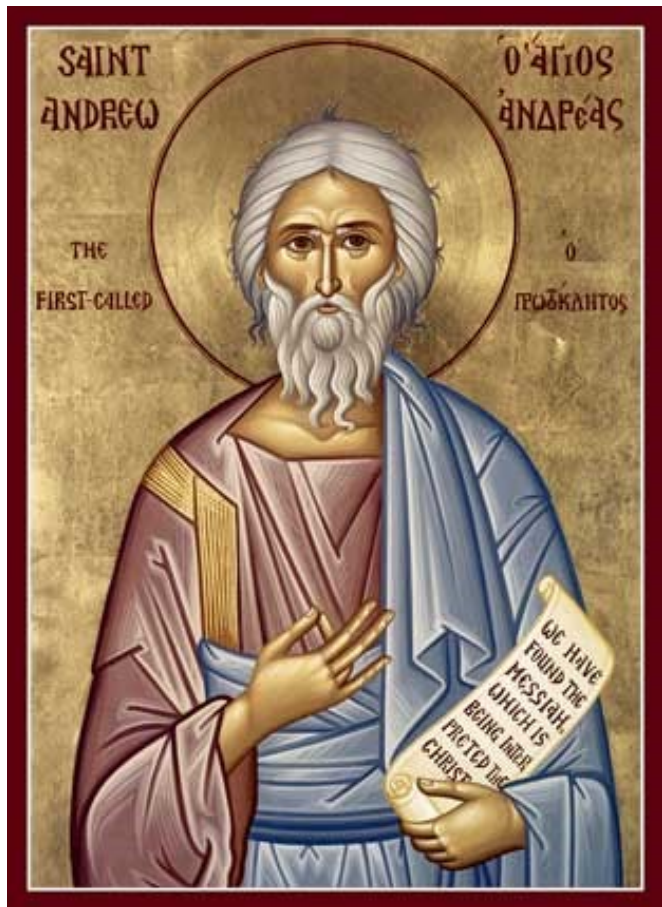


**From the Divine Office for the feast of the Apostle Andrew, the First Called (Nov. 30)**

*You had listened to the voice of the Forerunner, but when the All-Holy Word was incarnate to give us the gift of life and bring the good news of salvation to earth, you followed Him and were consecrated to Him as a holy first-fruits and the beginning of His harvest. Having recognized Him, you revealed our God to your brother: entreat Him to save and enlighten our souls. (Vespers)*

*Let us praise for his courage, Andrew the Theologian, the first Apostle of the Savior and brother of Peter, for in like manner as he drew his brother to Christ, he is crying out to us: "Come, for we have found the One the world desires." (Orthros)*



**THIRTEENTH SUNDAY AFTER THE HOLY CROSS  
NOVEMBER 29, 2020**



**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](mailto:olphmelkite@gmail.com)  
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Divine Liturgy: Sunday 10:00 AM

### **Antiphon (1st)**

1: Shout joyfully to the Lord, all the earth, and 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 1, pg. 38)**

After the stone was sealed by the Jews and the while the soldiers were watching Your spotless body, You rose, O Savior, on the third day, bestowing life to the world. Wherefore, the heavenly powers cried out to You, O Giver of life: "Glory to Your resurrection, O Christ! Glory to Your kingdom! Glory to Your economy, O You who alone are the lover of mankind!"

### **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 of the Preparation of the Nativity of our Lord (Tone 3)**

Today the Virgin is on her way to the cave where she will give birth to the Eternal Word of God in an ineffable manner. Rejoice, therefore, O universe, when you hear this news, and glorify with the angels and the shepherds, Him who shall appear as a new Child being God from all eternity.

Humility is rather a matter of not always putting forth one's own will. Colliander teaches that following the Church's tradition for fasting is the most basic school for obedience. We fast *when the Church says to*, we do not fast when the Church says not to. We fast not to be "righteous," but to be obedient.

Ordinary life provides countless other occasions for us to develop a humble spirit through obedience. Colliander notes, "Your wife wants you to take your raincoat with you: do as she wishes, to practice obedience. Your fellow-worker asks you to walk with her a little way: go with her to practice obedience. A novice in a cloister could not find more opportunity for obedience than you in your own home. And likewise at your job and in your dealings with your neighbour" (p.44).

