

Hymns for the Sunday of All Saints

With sacred hymns, let us celebrate the holy ones from all over the earth, as is right: Apostles, martyrs, hierarchs, and holy women. For the holy men and women united to the heavenly spirits, thanks to Christ, have received immortality in exchange for their sufferings. Like stars, they radiantly enlighten us, and now they intercede for our souls. (Vespers)

Celebrating the holy memory of all the Saints: the Ancestors, Fathers, Patriarchs, Apostles and Martyrs, Hierarchs, Prophets, Just Ones, Ascetics and Blessed Ones, and all those whose names are written on the Book of Life, and invoking the protection of them all, O Christ our God, we beg You: by their prayers, grant peace to the world that we may all sing together: "O Lover of Mankind, You are truly the Lord God, glorified in the assembly of the Saints, and You glorify their holy memory!" (Orthros)



SUNDAY OF ALL SAINTS

JUNE 7, 2020



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Divine Liturgy: Sunday 10:00 AM

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.

Khallisna Ya-Bnallah, Ya Man qama min baynil-amwaat, nahnu muranneemeena Laka. Haleloueya.

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 8)

You descended from on high O compassionate One; and consented to burial for three days that You might free us from suffering. O Lord, our life and our resurrection, glory to You!

Troparion of All Saints (Tone 4)

O Christ God, Your church clothed with the blood of Your martyrs all over the world, as with purple and fine linen, cries out to You: send Your mercy upon Your people, grant peace to Your fold and extend Your great compassion upon our souls.

Patronal Troparion (Tone 1)

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 intercessions, save our souls from death.

Kondakion of All Saints

To you, O Lord, Ordainer and Creator of all the world, the universe offers the God-bearing Martyrs as the first-fruits of nature. Wherefore, through their prayers, and through the intercession of the Mother of God, preserve Your Church and the whole world in perfect safety and peace, O You who alone are most merciful.

The Gospel on the Saints

The Gospel passage read at the Divine Liturgy on the Sunday of All Saints is not a continuous episode. Rather it is an assemblage of three teachings concerning what it means to aspire to holiness. The first step is that we are called to **bear witness** to Christ in the world. “*Therefore, whoever confesses Me before men, him I will also confess before My Father who is in heaven*” (Mt 10:32). Our faith is not meant to be practiced privately, for our personal consolation alone. Rather we are to be witnesses to Him before others.

In today’s world, “bearing witness” often means “pointing the finger at” some atrocity or injustice. We are called to “point the finger at” Christ, much as John the Baptist did: “*Behold the Lamb of God who takes away the sin of the world*” (Jn 1:29). The simplest way to “point the finger” at the person of Christ is to wear a cross or display an icon in public. Often Evangelical Protestants (who do not display icons) will erect a plaque in their home or on their door with this verse: “*But as for me and my house, we will serve the LORD*” (Joshua 24:15).

A few years ago, the British government prohibited Christians from wearing a cross in the workplace. A Foreign Office statement defending the policy said, In neither case is there any suggestion that the wearing of a visible cross was a generally recognized form of practicing the Christian faith, still less one that is regarded (including by the applicants themselves) as a requirement of the faith.” In response, the former Archbishop of Canterbury, George Carey, commented, “The irony is that when governments and courts dictate to Christians that the cross is a matter of insignificance, it becomes an even more important symbol and expression of our faith.” The policy was successfully challenged by two women who had been disciplined for wearing a cross at work.

Witnessing to Christ – even in the Church – may make one unpopular and oppressed. “*And he who does not take his cross and follow after Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me*” (Mt 10:37). The witness to Christ is thus called, to not only wear a cross, but to **bear the cross** as Christ did.

The saint is one who has heard the Gospel call to **put God first** in their lives. We may be proud that we go to church, pray or fast. So did the Pharisee in Christ’s parable (see Lk 15:11-32). The saint, however, is a person who is ready to put everything else aside to focus on God and His love for us. “*He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me*” (Mt 10:37).

The spiritual son of St Simeon the New Theologian, Nicetas Stethatos, says that there are three kinds of people in the world: “the carnal man, who wants to live for his own pleasure, even if it harms others; the natural man, who wants to please both himself and others, and the spiritual man, who wants to please only God, even if it harms himself” (cited in Tito Colliander’s *Way of the Ascetics*, 5). The ascetic in a monastic setting or in the world strives to be that spiritual man: to love nothing or no one more than God.

The final section in this Gospel pastiche is Christ’s promise that those who have left home and family for His sake will receive a hundred times more in this life, and eternal life in the age to come (see Mt 19:29). This promise is often interpreted to mean that those who go off to serve Christ will prosper materially. It may be the opposite: that those who place Christ first in their lives will find that He is worth a hundred times more than what the world has to offer and that they will find contentment in what they do have – a place in the kingdom of God.

DIVINE LITURGY INTENTIONS

Today +**Mitchell Bollus**. Requested by Joe & Lorraine Lian.

June 14 +**Richard Francis**. Requested by Antoinette Arraj

June 21 **Health and Salvation of Bertha Peters** on the occasion of her 100th birthday.

This morning's flowers were donated by Mr. & Mrs. Richard Esper in memory of James and Catherine Esper.

At each Divine Liturgy, I place a particle on the discos for the living of the parish and on for those who have passed away. I would like me to remember someone, living or deceased, at the Divine Liturgy, please call the rectory (508) 752-4174) or email me (olphmelkite@gmail.com).

Financials

May 2020

Income \$10,884

Expenses \$ 6,932

Net \$ 3,952

YTD (10/2019-5/2020)

Income \$69,017

Expenses \$72,114

Net (\$3,097)

As you can see, we ended May with net income of \$3,952. On one hand, this was great. On the other, it was sad, as most of this came from stole offerings and memorial donations for those we have lost over the last couple of months. We continue to pray for them and remember them at the Divine Liturgy.

