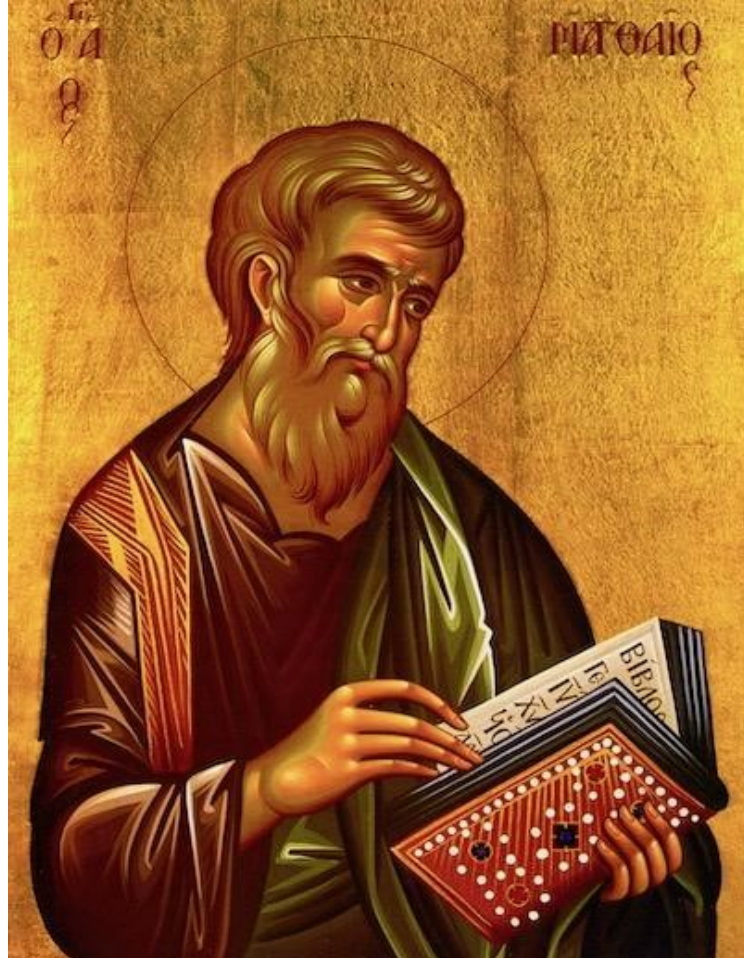


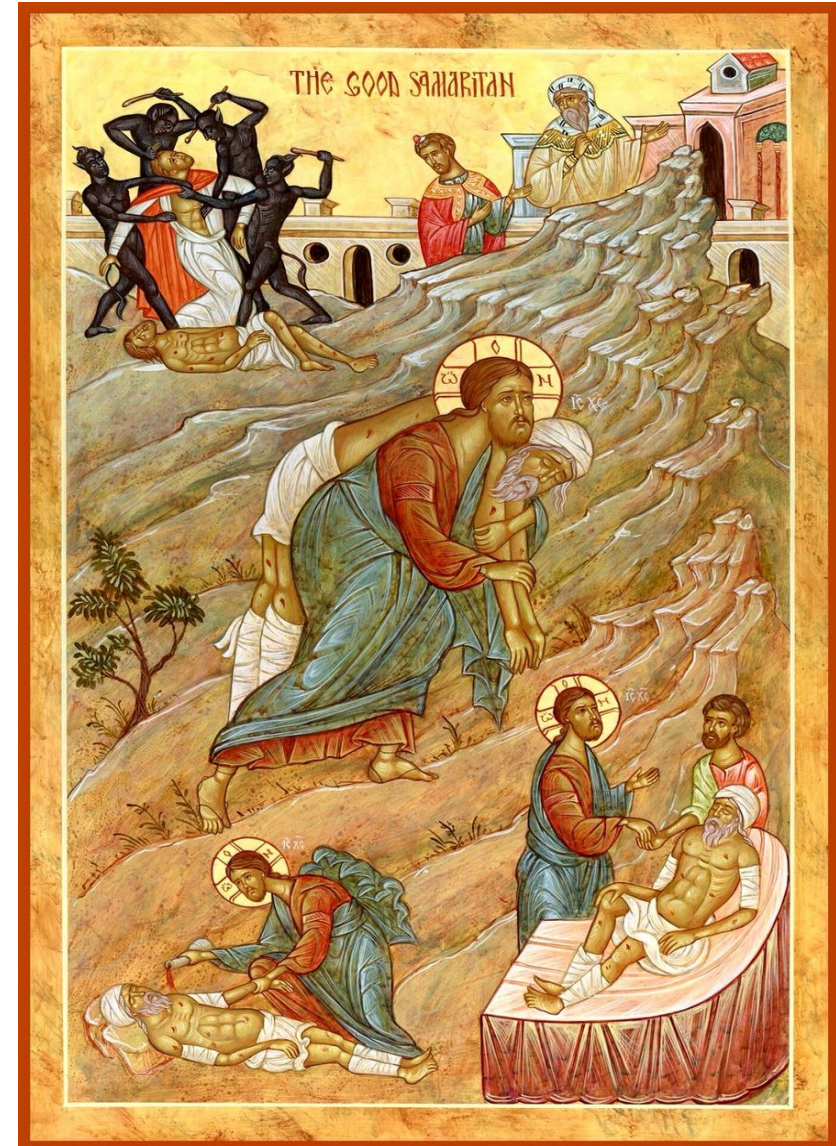
**From the Divine Office for the feast of the Apostle & Evangelist Matthew (Nov. 16)**

