

“You must also know that the Holy Spirit empowers the martyrs to bear witness ... A person cannot bear witness as a martyr for Christ’s sake except through the Holy Spirit. If ‘*no one can say Jesus is Lord except in the Holy Spirit,*’ will anyone give his life for Jesus’ sake except through the Holy Spirit?

“Great indeed, and all-powerful in gifts, and wonderful, is the Holy Spirit ... He is working suitably for each of us present here. Being present in our midst, He beholds the temper of each, beholds also his reasoning and his conscience, and what we say, and think, and believe. Great indeed is what I have now said, and yet is it small.

“For consider, I pray, with mind enlightened by Him, how many Christians there are in all this diocese, and how many in the whole province of Palestine, and carry forward your mind from this province, to the whole Roman Empire; and after this, consider the whole world; ... And as the light, with one touch of its radiance sheds brightness on all things, so also the Holy Spirit enlightens those who have eyes; for if anyone is not vouchsafed His grace, let him not blame the Spirit, but his own unbelief.”

St Cyril of Jerusalem, Catechetical Lecture XVI, 21, 22.

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

October 20, 2019

Sixth Sunday of the Holy Cross



Great Martyr Artemius

Antiphon (2nd)

1: Be gracious to us, O God, and bless us; let your face shine upon us, and have mercy on us.

O Son of God, who are risen from the dead, save us who sing to you: Alleluia!

2: That your name may be known upon the earth, among all nations your salvation.

O Son of God, who are risen from the dead, save us who sing to you: Alleluia!

3: Let the peoples praise You, O God, let all the peoples praise You.

O Son of God, who are risen from the dead, save us who sing to you: Alleluia!

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)

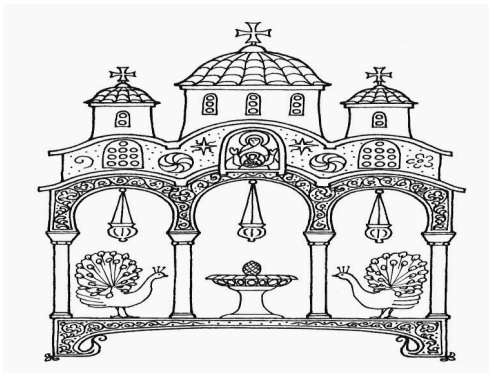
When You descended to death, O immortal Life, You destroyed Hades by the splendor of Your divinity. And when You raised the dead from below the earth, all the heavenly powers cried out to You: “O Giver of life, Christ our God, glory to You!”

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 (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.



The Holy Spirit would be present to Jesus’ disciples when they were harassed or persecuted. Even then, they had no need of a reasoned defense, because the Holy Spirit would be with them: “*Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say. For the Holy Spirit will teach you in that very hour what you ought to say*” (Lk 12:11).

The Holy Spirit in Acts

Luke is the only evangelist to add a second volume to his Gospel – the Acts of the Apostles. As the Gospel proper is devoted to the ministry of Jesus, the second volume focuses on the ministry of the Holy Spirit in the infant Church.

The disciples had been empowered by Christ to minister “*to preach the kingdom of God and to heal the sick*” (Lk 9:2) in His name. Now the Holy Spirit empowered the apostles to proclaim that it is in Christ Himself that the kingdom of God was to be found. As Peter said, “*Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ*” (Acts 2:36).

The preaching of the apostles and the accompanying miracles they performed were seen as the effect of the outpouring of the Holy Spirit at Pentecost. This in turn was believed to be the fulfillment of the prophecy of Joel (Joel 2:28, 29).

According to Joel, the Holy Spirit was to be poured “on all flesh.” The Spirit was not to be the exclusive property of the Twelve. Preaching to those gathered outside the upper room on Pentecost, Peter set forth the Church’s basic message of evangelism in the same terms as Joel’s: “*Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call*” (Acts 2:38-39).

Receiving the Holy Spirit was at the heart of entry into the Church, joined to repentance and baptism. When it became known that Philip, a deacon, had baptized some Samaritans, the apostle Peter and John went to them “*...that they might receive the Holy Spirit...Then they laid hands on them, and they received the Holy Spirit*” (Acts 8:15, 16).

In Ephesus St Paul encountered some believers who had received John’s baptism, but not baptism into Christ. Then, we are told, “*... they were baptized in the name of the Lord Jesus. And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied*” (Acts 19:5, 6).

This bestowal of the Holy Spirit in connection with baptism is what we call the Mystery of Chrismation.

DIVINE LITURGY INTENTIONS

Today +Charlotte Ghiz (9yr.). Requested by Robert Ghiz.
Coffee Hour sponsored by Robert Ghiz

ANNOUNCEMENTS

- ◆ Last Week's Attendance/Donations: **38/\$1,034**
- ◆ **Help Wanted** - As you all know, our weekly Bingo is a major source of income for the parish. We could use some additional workers! Please consider volunteering some of your time on Tuesday evenings. If you can volunteer, please see Joe Najemy.
- ◆ You should have received a mailing that included a Contact Form. I have only received sixty of the forms to date. If you have not yet returned your form, please do so in person, via regular mail, or email. Having an up to date contact list makes it easier for me to reach out to the Community. It also ensures that the mailings we send get to you. If you did not receive the contact form, please see me and I'll give you one.
- ◆ Have you ever wondered why we do what we do in the Divine Liturgy? Do you want to learn the music better? Our series on the Divine Liturgy continues this Wednesday (10/23) from 7PM to 8PM. Please join us!
- ◆ **Parish Meeting** - We will have a General Parish Meeting in late October or early November. We'll discuss the financial condition of the parish, some of my ideas for the future, and most importantly, your ideas. Be on the lookout for an invitation sometime in the next few weeks.
- ◆ Today there is a second collection for Home Missions. Please be generous as the Eparchy receives funds from this collection to help support our missions.