Year to Date, we have a loss of \$3,097. All things considered, that is not too bad. We will continue to chip away at the balance we owe the Eparchy. Several of you have made donations specifically for that purpose, for which I thank you. We owe \$3,200 for 2019 and \$1,600 for June 2020. The balance prior to 2019 will have to wait.

Thank-you to all who have continued to send in their donations to the parish. It has made it possible for me to keep up with the monthly expenses without having to dip into our savings. God bless your continued generosity!

CONGRATULATIONS

To **Mark and Brittany Rahall** on the birth of their son, **Theodore (Theo) William Rahall** who was born on June 2. Congratulation to Jiddo Nick and the rest of the family as well!

To **Alissa Antoinette Jagielski**, who graduated Cum Laude from Becker College with a Bachelor's Degree in Veterinary Science. Alissa will be attending the Cummings School of Veterinary Medicine at Tufts University this Fall. Congratulations to Lisa, Sito Antoinette, and the entire family!

If you have family news you would like to share with the parish, please contact Fr. Bryan so that he can put it in the bulletin.

Dear Parish Family:

Christ is among us!

The past week has been difficult for our country. In the midst of the coronavirus pandemic, there have been protests in many of our cities. Whether or not one agrees with the peaceful protests, one thing should be obvious: racism and bigotry must end. People should not be profiled based on the language they speak or the color of their skin. We are **all** created in the image and likeness of God. God became man for the salvation of the entire human race. We should be sickened by any instance of racism and/or bigotry. Many of us are the children or grandchildren of immigrants from Lebanon or Syria. I am sure that they can recount instances of some sort of discrimination based on their ethnicity or race. The same can be said for those of us who are the descendants of immigrants from many other countries. We should be just as upset by the instances of racism we see today as we are by the instances our relatives endured.

In his remarks on recent events, Pope Francis has called racism "a sin" and said that "we cannot turn a blind eye toward racism." Let each of us do what we can in our corner of the world to end racism and bigotry. Through the prayers of the Theotokos, O Savior, save us!



The Face of the Holy Spirit

WHAT DOES THE HOLY SPIRIT LOOK LIKE? We know from the Scriptures that the Father cannot be seen, but has manifested Himself to us in His Son. “*No one has seen God at any time. The only-begotten Son, who is in the bosom of the Father, He has declared Him*” (Jn 1:18). And we know that the Son, incarnate, became visible in His humanity. He looks like one of us. This is why we are able to have icons of Him. As St John of Damascus wrote in *On the Divine Images*, “It is impossible to make an image of the immeasurable, uncircum-scribed, invisible God. ... But it is obvious that, when you contemplate God becoming man, then you may depict Him clothed in human form. When the Invisible One becomes visible in the flesh, then you may draw His likeness” (1:7, 8). But what about the Holy Spirit? Has He become visible to flesh? Can we see the face of the Holy Spirit?

In a sense, we can. The “face of the Holy Spirit” is the face of the saints. The very existence of the saints testifies to the presence of holiness in the Church, for no one can become a saint except by the Holy Spirit. The “face” of the Holy Spirit is not in the monuments which have been erected by Christians over the centuries, impressive as they are. Rather it is in those who have lived the way they did because the Spirit of God dwelt within them.

The priest of the French village of Ars, St Jean Vianney, knew the Holy Spirit firsthand, we might say. He wrote, “If the damned were asked, ‘Why are you in hell?’ they would answer, ‘For having resisted the Holy Spirit.’ And if the saints were asked, ‘Why are you in Heaven?’ they would answer, ‘For having listened to the Holy Spirit.’ When good thoughts come into our minds, it is the Holy Spirit who is visiting us. The Holy Spirit is a power. The Holy Spirit supported St Simeon on his column. He sustained the martyrs. Without the Holy Spirit, the martyrs would have fallen like the leaves from the trees” (*Catechesis on the Holy Spirit*).

This intimate connection between the Holy Spirit and the saints is proclaimed in the Byzantine Churches, which celebrate the Feast of All Saints in connection with the Feast of Pentecost. On Pentecost we say that the Holy Spirit has come upon the Church. On the next Sunday, we demonstrate the truth of this claim by pointing to the saints.

The Spirit is certainly present in any saint, but it is in the totality of all saints that we find the “face” of the Holy Spirit. The gifts of the Spirit are many and varied; no one person can encompass them all. The Church describes the particular gifts of the saints by designating categories for us to understand and revere them. There are prophets and apostles, martyrs, hierarchs, ascetics, unmercenaries, fools for Christ, and more. There are saints whose names we know, and those we do not. There are saints whose lives are documented, and others whose name is their only memorial. All together they reveal to us the “face” of the Holy Spirit. It is noteworthy that what the West calls the “communion of saints” is referred to in the East as “the communion of the Holy Spirit.”

Prokimenon

Reader: Awesome in His saints is God, the God of Israel.

People: Awesome in His saints is God, the God of Israel.

Verse: In the churches, bless God, the Lord out of Israel’s wellspring.

People: Awesome in His saints is God, the God of Israel.

Reader: Awesome in His saints is God,

People: The God of Israel.

Epistle: Heb 11:33-12:2

Alleluia Verses

The just cried out, and the Lord heard them, and He delivered them from all their trials.

Verse: Many are the trials of the just, but out of them all, the Lord will save them.

Gospel: Mt 10:32-38 & 19:27-30

Hirmos— It is truly meet...

Kinonikon: Praise the Lord from the heavens...

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

