

Sayings From the Fathers

“If [the disease of sin] is natural, then it cannot be cured. Thus it would remain always, no matter how hard you worked to rid yourself of it. If you accept this thought, you will lose heart, and say to yourself: this is how it is. For this is that woeful despair, which, once it has been introduced into people, they have given themselves over to lasciviousness, to work all uncleanness (Ephesians 4: 19).

“I shall repeat again: Maintain the conviction that our disorderliness is not natural to us, and do not listen to those who say, ‘It is no use talking about it, because that is just how we are made, and you cannot do anything about it.’ That is not how we are made, and if we undertake to cure ourselves, then we will be able to do something about it.”

+St. Theophan the Recluse

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Divine Liturgy: Sunday 10:00 AM



First Sunday After the Holy Cross
September 22, 2019

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 were crucified in the flesh, save us who sing to You, Alleluia!**

Resurrectional Troparion (Tone 6, Pg. 41)

The angelic powers were around Your tomb, and the guards became as dead, and Mary stood at the tomb, seeking Your spotless body; then You despoiled Hades without being tried by it, and You met the Virgin O Bestower of life. O Lord, who rose from the dead, 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.

Luke's Gospel concludes with Jesus explaining His passion, death and resurrection as fulfilling the Scriptures: "*These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.*" And He opened their understanding, that they might comprehend the Scriptures.

"Then He said to them, 'Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things'" (Lk 24:44-48).

More Has Been Fulfilled

In Christ, the promise that the Messiah will come is fulfilled; but the "*things which have been fulfilled among us*" include more than the life and work of Christ, so Luke's narrative continues in a second volume, the Acts of the Apostles. Acts narrates the progress of the early Church from the upper room to the gates of Rome itself. God's plan is to spread the Gospel from Jerusalem to "*all nations*" (Lk 24:47) and beyond, "*to the ends of the earth*" (Acts 1:8). Thus would be fulfilled the prophecy uttered by Simeon that the Lord Jesus would be "*A light to enlighten the Gentiles, and to be the glory of Your people Israel*" (Lk 2:32).

Jerusalem, the Mother Church

The first Church depicted in Acts is the small community gathered in the "upper room" which had been put at their disposal. This group of Jesus' followers were led by the remaining apostles, "*the women and Mary the mother of Jesus, and with His brothers*": a group said to number "*about a hundred and twenty*" (Acts 1:14, 15). It is this group who chose Matthias to replace Judas and upon whom the Holy Spirit descended at Pentecost.

In response to the Pentecost miracle of tongues and Peter's preaching which followed (see Acts 2:1-42), "*that day about three thousand souls were added to them*" (v. 42). This number would have included natives of Jerusalem and its surroundings as well as "*devout Jews from every nation under heaven*" who had come to Jerusalem for the festival: "*both Jews and proselytes*" (vv. 5 and 10). Proselytes were those Gentiles who had come to belief in one God, accepted the teachings of Judaism, been circumcised and were now considered part of the people of Israel. Their mention here signifies that the Gospel has spread from Jesus' Galilean disciples to the centers of the Jewish people.

The first few chapters in Acts focus on the growing Church characterized by the preaching of the apostles, the response of the Jewish leaders and the development of the office of deacons. The apostles all appear to still be in Jerusalem, at the heart of this community. St Luke summarizes this first phase in the Church's life as follows "*... the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith*" (Acts 6:7).

The Church Disperses

The next period in the Church's life comes as a result of the preaching of Stephen, one of the first deacons. Some members of the Freedmens' Synagogue denounce him to the council of Jewish leaders. Stephen is convicted as a blasphemer and stoned to death (see Acts 6:8-7:60). As a result, we are told, "*At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles... Therefore those who were scattered went everywhere preaching the word*" (Acts 8:1, 4). The scattered members of the original Church in Jerusalem found themselves preaching Christ and forming believers and Churches throughout these provinces.

DIVINE LITURGY INTENTIONS

Today +Mary and Habib Rahal, Bertha (35 yr) & William (20 yr) Rahall, Rahall & Reeks Families. Requested by Nick Rahall & Family. Coffee Hour sponsored by Nick Rahall and Family.

