

From the Divine Office for the Fathers of the First Six Ecumenical Councils

The Fathers of the Council proclaim to us today that the eternal Trinity is one God and one Lord, explaining to us that it is of one nature, consubstantial, of one will and one act, not divided nor shared but existing in the simplicity of God's being; and defining that this will and act of God have no beginning and will never have an end. Wherefore, we the faithful glorify these Fathers as the Equals of the Apostles, for they taught all mankind the true doctrine of God. (Vespers)

When the holy Fathers received the light of the Holy Spirit, they proclaimed, under the inspiration of God, the mystery of the Faith, in few words, but words rich in meaning. As heralds of Christ, they were inspired by the teachings of the Gospel and holy Tradition. They received radiant revelation from on high; and resplendent with radiance, they defined divine dogmas. (Orthros)



**SUNDAY OF THE FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS
JULY 14, 2024**



ΠΙΣΤΩΘΕΙΣ ΕΝΑ ΘΕΟΝ ΠΑΤΕΡΑ ΠΑΝΟΚΡΑΤΟΡΑ, ΠΟΙΗΤΗΝ ΟΥΡΑΝΟΥ ΚΑΙ ΓΗΣ,
ΟΡΑΖΩΝ ΤΕ ΠΑΝΤΩΝ ΚΑΙ ΔΟΡΑΖΩΝ, ΚΑΙ ΕΝΑ ΚΥΡΙΟΝ ΧΡΙΣΤΟΝ ΥΙΟΝ
ΤΟΥ ΘΕΟΥ ΜΟΓΕΝΗΣ, ΟΝ ΕΚ ΦΥΣΕΩΣ ΓΕΝΗΣΑΝΤΕΣ ΠΑΤΕΡΩΝ ΤΩΝ ΑΙΩΝΩΝ
ΦΩΣ ΕΚ ΦΩΤΟΣ ΘΕΟΨΑΛΗΘΙΝΟΝ ΕΚ ΘΕΟΥ ΑΛΗΘΙΝΟΝ ΓΕΝΗΣΑΝΤΑ
ΠΟΙΗΣΑΝΤΑ ΟΜΟΙΟΝ ΤΗ ΠΑΤΕΡΙ ΔΙΣΤΑΝΤΑ ΕΝ ΟΥΡΑΝΟΙΣ
ΑΝΘΡΩΠΟΥΣ ΔΕ ΤΗ ΗΜΕΤΕΡΑΝ ΩΤΗΡΙΑ ΚΑΤΕΛΘΟΝΤΑ ΚΑΙ ΣΤΑΝΤΩΝ
ΚΑΙ ΣΑΡΚΩΘΕΝΤΑ ΕΚ ΠΝΕΥΜΑΤΟΣ ΚΑΙ ΡΗΜΑΤΟΣ ΤΗΣ ΠΑΤΕΡΟΣ ΚΑΙ ΕΝΑΝΘΡΩ-
ΠΗΣΑΝΤΑ, ΣΤΑΥΡΩΘΕΝΤΑ ΤΟ ΥΠΕΡ ΗΜΩΝ ΕΠΙ ΠΟΝΤΙΣ ΠΙΛΑΤΟΥ,
ΚΑΙ ΠΑΘΟΝΤΑ, ΚΑΙ ΤΑΦΕΝΤΑ...

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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 Theotokos, 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!

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 Fathers (Tone 8)

O Christ our God, You are infinitely glorified, for You established our Fathers as radiant stars on earth: You led us to the true faith through them. O Most Merciful One, 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.

Kontakion (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.

While this revelation climaxed in the bestowal of the Holy Spirit at Pentecost, it was revealed in part during Christ's earthly life as well. After Christ's resurrection His disciples came to understand that the Father and His Son were one in a unique way, a way which we see proclaimed in the prologue to John's Gospel: "*No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has made Him known*" (Jn 1:18).

The mystery of Christ as Son of God was not imparted as information, but through experience. The disciples came to know that Christ was one with the Father by sharing His life. At the conclusion of their time with Him, just before His arrest, the result of their lived experience became clear. "*His disciples said to Him, 'See, now You are speaking plainly, and using no figure of speech! Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God'*" (Jn 16: 29, 30).

