

**Synaxis of the Archangels Michael and Gabriel and of all the Heavenly Powers (Nov 8)**

*O Chief Commanders of the Angels, flashing with rays from the divine Light, you illumine the ranks of bodiless powers! Radiant as light, you shine from above the Fire of the unapproachable Divinity upon the world. Therefore, with your flaming lips your ceaselessly sing, "Holy, holy, holy are You, O our God, glory to You!" (Vespers)*

*O Lover of Mankind, in the Scriptures You say that there is joy in Heaven among the choirs of angels over one person who repents. Therefore, lying in sin, we make bold at all times to entreat You, the only sinless One, who knows the hearts of men: take pity on us, unworthy as we are. You are compassionate, send down Your compassion upon us, granting us forgiveness, O Master. For we have as intercessors the Princes of the leaders of the angels." (Orthros)*



**SEVENTH SUNDAY OF THE HOLY CROSS  
NOVEMBER 8, 2020**



**Healing of the Woman with an Issue of Blood**

**Our Lady of Perpetual Help Melkite Catholic Church**  
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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 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!

### **Troparion of the Holy Archangels (Tone 4)**

Captains and Leaders of the armies of heaven, unworthy as we are, we beseech you without cease to surround us with your intercessions and cover us beneath the shelter of the glory of your ethereal wings. We bend our knee and cry out with perseverance: “Deliver us from danger, O Princes of the Powers on high!”

### **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!”

### **The Mysteries as “Works of the Law”**

It is all too easy for us, particularly those raised in the Church, to approach the Holy Mysteries as if they were acts of ritual cleansing as described in the Torah. We can bring our children for baptism because that’s what we do with babies to “make them Christians.” We can approach the mystery of confession legalistically, so that we can get a pass to receive the Eucharist. Approaching any of the mysteries as if they were rites of passage or ritual purification – or as anything other than reaching out to touch the hem of Christ’s garment – turns them into “works of the Law.” And, as St Paul insists, “*by the works of the Law no flesh shall be justified*” (Gal 2:16).

Our sacramental contacts with Christ are meant to affect our life. The Holy Mysteries are not simply “rites,” ceremonial moments that we perform then return to ordinary life without their affecting the way we live. On the one hand, we live and worship as Christians only because we have touched Christ. On the other hand, we know that our baptismal union with Christ does not guarantee that we will live the life we have received. As with the woman in the Gospel, our contacts with Christ are simply part of the story. The way we live determines how the story develops and will end.

### **The Woman in Eastern Christian Lore**

The Scriptures do not mention this woman again. A later work, *The Acts of Pilate*, gave her a name, Berenice, but this does not shed any light on how her healing affected her life. In the West, this name was transliterated as Veronica, whose connection with Christ’s passion was popularized in the Middle Ages.

The Acts of Pilate, parts of which date to the mid-second to third century, describes this woman as offering testimony at the trial of Jesus. “There was found there also a woman named Berenice, and she said, ‘Twelve years I was in an issue of blood, and I only touched the edge of His garment, and directly I was cured.’ The Jews say, ‘Our Law does not admit the testimony of a woman’” (Acts of Pilate, 7).

According to one tradition, Berenice caused a statue of the Lord Jesus to be made in gratitude for her healing, before which she prayed to God. The fourth century Bishop of Caesarea, Eusebius, described it: “Since I have mentioned this city [Caesarea Philippi] I do not think it proper to omit an account which is worthy of record for posterity. For they say that the woman with an issue of blood, who, as we learn from the sacred Gospel, received from our Savior deliverance from her affliction, came from this place, and that her house is shown in the city, and that remarkable memorials of the kindness of the Savior to her remain there.

“For there stands upon an elevated stone, by the gates of her house, a brazen image of a woman kneeling, with her hands stretched out, as if she were praying, Opposite this is another upright image of a man, made of the same material, clothed decently in a double cloak, and extending his hand toward the woman. They say that this statue is an image of Jesus. It has remained to our day, so that we ourselves also saw it when we were staying in the city.”

The statue was preserved until the year 305 when it was demolished under the emperor Maximinus Daia. Julian the Apostate (331–363) attempted to replace it with an image of his own, but (as the contemporary historian Sozomen asserts in his Church history, Hist. Eccl. V, 20) that “a flash from heaven smote the statue, hurling the head and neck to the ground, where it continues to this day, looking black as if burned by lightning.”

**DIVINE LITURGY INTENTIONS**

Today +Amelia Filewicz (30yr.), Michael Filewicz, Filewicz & Harayda Families, living & deceased. Requested by Maria Filewicz and family.

