

*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!

**TWELFTH SUNDAY AFTER PENTECOST
AUGUST 28, 2022**



CHRIST AND THE RICH YOUNG RULER

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 (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 3) pg. 39

Let all in heaven rejoice, and all on earth be glad, for the Lord has exerted power with His arm: By death He has trampled upon Death and has become the firstborn from the dead. He has delivered us from the bosom of Hades and has granted 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 of the Nativity of the Theotokos (Tone 4)

Through your holy birth, O Immaculate One, Joachim and Anne were delivered from the shame of childlessness, and Adam and Eve from the corruption of death. Your people, redeemed from the debt of their sins, celebrate your birth crying out to you: “the barren one gives birth to the Mother of God the Sustainer of our life!”

The Fathers on the Power of Mammon

When St John Chrysostom commented on this Gospel passage he noted that being devoted to the things of this world did not make you free. “The rich man is a slave, being subject to loss, and in the power of every one wishing to do him harm” (Homily 46 on Matthew). Serving mammon is a form of slavery.

In another place Chrysostom said, “If you see someone greedy for many things, you should consider him the poorest of all, even if he has acquired everyone’s money. If, on the other hand, you see someone with few needs, you should count him the richest of all, even if he has acquired nothing. Be accustomed to judge poverty and affluence by the disposition of the mind not by the substance of his possessions.” Serving mammon is a kind of poverty.

A century before on another continent, St Cyprian of Carthage had said much the same thing. “The property of the wealthy holds them in chains . . . which shackle their courage and choke their faith and hamper their judgment and throttle their souls. They think of themselves as owners, whereas it is they rather who are owned: enslaved as they are to their own property, they are not the masters of their money but its slaves.”

Asceticism and the Pursuit of Perfection

The choice between serving God and mammon is at the heart of Christian asceticism, where making that choice is lived and experienced on a daily basis. It is most intensely observed by monastics but also by Christians living in this world, married or single. A person living an ascetic life tries to distance himself or herself from being tied to the passing pleasures of the world so as to be more open to following Christ and living the life of God.

People often equate life with God to the world to come. It is clear to most people, even in the wider society, that our earthly attachments have no place in heaven. A recent installment in Dan Piraro’s widely syndicated cartoon strip, *Bizarro!* makes this point. Two long- time residents of heaven are observing two younger ones. “Most of the new arrivals seem incapable of conversation,” the eldest notes. “They just stare at their hands in despair” trying to text, but there are no electronic devices in heaven!

Yes, there are no cigarettes, no movies, no alcohol, in heaven. To be without them would surely frustrate someone who had made enjoying these things the focus of life. Thus some Christian thinkers have observed that to be in heaven without the object of one’s passions would actually be to dwell in hell.

But the differences between this age and the age to come are not really the point. Life with God, transformation into the image of Christ, begins now with baptism. That life is meant to be experienced in ever deeper ways as we mature in the Christian life here as well as in the life of the age to come. The Christian ascetic seeks to avoid anything which can captivate our minds and, at best, distract us from that relationship to God. Following Christ is meant to be the real source of our joy here on earth as well as in the world to come. Serving Christ in worship and ministering to Him in the needy should be our joys, rather than obligations to be gotten through as quickly as possible. The Christian life, to paraphrase St Catherine of Siena, is meant to be “heaven all the way to heaven.”



DIVINE LITURGY INTENTIONS

Today **HS Bishop-Elect Francois Beyrouti**
+ **Peter Solitro (1 year)**. Requested by Antonio & Karen Solitro

This morning's Coffee Hr. is 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	\$502
Candles	\$ 41
Coffee Hr.	\$ 30
Other	\$ 20
TOTAL	\$593

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.

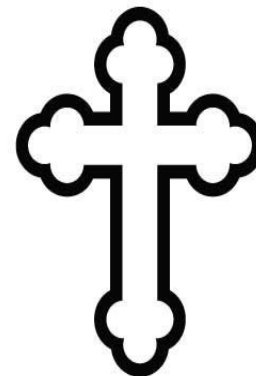
Please join us downstairs in the church hall for the coffee hour so that we can get to know each other better and answer any questions you may have about the parish or the Melkite Church.