September 29 +Donald Halal. Requested by his wife, Jeannette

October 6 +Catherine Delnore (40 Day). Requested by her family. Coffee Hour sponsored by the Family. Coffee Hour sponsored by the Family

October 13 +Charles & Lena Nejaimey, Elias Tembenis, Catherine Clymer. Requested by the Nejaimey Family. Coffee Hour sponsored by the Nejaimey Family



ANNOUNCEMENTS

- ◆ Last Week's Attendance/Donations: **37/\$1,238**
- ◆ **Clean-up Day** - We are planning a Parish Clean-Up Day on Saturday **September 28** from **9AM till Noon** (weather permitting.) We'll do some sprucing up inside and outside the church. Bring your rakes, etc. and join us. Lunch will be served.
- ◆ You should have received a mailing that included a Contact Form. I have only received fifty of the forms to date. If you have not yet returned the 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? We will begin a series on the Divine Liturgy Wednesday evenings in in October. The sessions will have two parts: 1) A presentation on the Liturgy; its different parts and their evolution, and 2) Going through the music we use here at OLPH. The sessions will be one hour (7pm-8pm).

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.

If you or your children have graduated from high school, college, or a post secondary program, please let Fr. Bryan know. He would like to include their names in the bulletin to acknowledge their accomplishments. He would like to do this in September. Notice may be sent to olphmelkite@gmail.com or by calling (978) 314-1962. Better yet, come and see Fr. Bryan after the Divine Liturgy.



First Sunday after the Holy Cross (15 Pentecost, 1 St Luke)

AFTER CELEBRATING THE EXULTATION OF THE HOLY CROSS, our Church begins to read St Luke's Gospel at the Divine Liturgy. This "continuous reading" begins with Lk 3:19-22, telling of the baptism of Christ and the arrest of John the Forerunner. These events mark the start of Christ's public ministry in Galilee.

Each Gospel passage read at the Liturgy has its own message, but the entire work also has an underlying point which helps us to see how each scene relates to the divine plan for our salvation. In the author's words, the aim of the Gospel of Luke is "to set in order a narrative of those things **which have been fulfilled among us**" (Lk 1:1). The Gospel describes the mystery of Christ among us and presents each aspect as fulfilling Old Testament prophecies which looked for a Messiah to come.

Christ's entire ministry of teaching and miracles is presented by Christ Himself as the fulfillment of these words of Isaiah 61:1, 2: "*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; to proclaim the acceptable year of the LORD*" (Lk 3:18,19).

In Lk 7:27 the Lord describes John the Forerunner as fulfilling Mal 3:1: "*This is he of whom it is written: 'Behold, I send My messenger before Your face, who will prepare Your way before You.'*" Further along in this Gospel the Lord speaks of John as the last of the prophets, the very end of the Old Covenant: "*The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it*" (Lk 16:16).

The Lord's most striking indication that He was the fulfillment of the prophets came at the end of His earthly life. "*Then He took the twelve aside and said to them, 'Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. They will scourge Him and kill Him. And the third day He will rise again.'*" But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken" (Lk 18:31-34).

This was not the first time that Christ had spoken of His death and resurrection as the fulfillment of the prophets' writings. In Lk 11:29-32 He spoke of Himself as fulfilling the "sign of Jonah." In Matthew's Gospel this "sign" is explained more fully: "*For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth*" (Mt 12:40).

As Luke had noted, the disciples "understood none of these things" (Lk 18:34). It was only after the Lord's death and resurrection that they were brought to understand what they had been told. We read that, when the risen Christ appeared to the two disciples on the road to Emmaus, "*beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself... And they said to one another, 'Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?'"*" (Lk 24:27, 32).

The Gospel tells us that one of the two disciples was Cleopas. Since this story appears in detail only in Luke, it has been inferred that Luke himself was Cleopas' unnamed companion. Another early tradition recorded by St Cyril of Alexandria is that the second disciple was Cleopas' son, Symeon.

Prokimenon

Reader: O Lord Save Your people and bless Your inheritance!

People: O Lord Save Your people and bless Your inheritance!

Reader: To You, O Lord, I have called: O my Rock, be not deaf to me!

People: O Lord Save Your people and bless Your inheritance!

Reader: O Lord Save Your people

People: And bless Your inheritance!

Epistle: 2 Cor 4:6-15

Alleluia Verses

He who dwells in the shelter of the Most High abides in the shadow of the God of Heaven.

Verse: He will say to the Lord, "My wall, my refuge, my God in whom I will trust!"

Gospel: Lk 5:1-11 (The Miraculous Catch of Fish)

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 (Tone 8) - "It is truly meet..."

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

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