Welcome to those who are visiting today. We are happy to have you worship with us. If this is your first time here, please come downstairs to the Hall, introduce yourself, have some refreshments, and get to know the Community. If you have any questions about the Melkite Church and its traditions, please don't hesitate to ask Fr. Bryan.

Weddings — One year notice. Contact Fr. Bryan for Sacramental Preparation.

Baptisms — One month notice. Contact Fr. Bryan for Sacramental Preparation.

Please let Fr. Bryan know about anyone who is sick, in the hospital, or homebound so that he can visit and bring them the Eucharist on a regular basis.

Today we commemorate the Martyr Artemius, who lived during the fourth century. He was appointed Governor of Egypt by the Emperor Constantine the Great. The Emperor entrusted the saint with the task of bringing the relics of the Apostle Andrew and the Evangelist Luke to Constantinople where they were placed in the Church of the Holy Apostles.

St. Artemius suffered greatly for the faith under Emperor Julian the Apostate. After his death, his body was venerated by the faithful and was the source of many miracles.

We also commemorate the God-bearing Father Gerasimus who lived in the sixteenth century. He travelled to many places in search of those who could teach him the ascetic life. He received the monastic habit on Mt. Athos. In Jerusalem, he was ordained deacon and priest by Patriarch Germanus I and served there for a year before travelling on to Mt. Sinai, Alexandria, Antioch, Damascus, Crete, and finally Zakynthos. Settling in a remote cave, he settled into the hermitic life. As word of the holy man spread, Gerasimus had to constantly move in order to have the quiet he needed to converse alone with God. He eventually settled in a place called Omala, where he finally accepted God's will that it was time for him to accept disciples. Twenty-five young women came to Gerasimus and asked him to be their spiritual father. He founded a monastery for them. He died peacefully in 1579. His body remains incorrupt and is the source of many miracles, especially healing those possessed by demons.

Through the prayers of your Saints, Lord Jesus Christ, have mercy on us!

Fifth Sunday after the Holy Cross (19 Pentecost, 6 St Luke)

The Promise of My Father

IN THE GOSPEL OF LUKE, as we have seen, the Lord Jesus is shown **fulfilling Old Testament prophecies**. The expressed aim of this Gospel is to proclaim what has been fulfilled. Jesus is also depicted as **prophesying** Himself: He foretells the destruction of Jerusalem and the persecution of His own followers. Jesus' final words to the disciples before His ascension form a **promise**: "*Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high*" (Lk 24:49). The "Promise of My Father" is, of course, the Holy Spirit.

The Holy Spirit and the Incarnation

The infancy narratives in Luke are filled with references to the Holy Spirit. In Lk we are told that John the Forerunner would be "...*filled with the Holy Spirit, even from his mother's womb*" (Lk 1:15). The Holy Virgin is promised a visitation of the Holy Spirit as well when she agrees to conceive the Lord: "*The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God*" (Lk 1:35).

When Elizabeth and Mary, both now pregnant, meet one another, the Holy Spirit is again said to be present: "*And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit*" (Lk 1:41). When John is born, his father Zachariah is said to be "*filled with the Holy Spirit*" (Lk 1:67). Luke also says that "*the Holy Spirit was upon*" Simeon when he encountered the infant Christ in the temple (Lk 2:25).

Early in Luke's Gospel John the Forerunner tells us that "*One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.*" (Lk 3:16). He is, of course referring to the Lord Jesus.

The Holy Spirit in Christ's Public Life

Luke also connects the presence of the Holy Spirit to Jesus' baptism (see Lk 3:22), to His encounter with the devil in the wilderness (see Lk 4:1), and to the beginning of His public ministry in Nazareth. Jesus appropriates to Himself the statement of the prophet Isaiah, "*The Spirit of the Lord is upon Me, Because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed*" (Lk 4:18). The bulk of Luke's narrative on the words and works of Jesus are illustrations of how the Spirit of the Lord was upon Him.

Jesus did not claim to possess the Spirit exclusively; rather He insisted that His disciples ask for the Spirit and the Father would send Him. "*If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!*" (Lk 11:13). It has often been noted that in Matthew, the verse reads very differently: "*If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!*" (Mt 7:11). Does Luke, who seems to be so conscious of the Holy Spirit's presence in the event of Christ, more readily see the Holy Spirit as the greatest of the Father's gifts to us?

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.

Verse: 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: 2 Cor 11:31 - 12:9

Alleluia Verses

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

Verse: O Lord, save Your king and listen to us on whatever day we call upon You

Gospel: Luke Lk 8:27-39 – The Gerasene Demoniac

Kiss of Peace (Pg. 23)

Priest: Christ is among us!

People: He is and always will be!

Then offer the kiss of peace to the person on your right and left using the greeting above.

Hirmos - "It is truly meet..." (Pg. 26)

Kinonikon: "Praise the Lord..." (Pg. 32)

After Communion: "We have seen the True Light..."

