

*Our Lady of Perpetual Help
Melkite Catholic Church*

Annual Family Picnic

**September 11, 2022
Noon to 6pm**

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**256 Hamilton St.
Worcester, MA
01604**



Food and Pastries!



Music and Dancing!



**Music By:
Mitchell Kaltsunas & His Ensemble**

Children's Activities!

Raffle!



**ELEVENTH SUNDAY AFTER PENTECOST
AUGUST 21, 2022**



THE UNFORGIVING SERVANT

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

Sing joyfully to the Lord, all you land; serve the Lord with gladness; come before Him with joyful song.

Through the prayers of the Mother of God, O Savior, save us.

Enter His gates with thanksgiving, His courts with praise; give thanks to Him, bless His name.

Be shafa'ati Walidatil Eelah, ya Mukhallisu, khallisna.

As we have heard, so we have seen in the city of the Lord of Hosts, in the city of our God.

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 2) pg. 38

When You descended to death, O immortal Life, You put Hades to death by the splendor of Your divinity. And when You raised the dead from below the earth, all the heavenly powers cried out to You: “O Giver of life, Christ our God, 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 Dormition (Tone 2)

Neither death nor the tomb could hold the Mother of God, our watchful Protectress and our un-failing hope. Since she is the Mother of Life. Christ who dwelt in her ever-virginal womb lifted her up to the eternal life.

Compassion as getting involved is put forward to us as a way of being godlike: “*Be merciful, just as your Father is merciful*” (Lk 6:36). God is, as we have seen, “the Father of compassion and the God of all comfort” (2 Cor 1:3). St Paul goes on to say that God is compassionate to us “... so that we can comfort those in any trouble with the comfort we ourselves receive from God” (2 Cor 1:3, 4). Reflecting on how God has extended His compassion to us, should energize us into extending compassion to others.

Radical Compassion

Sometimes opportunities for compassion present themselves in daily life, such as taking in the child of a hospitalized neighbor. At other times people have been led to extend compassion in a more radical way. Perhaps no one in our society has personified this degree of compassion more than the late Servant of God Dorothy Day, the twentieth century convert extolled by Pope Francis as one of four “inspiring” Americans in his 2015 address to the US Congress. Foundress of the Catholic Worker movement during the Great Depression, Dorothy Day described one of her early ventures in these heart-rending words, revealing the depth of her compassion: “Every morning about four hundred men come to Mott Street to be fed. The radio is cheerful, the smell of coffee is a good smell, the air of the morning is fresh and not too cold, but my heart bleeds as I pass the lines of men in front of the store which is our headquarters...It is hard to say, matter-of-factly and cheerfully, 'Good morning.' ...One felt more like taking their hands and saying, 'Forgive us -- let us forgive each other! All of us who are more comfortable, who have a place to sleep, three meals a day, work to do -- we are responsible for your condition. We are guilty of each other's sins. We must bear each other's burdens. Forgive us and may God forgive us all!"

The Power of Compassion

Every year on Meatfare Sunday we hear Christ’s parable of the Judgment (Mt 25:31-46). In this story, people are judged based on the degree of their compassion. Christ identifies Himself with those in need to the degree of saying that “*I was hungry and you gave me food...*” and the rest. . Christ identifies Himself completely with those in need: the essence of compassion.

What we may forget is that Christ begins the parable by saying, “*All the nations will be gathered before him...*” He is describing the judgment of the nations – the Gentiles – not the house of Israel. The faithful will be judged on the basis of their faith – the ‘nations’ will be judged on the basis of their compassion.

If compassion is so important in the Lord’s eyes that He calls the compassionate “blessed of my Father” even though they never knew Him, what should it mean to us?

In contrast to this blessing of compassionate Gentiles, we read a condemnation of the uncompassionate at the close of Christ’s parable of the unforgiving servant. We are told that, “*In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed.*” Then the divine Narrator of the parable presents the moral of the story: “*This is how my heavenly Father will treat each of you unless you forgive your brother [or sister] from your heart*” (Mt 18:34, 35).

While true compassion often demands a radical generosity, the lack of compassion can separate us from God. The Russian spiritual writer, Fr. Alexander Elchaninov, expressed it this way: “Our lack of compassion, hardness of heart, and mercilessness towards others form an impenetrable curtain between ourselves and God. It is as if we had covered a plant with a black hood, and then complained because it died from lack of sunlight.”

DIVINE LITURGY INTENTIONS

Today +Fr. Michel Zammar, BSO who passed away in Lebanon this past week.
+ Genevieve Bashour. Requested by Ron Abraham and family
+ Violet Massad

Aug 28 + Peter Solitro (1 year). Requested by Antonio & Karen Solitro

This morning's Coffee Hr. is hosted by
Next Sunday's Coffee Hr. will be hosted by Antonio & Karen Solitro

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, 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	\$785
Candles	\$ 14
Coffee Hr.	\$ 14
TOTAL	\$813

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.