To "sell all one has," then, ultimately means to give up one's own will to follow Christ. Along with a certain simplicity of life and chastity appropriate to one's marital state, we attain what St Tikhon of Zadonsk called "interior monasticism." We put aside the values and pursuits of the world to follow Christ along the way of perfection in whatever state of life we find ourselves.

### **From the Commentary of Theophylact**

It is better if we give away all our wealth; and if not all, then at least let us share it with the poor. Thus the impossible becomes possible. For though it is impossible for the man who does not distribute all to be saved, yet through God's love for man, even a partial distribution brings a partial benefit.

In response to this, Peter asks, "*Lo, we have left all.* [What do we have to give to the poor?]" He does not ask this for his own sake alone, but in order to find some consolation for all the poor. Peter asks his question for fear that only the rich have the good hope to obtain much because they despised much, and that the poor have little hope because they had little to give away and thus can expect only a little reward.

Peter asks, and hears the answer, that everyone who despises, for God's sake, whatever goods he may have, even if they are few, shall receive his reward both in this age and in the age to come. Do not consider those goods to be few; rather, for that poor man, his few things are his whole life. Just as you, the rich man, expect to pass your life with your many and great possessions, the pauper, likewise, expects to pass his life with his belongings, no matter how few and small they may be.

Though his belongings are few, I will say that a man's attachment to his possessions is even greater when he owns little. This is clearly shown to be true with parents. The attachment of a parent to his only child is much greater than that of a parent to his many children. Likewise, the poor man has a keener love for his single house and single field than you have for your many houses and fields. And even if it is the case that a poor man is attached to his possessions to the same degree as a rich man, then, at a minimum, the loss is the same for each.

Even in this present age, those who give of the little they have receive their reward many times over, as did these very Apostles. For each Apostle left his own hut, and now each one has magnificent temples in his name, with lands and triumphant processions, and, instead of a single wife, many women bound to him in fervent faith; in short, for everything they gave up, they have received many times over. And in the age to come they receive, not a multiplication of fields such as these and other tangible rewards, but eternal life.



### 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  
+Br. Jochin Sanderson, O.S.B. Requested by Tom Syseskey

### Upcoming Feast Day Liturgical Schedule

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

**Tue 12/8, 6PM** - Vespers for the Maternity of St. Anne

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

Today is the first Sunday we sing the kondakion “Today the Virgin is on Her Way.” With this, we too travel with Mary and Joseph to Bethlehem to witness the birth of Christ, God Incarnate. For most of us, this will be a Christmas like no other. However, let us prepare the cave of our heart as we always do, so that it is ready to welcome the Christ Child. Let us strive to see the face of Christ in each person with whom we come into contact. Let us share what God has given with those who are struggling. Let us not be like the Rich Young Ruler in today’s Gospel lesson, who was overly attached to his possessions. With God’s help, let us strive to rid ourselves of the things that are not beneficial to our physical and spiritual lives and acquire those things that bring us closer to Him; that make us rich toward God.

As we travel to Bethlehem, let us remember those infected with the coronavirus, those who care for them, and those who have succumbed to the virus. Let us remember the people of Beirut who are still recovering from the terrible explosion and those who lost their lives. Let us pray for the healing of our divided country, looking to what unites us rather than what divides us.

May God continue to bless us all!



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

Don’t be like the Rich Young Fool in today’s Gospel. Our Lord tells us not to be sad and downcast, worrying about our earthly riches, but to be generous and joyful of heart, storing up treasure in Heaven and being rich in the things of God. If our Lord has blessed us with riches, He does so not only for ourselves and our families, but for the good of His Church. Offer your gratitude to God by giving a generous gift to the Bishop’s Appeal today. Appeal envelopes are available in the narthex. Thank you for your generosity.

The traditional Christmas Fast began **November 15**. In the Melkite usage, it begins **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 grow closer to Christ. A bodily fast without a spiritual one is just a diet. We are called to pray more, be more humble and repentant. We are also called to be more charitable.

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.