In the same way the Holy Spirit was revealed to the disciples through their experience of receiving Him. The Spirit, in turn, illumined them to understand "the mystery which was hidden from eternity and unknown to the angels" – God's plan to renew creation in Christ.

Later Christians would describe the relationship of the Father and the Son as the mystery of the Trinity and see Christ's greatest teaching as the revelation of that mystery. In the exapostelation of the Transfiguration our Church proclaims its faith that Christ is the Light who reveals the Holy Trinity to the world. "O Word, un-transformable Light, the Light of the unborn Father, by Your light which has shown today on Tabor, we have seen the Father's light and the Spirit's light, illumining the whole creation."

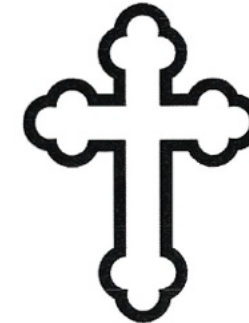
Believers as Light

Towards the end of the Lord Jesus' earthly ministry He said, "*As long as I am in the world, I am the light of the world*" (Jn 9:5). This gives us the context of what He had told His hearers, "*You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven*" (Mt 5:14-16). After His ascension it would be the disciples whose good works would draw those around them to glorify God.

While Christ is the Light in the truest sense, those who are in Christ shine with a kind of reflected light due to their union with Him. We reflect the light of Christ when we too manifest God and His love for mankind through the way we live.

The icon is a familiar pointer to this truth for us. An icon glows with a reflected light when a lamp or candle is lit before it. The lamp is the source of the light, but it is the icon which attracts us. Similarly people will be attracted to the divine Light when they see it reflected in the lives of believers.

Perhaps the most important way of reflecting the light of Christ is by being present to those who are struggling with the darkness of confusion and despair. These words are not necessary – and perhaps even counterproductive. Simply by being present to the fearful can we reflect the light of Christ who is the Lover of Mankind.



DIVINE LITURGY INTENTIONS

Today **Elias Hattar, Munir Hattar.** Requested by Elias Hattar
July 21 **Our Friends and Families, Living and Deceased**
July 28 **+William & Bertha Rahall, Habib & Miriam Rahall, James (JR) Rahall.**
 Requested by Nick Rahall & Family

Today's Coffee Hr. is hosted by Laurence & Seemon Aulo in memory of Saddalla Alkateb

Next Sunday's Coffee Hr. will be hosted by Antoinette Arraj & Lisa Jagielski

Please remember in your prayers: George Arraj,Jr., Peter Abraham, Robert Ghiz, Sadie Mirante, Charlotte Stockhaus, Richard Abraham, Sr., Frank Boyda, Carol Boyda, Bob Lynch, Joe Najemy, Michael Mooradian, Dennis Desplaines, Michael McNeil, Jeff McNeil, Billy Rahall, Dan Rahall, Lauren Abraham, Nicholas Haddad, Nicholas Halal, Elaine Foley, David Ahlin, Elio Kanaan, Sandra Hanlan, Susan Bailey, Jacqueline Ventriglia, those affected by the natural disasters throughout the world, the people of Gaza, and for peace in the Middle East. If there are people for whom you would like me to pray, please reach out and give me their names. Part of our vocation as Christians is to pray for each other, especially when someone is sick or suffering in any way.

Last Week's Collection

Weekly	\$ 569
Candles	\$ 42
Coffee Hr.	\$ 27
Cookout	\$ 250
Stolw	\$ 100
TOTAL	\$ 988

**God bless you for your generosity!
 Just a reminder that we need at least \$2,000 per week to meet our financial obligations.**

FINANCIALS

<u>6/2024</u>		<u>YTD(10/2023-6/2024</u>	
Income	\$13,311	Income	\$91,422
Expenses	\$10,229	Expenses	\$92,785
Net	\$ 3,082	Net	(\$ 1,363)

Welcome to any visitors we have with us this morning! We are happy to have you worship with us.

Please join us downstairs in the church hall for the coffee hour so that we can get to know each other better and answer any questions you may have about the parish or the Melkite Church.

Fr. Bryan and Kh. June will be on vacation July 13-24. Fr. Marwan El Khoury will celebrate the Divine Liturgy on July 14 and Fr. Chris Sahd will celebrate on July 21. If you have an emergency during that time, please contact Deacon Elias at dcn.elias.bailey@melkite.org

53rd Melkite Convention

The Convention this past weekend was a wonderful, faith-filled time. We prayed and listened to presentations that strengthened our faith and provided a vision for the future of our Diocese. We gathered together in social settings and got to know people we had never met and re-connected with old friends. This is so important in a diocese that spans the entire country.