*The Word who had no beginning called you from the ranks of publicans to be His disciple, O Matthew, and urged you to follow Him in order to share in the kingdom He promised. Then, O blessed one, you left all things, renouncing trouble and confusion, and you followed Him with a sure step. Now, O eye-witness of our God, you are filled with the ineffable vision of Him. Pray to Him to save and enlighten our souls. (Vespers)*

*O Matthew, holy Apostle of the Lord, we all praise you as a disciple and lampstand of the Light, an eye-witness of the divine Word! Casting the nets of grace at His command, you have caught rational men like fish. Thus, by the power of the Spirit, the nations were captured, then instructed in the Faith. You are an illustrious initiate in the mysteries of Heaven. Intercede with Christ our God to grant remission of sins to those who wholeheartedly celebrate your holy memory. (Orthros)*



**EIGHTH SUNDAY AFTER THE HOLY CROSS  
NOVEMBER 15, 2020**



**Parable of the Good Samaritan**

**Our Lady of Perpetual Help Melkite Catholic Church**  
256 Hamilton St.  
Worcester, MA 01604  
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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 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 7 pg. 42)**

You destroyed Death by Your cross. You opened paradise to the thief. You changed the weeping of the myrrh-bearers, and commanded Your apostles to proclaim that You, O Christ God, have risen, granting to the world great mercy.

**Troparion of the Dormition (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 intercessions, save our souls from death.

**Kondakion Presentation of the Blessed Virgin (Tone 4)**

The most pure Temple of the Savior, His most precious bridal chamber, the Virgin, sacred treasure of God's glory, enters today in the house of the Lord, bringing with Her the grace of the divine Spirit. Wherefore the angels of God are singing: "Behold the heavenly tabernacle!"

*But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring on oil and wine – Christ, not from this world, who was accused of being a Samaritan (John 8:48), is that compassionate stranger. He doctors mankind by His teachings (the bandages), His anointing with the Holy Spirit (the oil), and the Eucharist (the wine) by which He begins our healing.*

*He set him on his own beast, brought him to an inn and took care of him - Christ joined mankind to His own human nature, brought him to the hospital of His Church and continued to minister to him as the divine physician.*

*When he left on the next day he gave the innkeeper two dinars and said, 'Take care of him' – After His ascension Christ entrusted mankind to the Apostolic Synod personified by its great apostle to the Gentiles, St Paul, and "through Paul to the high priests and teachers and ministers of each church," saying: "Take care of the Gentiles whom I have given to you in the Church. Since men are sick, wounded by sin, heal them, putting on them a stone plaster, that is, the prophetic sayings and the gospel teachings, making them whole through the admonitions and exhortations of the Old and New Testaments." So according to St. John Chrysostom, Paul is the one who upholds the churches of God "and heals all men through spiritual admonitions, distributing the bread of offering to each one..."*

*'And when I come again I will repay you' – At my second coming I will reward you.*

In his important work, *Orthodox Psychotherapy*, the contemporary Greek Metropolitan Hierotheos Vlachos expresses the life of the Church in terms of this imagery. "So in the Church we are divided into the sick, those undergoing treatment, and those – the saints – who have already been healed. ... The Fathers do not categorize people as moral and immoral or good and bad on the basis of moral laws. This division is superficial. At depth humanity is differentiated into the sick in soul, those being healed, and those healed. All who are not in a state of illumination are sick in soul... It is not only good will, good resolve, moral practice and devotion to the Orthodox Tradition which make an Orthodox, but also purification, illumination and deification." These stages of healing are the purpose of the Orthodox way of life."

