

“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.”

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Divine Liturgy: Sunday 10:00 AM
October 27, 2019



CHRIST HEALING JAIRUS'S DAUGHTER
SEVENTH SUNDAY OF THE CROSS

Antiphon (3rd)

1: Come, let us sing joyfully to the Lord; let us shout with joy to God our Savior.

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

2: Let us come into His presence with thanksgiving and let us joyfully sing psalms to Him.

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

3: For God is a great Lord and a great King over all the earth.

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 3, Pg. 39)

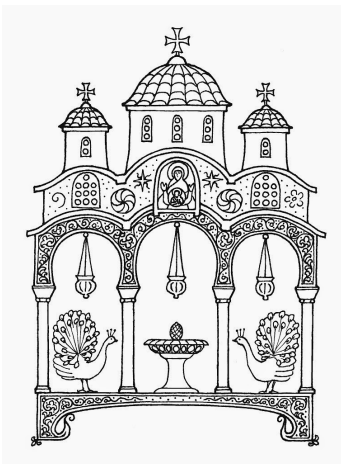
Let all in heaven rejoice and all on earth be glad, for the Lord has exerted power with His arm: By death He has trampled upon Death and has become the firstborn from the dead. He has delivered us from the bosom of Hades and has granted to the world great mercy.

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 (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.



Hospitality at the home of Mary and Martha: Luke tells us that, during His preaching ministry, the Lord stopped in a certain village and was invited to the home of two sisters, Mary and Martha (Lk 10-38-42). Martha complains when she is left to do all the serving by herself. The “main course” consists, not in the dishes she has prepared, however, but in the Lord Himself, “*the one thing needed*” (v.42).

Parable of the Great Supper: At a Sabbath meal in the house of a leading Pharisee, the Lord Jesus criticized the practice of entertaining oneself and one's friends in the guise of a religious celebration. Social norms tell us to celebrate these festivals as occasions for celebrating social prominence. In contrast, Jesus teaches that these occasions should be an occasion for celebrating God's love for all. “*But when you give a feast,*” He said, “*invite the poor, the maimed, the lame, the blind. And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just.*” He then described the history of salvation in terms of a banquet to which many are invited (Lk 14:15-24). They all make excuses so the host (the Father) sends a servant (whom St Cyril of Alexandria identified as Christ) to summon “*the poor and the maimed and the lame and the blind*” to take their place (v. 21). The host first honors his commitment to “the invited” (the Jewish elite) but when they decline, he reaches out to the common people and then to the Gentiles.

Institution of Eucharist: Luke offers the longest description of the Last Supper in the New Testament (Lk 22: 14-38). Jesus begins by foretelling His imminent passion and death, which will open the gates to the kingdom of God.: “*...for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God [and] I will not drink of the fruit of the vine until the kingdom of God comes*” (vv.16 and 18).

Jesus then gives a new meaning to the Jewish ritual meal. His meal was no longer a memorial of Old Testament events. Instead, He enjoins His disciples to repeat this ritual as a remembrance of Christ Himself: particularly His death, resurrection and second coming which will inaugurate the kingdom. In addition, He proclaims the elements of the ritual meal, the bread and wine, to be His body and blood and declares that partaking of them was to be a sign of the kingdom where the Lord's disciples would “*eat and drink at My table*” (v.30). The Covenant with Moses is now replaced: the veil of the temple is “*torn in two*” (Lk 23:45) and the New Covenant takes effect.

The Meal at Emmaus (Lk 24:13-35): Luke's series of sacred meals climaxes, not in the upper room but in the inn at Emmaus where the risen Christ makes Himself known to the disciples “*in the breaking of the bread*” (Lk 24:35). Mentioned but briefly in Mk 16:12 and 13, this resurrection appearance is cast here in a form which Luke's audience – a Church in Asia Minor, perhaps Antioch itself – would recognize as their own.

It begins with an “entrance procession” as the disciples, joined by the risen Christ, walk to Emmaus. After Jesus greets them, “*beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself*” (Lk 24:27).

After hearing the Scriptures, “*Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight*” (Lk 24: 30, 31). Returning to the company of believers in Jerusalem, “*they told about the things that had happened on the road, and how He was made known to them in the breaking of the bread*” (v. 35).

Luke concludes his series of sacred meals by presenting the Emmaus appearance in the form of a Eucharistic Liturgy – the place where his initial audience – and readers ever since – have heard the Scriptures expounded to them and recognized their risen Lord in the breaking of the bread.

DIVINE LITURGY INTENTIONS

Today - For the people of Lebanon.