2022 Family Picnic

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

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.**



ORTHODOX CHURCH FATHERS



Christ is the artist, tenderly wiping away all the grime of sin that disfigures the human face and restoring God's image to its full beauty.

St. Gregory of Nyssa

In What Is Our Joy? (Mt 19:16-26)

THE THREE SYNOPTIC GOSPELS – Matthew, Mark and Luke – all record Christ’s meeting with a rich young man who sought His guidance. The young man (Luke calls him a “ruler”) seeks to know what to do to have eternal life. Christ responds by telling him to keep the commandments. When pressed to be more specific, the Lord begins by listing the Ten Commandments. Then He quotes the Great Commandment from Leviticus, “*You shall love your neighbor as yourself.*”

The young man says that He has kept all these commandments from his youth and presses the Lord to tell him what more he should do. The Lord Jesus then attempts to lead him from a stage of merely being obedient to God’s commandments to one of being in a relationship of love with God.

Christ tells the young man what must happen “*If you want to be perfect*” (v. 21): he must give his wealth to the poor and follow Jesus as He went from place to place proclaiming the Kingdom of God. The Lord offered this inquirer the chance to join the company of His disciples, to show that he preferred life with Christ to enjoying his possessions. The young man declined.

What Does It Mean to Be Perfect?

The Lord has held out this goal of “perfection” before, in the Sermon on the Mount. Being “perfect” seems an impossible task if we think it means absolute perfection without any fault or stain. In the Greek of the New Testament (and our Liturgy), however, to be “perfect” or to be “complete” might best be translated “to be all we were meant to be:” living in the light of the Lord, walking in His way. Jesus pushed His hearers to go beyond the commandments to arrive at a more godly way of life. The Lord then contrasted regard for God with attachment to one’s belongings. They will ever be competing for a person’s devotion. As Christ tells His listeners, “*Where your treasure is, there your heart will be also*” (Mt 6:21). The path to perfection as Christ teaches begins with making a choice between following Him and devoting oneself to enjoying the things of the world. As He said so clearly, “*No one 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*” (Mt 6:24).

Do I Serve Mammon?

Most of us do not think that we are “serving mammon.” We may even look down on the obviously greedy or on people driven by addictions. Yes, there are people who “serve” money, drugs or sex. They may be slaves to alcohol or tobacco. We don’t believe that we are controlled like that.

We may not be overly driven to making inordinate amounts of money, but we should consider that dependency on mammon takes many forms. We should become more conscious of how many of this world’s riches we feel that we “need,” that we “can’t do without,” from our morning coffee to the latest smart phone. We don’t physically need these things; it is our ego that requires them.

Is this not another form of serving mammon? To reflect on just how ego is tied to the things of this world we are, consider how difficult it is to fast for any length of time: how much we feel the loss of a favorite food and to what lengths we go to find a pleasing substitute... and how happy we are when the Fast is over.

In addition “mammon” can also include the non-material wealth of this world: power, prestige or social position. How do we feel when another is promoted over us, receives a bigger bonus or a more lucrative assignment. Serving mammon takes many forms and they all interfere in some way with our relationship to God.

Prokimenon

Reader: Sing praise to our God, sing praise! Sing praise to our King, sing praise!

People: Sing praise to our God, sing praise! Sing praise to our King, sing praise!

Reader: All you peoples, clap your hands! Shout to God with cries of gladness!

People: Sing praise to our God, sing praise! Sing praise to our King, sing praise!

Reader: Sing praise to our God, sing praise!

People: Sing praise to our King, sing praise!

Epistle: 1 Cor. 15:1-11

Alleluia Verses

In You, O Lord, I have hoped: let me never be put to shame.

In Your justice, save me and deliver me, lend me Your ear, and hasten my deliverance.

Verses: Be for me a protecting God, a sheltering house to save me.

Gospel: Mt. 19:16-26

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