2022 Family Picnic

Our annual Family Picnic will be on **Sunday September 11, 2022 from Noon to 6:00PM.**

Our next meeting will be **August 23 at 6:30PM**

We need volunteers for many tasks: advance food preparation, food runners, setup/breakdown, cashiers, children's activities, etc. If you can share a couple of hours prior to, or on the day of the Picnic, please reach out to **Marilyn Tencza at (774) 239-2081 or mtencza9@hotmail.com.**



"It is foolishness and a public madness to fill the cupboards with clothing, and allow men who are created in God's image and likeness to stand naked and trembling with the cold so that they can hardly hold themselves upright."

Imitating the Father of Compassion

THERE ARE MANY DIFFERENCES between the three world religions originating in the Middle East (Judaism, Christianity and Islam). One thing which they all share is the emphasis on God as Compassionate. In the biblical story of Moses, for example, God reveals Himself to the prophet in these words: *“The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness”* (Ex 34:6).

The prophets of Israel continually returned to this theme, adding a new dimension. They saw compassion as a parental trait, paving the way for the Lord Jesus’ description of God as our Father.

In His parables the Lord often returned to themes of compassion. In the parable of the unforgiving servant (Mt 18:23-35) the king, an image of God, is described as *“moved with compassion”* (Mt 18:27), in contrast to his servant who shows no compassion to his fellow. The father of the prodigal son, is described, on the bedraggled boy’s return, as *“filled with compassion for him; he ran to his son, threw his arms around him and kissed him”* (Lk 15:20).

The Gospels describe Christ as “deeply moved” with compassion by the death of the widow’s son in Nain (Lk 7: 11-17), and of his friend Lazarus in Bethany (Jn 11). When recording the miraculous feeding of the four thousand, Mark tells us *“Since they had nothing to eat, Jesus called His disciples to Him and said, “I have compassion for these people...”* (Mk 8:1, 2). In each case He did something concrete in response.

In the Church God was proclaimed from the beginning as *“the Father of compassion and the God of all comfort”* (2 Cor 1:3). In our prayers today we regularly address God as “the only Compassionate One,” in contrast to the evident lack of that quality in our own lives.

What Is Compassion?

When the Gospels describe Christ as being *“deeply moved”* or being *“moved with compassion,”* they use a word which points to the heart of that quality. A literal translation of the Greek term would be “to be moved from the bowels.” (i.e. to feel deeply). Compassion is at the other end of the spectrum from the casual “I’m sorry” that people fling out at any unpleasant circumstance. Compassion is a “gut feeling” which we experience when we allow ourselves to be moved by the suffering of others.

People often equate compassion with sympathy, but true compassion is more. A person may express sympathy in response to sorrow with kindness and concern, then move on with their own lives. True compassion, on the other hand, includes expressions of care and concern, but moves on to concrete action. The compassionate person involves himself in the suffering of the other. Unlike the priest or the Levite in the parable, the Good Samaritan directly engages himself in the troubles of the man who was a victim to robbers and does not leave him until the man has recovered.

The compassionate Samaritan, like the compassionate king in Mt 18 is an icon of God. He it is who involves Himself in the sufferings of the human race to such an extent that He sends His Son and Word to share in their suffering. This Word *“...did not consider equality with God something to be used to His own advantage; rather, He made Himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, He humbled Himself by becoming obedient to death — even death on a cross!”* (Phil 2:6 -8).

Prokimenon

Reader: My strength and my courage is the Lord, and He has been my Savior.

People: My strength and my courage is the Lord, and He has been my Savior.

Reader: The Lord has chastised me through His teaching, yet He has not delivered me to death.

People: My strength and my courage is the Lord, and He has been my Savior.

Reader: My strength and my courage is the Lord,

People: And He has been my Savior.

Epistle: 1 Cor. 9:2-12

Alleluia Verses

The Lord shall hear you on the day of distress; may the name of the God of Jacob defend you.

Verse: O Lord, save Your people and bless Your inheritance

Gospel: Mt. 18:23-35

Hirmos of the Dormition (Tone 1)

All human generations bless you, O Mother of God. The laws of nature were overcome in you, O Pure Virgin: For your birth-giving left you a virgin and your death became the herald of your life. O you who remained virgin after having given birth, and alive after having died, O Mother of God, deign always to save your inheritance!

UPCOMING LITURGICAL SCHEDULE

Mon Aug 29, 6PM Divine Liturgy- Beheading of John the Baptist

Wed Sep 7, 6PM Divine Liturgy-Nativity of the Theotokos

Tue Sep 13, 6PM Great Vespers-Exultation of the Holy Cross

Wed Sep 14, 6PM Divine Liturgy-Exultation of the Holy Cross