**Upcoming Feast Day Liturgical Schedule**

**Thu 11/12, 6PM** - Divine Liturgy for the feast of John Chrysostom

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

**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, 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). 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.

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**

**WE NEED YOU...** to get personally involved in assuring our precious Melkite liturgy and tradition is passed on faithfully to future generations. Evangelization, education, seminary training, works of charity...the Bishop's Appeal supports all of these and much more. Please respond with a generous heart. If you have not already sent your gift, please do so today so that 100% of our parishes will respond to Sayidna's call.

**FINANCIALS**

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

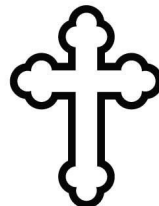
Income \$4,819.00  
Expenses \$3,494.85  
Net \$1,324.15

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**

**Regular \$906**  
**Candles \$ 13**  
**Stole \$ 20**  
**Flowers \$ 20**  
**Total \$959**

**Welcome Sayidna Nicholas who is celebrating the Divine Liturgy this morning. It is a blessing to have you with us!**



## When Power Goes Out of Him

WE LIVE IN A SPEED-DRIVEN AGE. We look for faster ways to accomplish every task: in the office, in the kitchen, in the classroom. In our economy, speed is a source of competitive advantage. In the workplace, higher speed means greater efficiency. Today, “to build a better mousetrap means “to build a faster mouse-trap.”

As a result, we are increasingly intolerant of slowness. Waiting becomes more and more difficult. If we encounter a long line in a store, a bank or a post office, our impulse is to leave and come back later. Our relationships to others may be scarred or shattered by our impatience with others. Our impatience with ourselves can make it impossible for us to rejoice in or even accept life in the present.

While people with chronic illnesses or handicaps have health services available to them as never before, their greatest suffering today may be psychological: knowing that they must live with their affliction day in and day out without hope of deliverance. Some advocate suicide or mercy killing as a way out of this impasse. The Netherlands, Belgium and Switzerland have decriminalized mercy killing in certain circumstances to give people a “way out” of their hopeless conditions.

In contrast, we find the situation of the woman recoded in the Gospels whose hopeless condition exceeded anything prevalent in developed countries today. We are told that she had been hemorrhaging for twelve years. In the Torah, any contact with vital fluids such as blood rendered a person ritually impure and called for the sufferer to be avoided. *“If a woman hemorrhages for many days not at the time of her period she shall be unclean as in the time of her period. Anyone who touches her shall be unclean and shall wash his clothes and bathe in water and be unclean until the evening. When she is cleansed from her discharge, she must count off seven days and after that she will be ceremonially clean”* (Leviticus 15:25-28).

Since this woman was still hemorrhaging, it meant that she could not have experienced any intimate contact for twelve years.

### Christ Alone Brings Healing

In Mark 5:26, we read that her attempts at finding medical help had been as fruitless as they were financially draining. She had no hope until she heard of Jesus. She approached Him secretly to void defiling Him or being rejected by Him, but touching the All-Pure One cleansed and purified her. Contact with the Long-Suffering One ended her long suffering.

In the New Testament physical healing and other miracles generally point to spiritual healing. Here the woman’s illness and her healing contact with Christ direct our minds to reflect on our own spiritual condition.

Most Christians today look upon the idea of ritual impurity in the Old Testament manner as antiquated and not part of our spirituality. Yet, each of us is unfit for contact with the Holy One because we share a nature scarred by sin and subject to death. We need to touch the hem of Christ’s garment for our broken nature to be restored.

For us who live in the time after Christ’s resurrection, the “hem of His garment” – the physical realities which convey His divine power to us – are the Holy Mysteries. In Baptism we rise with Him from the death of our broken humanity. In the Eucharist we become more deeply one with Him in His Body, the Church. We come to Him in the various circumstances of our life - our need for physical or spiritual healing, our desire to experience His blessing on our families and our ministries –seeking to be transformed by His presence. And when we approach the water, chrism, oil or crowns with the faith of this unnamed woman in the Gospels, we are touched by the power going out from Him through them as well.

### Prokimenon

**Reader:** You make spirits Your messengers and flaming fires Your attendants.

**People:** You make spirits Your messengers and flaming fires Your attendants.

**Verse:** Bless the Lord O my soul! May all that is in me bless His holy name!

**People:** You make spirits Your messengers and flaming fires Your attendants,

**Reader:** You make spirits Your messengers

**People:** And flaming fires Your attendants.

### Epistle: Heb 2:2-10

### Alleluia Verses

Give praise to the Lord from the heavens, give praise to Him in the heights!

*Verse:* Praise Him, all you His angels, praise Him, all you His powers!

### Gospel: Lk 8:41-56

### 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.