+++++

*In another place St John Chrysostom taught that ministering to the spiritually ill in the hospital of the Church is for us all:*

"Let us not overlook such a tragedy as that. Let us not hurry past so pitiable a sight without taking pity. Even if others do so, you must not. Do not say to yourself: 'I am no priest or monk; I have a wife and children. This is a work for the priests; this is work for the monks.' The Samaritan did not say: 'Where are the priests now? Where are the Pharisees now? Where are the teachers of the Jews?' But the Samaritan is like a man who found some great store of booty and got the profit.

"Therefore, when you see someone in need of treatment for some ailment of the body or soul, do not say to yourself: 'Why did so-and-so or so-and-so not take care of him?' You free him from his sickness; do not demand an accounting from others for their negligence. Tell me this. If you find a gold coin lying on the ground, do you say to yourself: 'Why didn't so-and-so pick it up?' Do you not rush to snatch it up before somebody else does?

"Think the same way about your fallen brothers; consider that tending his wounds is like finding a treasure. If you pour the word of instruction on his wounds like oil, if you bind them up with your mildness, and cure them with your patience, your wounded brother has made you a richer man than any treasure could. Jeremiah said: 'He who has brought forth the precious from the vile will be as my mouth.' What could we compare to that? No fasting, no sleeping on the ground, no watching and praying all night, nor anything else can do as much for you as saving your brother can accomplish."

St John Chrysostom, *Eighth Homily against the Judaizers* 4: 1-3



## DIVINE LITURGY INTENTIONS

**Today** Those infected with the coronavirus and those who care for them  
The people of Beirut  
+Those who have lost their lives to the coronavirus  
+Those who lost their lives in the Beirut explosion

**Nov 21** +Henry & Mary Syseskey, Henry Syseskey, Jr., and William Hanney. Requested by Thomas Syseskey

**Today's flowers were donated by Ron Abraham in memory of Salim, Annie, Arthur, and Aileen Abraham.**

## Upcoming Feast Day Liturgical Schedule

**Sat 11/21, 10AM** - Divine Liturgy for the feast of the Entrance of the Theotokos in the Temple

**Fri 12/4, 6PM** - Divine Liturgy for the Feast of St Barbara

**NOTE: Evening feast day services will be at 6PM effective September 1 unless announced otherwise.**

The traditional Christmas Fast begins **November 15**. In the Melkite usage, we begin on **December 10**. We use this time to prepare ourselves for the Feast of the Nativity of our Lord God and Savior Jesus Christ. Like all of the fasts during the church year, we abstain from meat, meat products, fish, oil and wine. During this fast, fish is allowed on Saturdays, Sundays, and certain feasts, such as the Presentation of the Theotokos in the Temple (Nov. 21). Prayer, fasting, and almsgiving are tools to help us get closer to Christ. They are not ends in themselves. A bodily fast without a spiritual fast is just a diet! We are called to pray more, be more humble and repentant. We are also called to be more charitable. Last Sunday, Bishop Nicholas called us to be compassionate and charitable not only in a broad fashion but in our local communities. Pray about what you can do as a family or individual. God calls us to share what we have with those people who are struggling, especially during the pandemic. If you are someone who is struggling during this time, please contact Fr. Bryan.

Everyone is called to fast, but we must do so in accordance with our individual circumstances. If you have not fasted before, start slowly. Abstain from meat & meat products on Wednesdays and Fridays. You can then slowly expand your fasting. Fasting is an ascetical labor that takes practice and guidance. If you have any questions about fasting, please reach out to Fr. Bryan.



## **The Bishop's Appeal 2020 Building A Better Life On A Solid Foundation Through Faith & Family**

The Lord Jesus wants **YOU** to be a Good Samaritan. It's not too late to send your gift to the Bishop's Appeal. A tithe (10%) of all funds collected in the Bishop's Appeal goes to support our brothers and sisters suffering in Lebanon from the explosion. Please don't delay... give today so that 100% of our parish will be counted. **YOUR** Melkite Church is counting on **YOU**.

## **FINANCIALS**

### 10/1/2020-10/31/2020 (Also YTD)

Income	\$4,819.00
Expenses	\$3,494.85
Net	\$1,324.15

We had a small positive balance for October. Going forward, we will have some major expenses; We had to have several trees removed and the boiler needed some repairs. In addition, we replaced the garage door and opener. There are plans to repair some of the doors to the church and rectory that don't work so well, among other things.

