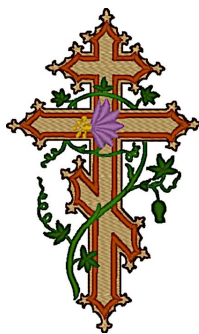
Luke may have returned to Antioch as one of the first members of the Church there, as he recalls with pride that “*the disciples were first called Christians in Antioch*” (Acts 11:26). He later became the companion of St Paul, who was himself a missionary sent out by the Church of Antioch to preach Christ. In Acts Luke describes how he traveled with St. Paul on his journeys to Macedonia (Acts 16:10-17; 20:5-15), how he returned with him to Syria and went from there to Jerusalem to report to the Eleven.

Luke composed both the Gospel which bears his name and the Acts of the Apostles as a kind of diptych. While the Gospel sets forth God’s call to mankind in Christ, Acts shows the response of the first disciples, both Jews and Gentiles, to the message of salvation.

### The Good News on the Move

Luke’s Gospel is based largely on Mark, which commentators think was the first Gospel written in the form we know it. Luke made a significant change, however, to illustrate his theology. Luke rearranges several of the passages in Mark to depict Jesus’ ministry as a purposeful journey from Galilee to Jerusalem, to the confrontation with the Jewish leaders, the cross and the tomb. He does this to say that Jesus’ knowingly and freely embraced the passion. He “*steadfastly set His face to go to Jerusalem*” (Luke 9:51) i.e. to the offering of Himself for the sake of the human race.

The Gospel ends in Jerusalem and the Acts of the Apostles picks up there with the early activities of the disciples after the Lord’s ascension. But Acts does not remain in Jerusalem – it leads us through Asia Minor to Rome, the capital of the empire, the heart of the Mediterranean world. The Christian community, Luke tells us, was not simply a local Jewish sect – it was the Body of Christ spread throughout the world.



### Prokimenon

**Reader:** The Lord will give strength to His people; the Lord will bless His people with peace.

**People:** The Lord will give strength to His people; the Lord will bless His people with peace.

**Reader:** Give to the Lord, you sons of God, give to the Lord glory and praise.

**People:** The Lord will give strength to His people; the Lord will bless His people with peace.

**Reader:** The Lord will give strength to His people;

**People:** The Lord will bless His people with peace.

### Epistle: 2 Cor. 6:1-10

### Alleluia Verses

It is good to give thanks to the Lord; to sing praises to Your name, O Most High!

**Verse:** To proclaim Your kindness at dawn and Your faithfulness throughout the night.

### Gospel: Lk. 5:1-11