### Last Week’s Collection

<b>Regular</b>	<b>\$1,446</b>
<b>Candles</b>	<b>\$ 15</b>
<b>Christmas Flowers</b>	<b>\$ 65</b>
<b>Christmas Donations</b>	<b>\$ 35</b>
<b>Stole Offerings</b>	<b>\$ 20</b>
<b>Total</b>	<b>\$ 1,581</b>





## “Sell All You Have”

“WHAT MUST I DO TO INHERIT ETERNAL LIFE?” This question is posed by a young Jewish leader whom Jesus meets on His way to Jerusalem. At first glance it seems a reasonable inquiry, one that many people would still ask today. “Tell me what prayer to say, what shrine to visit, what project I can take on which will guarantee that I’ll get to heaven.”

Church Fathers, however, saw this as a trick question, seeking to trap Jesus into setting some new requirement not in the Law. The Lord does not give the young man another thing to do, adding to the list of precepts which devotees of the Torah felt set forth God’s will for them. Rather Jesus says that to be perfect you must “sell all you have” and commit yourself completely to Him. Perfection does not come from performing this or that isolated action, however good it may be. Perfection comes from entrusting one’s whole life to Christ.

In the Pastoral Epistles we see some consequences of this life in Christ as it was perceived in the apostolic Church. The “*elect of God*” (Col 3:12) have died to the world, been buried in Baptism and are now alive in Christ. Their way of life is to be Christ’s, embodying the compassion and forgiveness of Christ Himself. They are to bear with one another (after all, others are putting up with them). They are to build up one another’s faith “*with psalms and hymns and spiritual songs*” (Col 3:16), thankful for the grace filling their hearts. This is certainly in stark contrast to the way of the world, where self-love, resentments, grudges, and slanderously tearing others down is the norm for many.

One of the first qualities of someone dead to the world mentioned in Colossians is *humility*, a virtue most associate with monasticism rather than life in the world. In fact, as the Church grew, perfection came to be associated increasingly with some kind of ascetic life. At first people like the “sons and daughters of the covenant” in the Syriac Church lived in the world, but somewhat apart from others, devoting themselves to prayer and good works. By the third century ascetics like St Antony and the Desert Fathers lived as hermits in the wilderness, completely apart from others. Monasticism brought like-minded people together to live in a community, where they could commend themselves and one another and their whole life to Christ God while being apart from the world at large.

But the Gospel is not addressed simply to monks and nuns; it is meant for all believers. How does a Christian in the world “sell all” and follow Christ? Is there a way for a believer to live in the world but not be of the world, as Christ enjoins? It is not wearing some distinctive dress that says “I am different.” It is rather living by a different set of principles, given by Christ.

The popular book, *Way of the Ascetics* by Tito Colliander, affirms that our “wealth” is nothing less than our self-centeredness. “Take a look at yourself and see how bound you are by your desire to humor yourself and only yourself. Your freedom is curbed by the restraining bonds of self-love, and thus you wander, a captive corpse, from morning till eve. ‘Now I will drink,’ ‘now I will get up,’ ‘now I will read the paper.’ Thus you are led from moment to moment in your halter of preoccupation with self, and kindled instantly to displeasure, impatience or anger if an obstacle intervenes” (p. 5).

Colliander stresses that asceticism is the only path to victory over our self-centeredness. He gives some practical suggestions for living an ascetic life in the world. Like St Paul, Colliander begins with meekness and humility. He contrasts true humility with the desire to be perceived as humble: “We notice the person who is forever bowing and fussily servile, and perhaps say, ‘How humble he is!’ But the truly humble person escapes notice: the world does not know him (1 John 3:1); for the world he is mostly a ‘zero’” (p. 26).

### Prokimenon

**Reader:** May your kindness, O Lord, be upon us, for we have hoped in You.

**People:** May your kindness, O Lord, be upon us, for we have hoped in You.

**Verse:** Exult, you just, in the Lord; praise from the upright is fitting.

**People:** May your kindness, O Lord, be upon us, for we have hoped in You.

**Reader:** May your kindness, O Lord, be upon us,

**People:** For we have hoped in You.

**Epistle:** Eph 5:8-19

### Alleluia Verses

O God, You granted me retribution and made peoples subject to me and saved me from my raging enemies.

**Verse:** Therefore, I will proclaim You, O Lord, among the nations, and I will sing praise to Your name

**Gospel:** Lk 18:18-27

### **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.