### Last Week's Collection

<b>Regular</b>	<b>\$ 1,432</b>
<b>Candles</b>	<b>\$ 31</b>
<b>Stole</b>	<b>\$ 175</b>
<b>Memorials</b>	<b>\$ 25</b>
<b>Dividends</b>	<b>\$ 81</b>
<b>Total</b>	<b>\$ 1,744</b>

## Through the Prism of the Fathers

WHEN PEOPLE READ THE SCRIPTURES they can often easily grasp the basic meaning of the passage. In the parable of the Good Samaritan, for instance, Christ is clearly exalting the compassion of the Samaritan over the lack of concern on the part of the priest and Levite. The enmity that existed between Jews and Samaritans is also generally known, so people easily comprehend Christ's point that your enemy is your neighbor when he is compassionate. We can also easily – if grudgingly – realize that we are called to imitate the Samaritan, even in dealing with people not like ourselves.

When passages are not so easily explained, however, people turn to others for help. People may turn to their pastor or another clergyman or instructor. Many will surf the net to see what others say on the subject. As Eastern Christians we have another – and preferred – source for guidance in reading the Scriptures. We look to the tradition of the Church Fathers to explain the sacred texts.

Since the rise of academic, rather than pastoral, theology in its Middle Ages, the West has preferred contemporary scholarship to the Fathers' insights on the Scriptures. Academic scholarship first stressed the context of the Scriptural texts and then sought proof of their historic origins to determine their original literal meaning.

One of the approaches favored by the Fathers but out of favor in scholarly circles has been *allegory*, which sees many passages as a kind of extended metaphor for the entire Gospel. Allegory was virtually universal throughout early Christianity, which inherited from Judaism. It seeks to draw our attention through many well-known Scripture passages to the universal condition of mankind and the all-embracing love of God. It was used in various ways by [Irenaeus](#), [Clement](#) of Alexandria, [Origen](#), and John [Chrysostom](#) in the East, as well as [Ambrose](#) and [Augustine](#) in the West.

### Chrysostom on the Good Samaritan

Using this method St John Chrysostom (feast: November 13) was able to help us see through this text God's constant and all-embracing love for us. This parable becomes a word-picture of the entire mystery of salvation:

*A man went down from Jerusalem to Jericho* – Adam, by trusting in himself instead of God, descended from Paradise into this world. Jericho, at 825 feet below sea level is the lowest city on earth, as far down as you can get.

*He fell among robbers* – Mankind apart from God is beset by the band of demonic powers led by the ruler of this age.

*They stripped him of his raiment – the robe of immortality.*

*They departed, leaving him half dead* – he was reduced to the half-life of this earth, subject to sin and death.

*It happened that a priest ...and a Levite came that way, but passed by on the other side* – The people of Israel kept to themselves and did not aid mankind.

### Prokimenon

**Reader:** The Lord will give strength to His people; the Lord will bless His people with peace.

**People:** The Lord will give strength to His people; the Lord will bless His people with peace.

**Verse:** Give to the Lord, you sons of God, give to the Lord glory and praise

**People:** The Lord will give strength to His people; the Lord will bless His people with peace.

**Reader:** The Lord will give strength to His people;

**People:** The Lord will bless His people with peace.

**Epistle:** Eph. 2:14-22

### Alleluia Verses

It is good to give thanks to the Lord; to sing praises to Your name, O Most High!

*Verse:* To proclaim Your kindness at dawn and Your faithfulness throughout the night.

**Gospel:** Lk 10:25-37 – Parable of the Good Samaritan

### Special Petitions for the Ecumenic Prayer (Inserted after the third petition)

- For all your people who have proven positive with the coronavirus, that they may be restored to full health and offer you their praise and thanksgiving, we pray to you, Lord, hear us and have mercy.
- For all those who have died as a result of the coronavirus that they may be granted rest with the Saints and the mercy of God in the Heavenly Kingdom, we pray to You, Lord, hear us and have mercy.
- For doctors, nurses, and all in health care, risking their lives to minister to those afflicted with the coronavirus, that they remain safe, and in good health as they serve others, we pray to You, Lord, hear us and have mercy.
- For all your people in Lebanon who were hurt during the disastrous explosion, that they may be restored to full health, and for those who died that they may be granted rest among the Saints, we pray to You, Lord, hear us and have mercy.
- For peace throughout the Middle East, especially in Lebanon, Syria, Palestine, and Iraq, we pray to You, Lord, hear us and have mercy.