November 10 +Joseph Mirante (40 day). Requested by his family. Coffee Hour sponsored by the Mirante Family

ANNOUNCEMENTS

- ◆ Last Week's Attendance/Donations: **39/\$1,348**
- ◆ Welcome to our visitors from St. John's in Worcester. Some of the students from their Religious Education program and their parents are here today to experience an Eastern Catholic Liturgy. Please say hello to them at the Coffee Hour.
- ◆ **Daylight Savings Time** ends next Sunday. Be sure to turn back your clocks before you go to bed on Saturday night!
- ◆ **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.
- ◆ 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 (10/30) from 7PM to 8PM. Please join us!
- ◆ Some of the children of our parish have organized a Halloween Party Today after Liturgy until 3PM. If you have any children, grandchildren, etc. who would like to attend, they are most welcome.
- ◆ St. Basil Melkite Church in Lincoln, RI is having its annual Christmas Bazaar on **November 9-10**. The Bazaar runs from 10AM-6PM on November 9 and 10AM-4PM on November 10.
- ◆ Overlook Hospice is looking for volunteers. If you are interested, please contact Susan Fuller @ (508) 434-2200. The next volunteer training session is October 29.



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.

On October 26 we commemorate the Great Martyr Demetrios of Thessalonica who was martyred in the 4th century. A soldier of great military expertise, he was appointed commander of the Roman forces in Thessaly and Proconsul of Hellas. Demetrios was unconcerned with human accolades and nothing pleased him more than teaching and preaching the word of God. After a group of jealous pagans told the Emperor Maximian that Demetrios was a Christian, he was imprisoned. A young Christian named Nestor, whose memory we celebrate today, came to Demetrios to ask his blessing before he entered the arena to fight the Emperor's champion. It was like David going to fight Goliath. As he stood facing the giant Lyaios, he cried out, "God of Demetrios, help me!" Like David, he slew Lyaios, to the amazement of the crowd. The Syaxarion (Book of the Saints) tells us that this was because Nestor "placed his entire hope in the Lord, the 'Master of the contest.' He who delivers their enemies into the hands of the faithful."

Convinced that Demetrios worked some sort of magic, the Emperor immediately had Nestor beheaded and Demetrios killed. Pious Christians retrieved his body and gave it an honorable burial.

Saint Demetrios is the protector of the city of Thessalonica and its inhabitants. His body emits a myron that heals those who receive it with faith. Over the centuries, Demetrios has protected the city from famine, plague, and attacks by barbarians, as well as healing the sick and comforting the afflicted.

Holy Martyr Demetrios, intercede for us!

Eating Bread in the Kingdom of Heaven

THE GOSPEL ACCORDING TO LUKE is considered one of the three “synoptic Gospels,” along with Matthew and Mark. They cover much the same ground, in contrast to John’s Gospel which reports actions and teachings not found elsewhere.

There are, however, two important segments in Luke which are not found in the other Gospels. The first is the so-called “**Travel Narrative**” (Lk 9:51 to 19:44), Luke depicts the Lord Jesus as resolving to go to Jerusalem, then making that journey which would lead to His death and resurrection. In Luke, several passages found elsewhere in Matthew and Mark, are grouped together in Luke, in the context of this journey.

Luke begins this section of the Gospel with these words:” *“Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem”* (Lk 9:51). He resolved to do what it takes – facing the Jerusalem authorities who would put Him to death – in order for Him to be “received up.” As St Cyril of Alexandria wrote, “This means that, after He would endure His saving passion for us, the time would come when He should ascend to heaven and dwell with God the Father (Commentary on Luke, Homily 56). Jerusalem was but a stopover on Jesus’ journey to the Father.

This journey has another parallel in the Scriptures. Moses had led the Israelites out of Egypt an often-rebellious people into the wilderness at the edge of the Promised Land. Deut 9 ff. shows their journey continue to the place which God had prepared for them; but they would only enter it after the death of Moses.

Deut 12-18 (God’s instructions to Moses) climaxes with this messianic prophecy from the mouth of Moses “*The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear*” (Deut 18:15). In his “Travel Narrative,” Luke depicts Jesus as the Prophet like Moses, whose journey leads His followers to salvation in the eternal promised land, the Kingdom of God, which they would enter after the death – and resurrection – of the Lord Jesus.

The Messianic Banquet

A number of times in Luke’s Gospel the Lord Jesus is depicted as communicating His teachings in the context of a meal:

After the Call of Levi/Matthew: “*Then Levi gave Him a great feast in his own house. And there were a great number of tax collectors and others who sat down with them. And their scribes and the Pharisees*

complained against His disciples, saying,

‘Why do You eat and drink with tax collectors and sinners?’ Jesus answered and said to them, ‘Those who are well have no need of a physician, but those who are sick. I have not come to call the righteous, but sinners, to repentance’” (Lk 5:29-32).

The Scribes and Pharisees saw themselves as “righteous” and thus entitled to eat with Jesus. But t. **Feeding the Five Thousand:** At Levi’s house, Jesus was a guest; here (Lk 9:10-17) He is the host, providing bread in a way reminiscent of the manna given to the Israelites in the wilderness. Luke’s description also points ahead to the Eucharist: “*...looking up to heaven, He blessed and broke them, and gave them to the disciples to set before the multitude*” (Lk 9:15). When the Lord feeds us, all are satisfied and then some!

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!

Verse: 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: Gal 1:11-19

Alleluia Verses

In You, O Lord, I have hoped: Let me never be put to shame. In Your justice, save me and deliver me.

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

Gospel: Luke 8:41-56 – 7th Sunday of the Cross – The Raising of Jairus’ Daughter

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...”