A number of you were able to attend for at least part of the weekend. I hope you found it as fulfilling as I did.

The next National Convention will be in 2026, hosted by St. Elias Melkite Catholic Church in Brooklyn (Cleveland), Ohio.

FUNDRAISER COOKOUT UPDATE

As of today, our fundraiser cookout has raised \$5,271.43. A huge thanks to all who helped make it a success. The stove and freezer have been delivered and hooked up in the hall kitchen!

GOD BLESS YOU ALL FOR YOUR GENEROSITY!

Radiating the Light of Christ (Mt 5:14-19)

WE CAN SAY THAT THE GOSPELS are woven around a string of images describing rather than defining how Christ relates to us. Some of these images are drawn from the temple worship (“the Lamb of God” – Jn 1:29). Others are taken from the history of Israel (“the bread which came down from heaven” – Jn 6:51) or the writings of the prophets (“the Son of Man” – Dan 7:13). There are agricultural images (“I am the vine” – Jn 15:5) and images drawn from shepherding (“I am the good shepherd” – Jn 10:11). Of all these images none is more basic to human life as it was lived then than images of light and darkness.

Christ as Light

The Lord refers to Himself as our light: “*I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life*” (Jn 8:12). “As long as I am in the world, I am the light of the world” (Jn 9:5). As light He is our guide, enabling us to see the truth of God in a dark world.

But light is more than an image of Christ as our guide; it is in some way who Christ is in Himself. When He was transfigured on Mount Tabor the Lord Jesus was manifested as light. As Matthew describes it, “*His face shone like the sun, and His clothes became as white as the light*” (Mt 17:2). Mark adds, “His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them” (Mk 9:3). Luke describes this as “*His glory*” (Lk 9:32), a term that in Scripture suggests divinity.

This experience of Christ’s transfiguration has been understood in the Christian East as manifesting something of Christ’s deepest self. They saw this light on Mount Tabor as the divine energies of Christ revealed for our sake. As several Fathers described it, these energies are like the rays of the sun: not the sun itself (God’s inmost essence) but inseparable from it.

The Church took up this identification of Christ as light into the liturgy. One of the earliest examples is the vesper hymn to Christ as the “Radiant Light of the holy glory of the immortal Father.” First recorded in the Apostolic Constitutions, this is the oldest hymn apart from the psalms still used in the Church.

The Lord Jesus is also glorified as light in a number of other liturgical prayers, such as:

The Prayer of the First Hour – “O Christ, true Light enlightening everyone who comes into the world...”

The Liturgy of the Presanctified – “The light of Christ enlightens all mankind”

Troparion of the Transfiguration – “Let Your eternal light shine also upon us sinners.”

The Mystery of Holy Illumination – The foremost expression of Christ as our light in the liturgy is, of course, holy baptism. Thus the newly-illuminated is clothed with a white garment, called the “Robe of light,” symbol of the baptized’s union with Christ.

How Does Christ Enlighten Us?

In Eastern Christian thought Christ first of all enlightens us by making God manifest to us. It is through Christ that the knowledge of the Holy Trinity came to be known. As we say repeatedly in the Divine Liturgy, “We have seen the true light, we have received the heavenly Spirit, we have found the true faith, worshipping the undivided Trinity...”

Prokimenon

Reader: Be glad in the Lord, and rejoice, you just; exult, all you upright of heart.

People: Be glad in the Lord, and rejoice, you just; exult, all you upright of heart.

Reader: Happy are those whose faults are taken away, and whose sins are covered.

People: Be glad in the Lord, and rejoice, you just; exult, all you upright of heart.

Reader: Be glad in the Lord, and rejoice, you just;

People: Exult, all you upright of heart.

Epistle: Tit. 3:8-15-Sunday of the Fathers of the First Six Ecumenical Councils

Alleluia

O God, our ears have heard, our fathers have declared to us the deeds You did in their days, in the days of old.

Stichon: For You saved us from those who afflicted us and have put to shame those who hated us.

Gospel: Mt. 5:14-19, Sunday of the Fathers of the First Six Ecumenical Councils

