

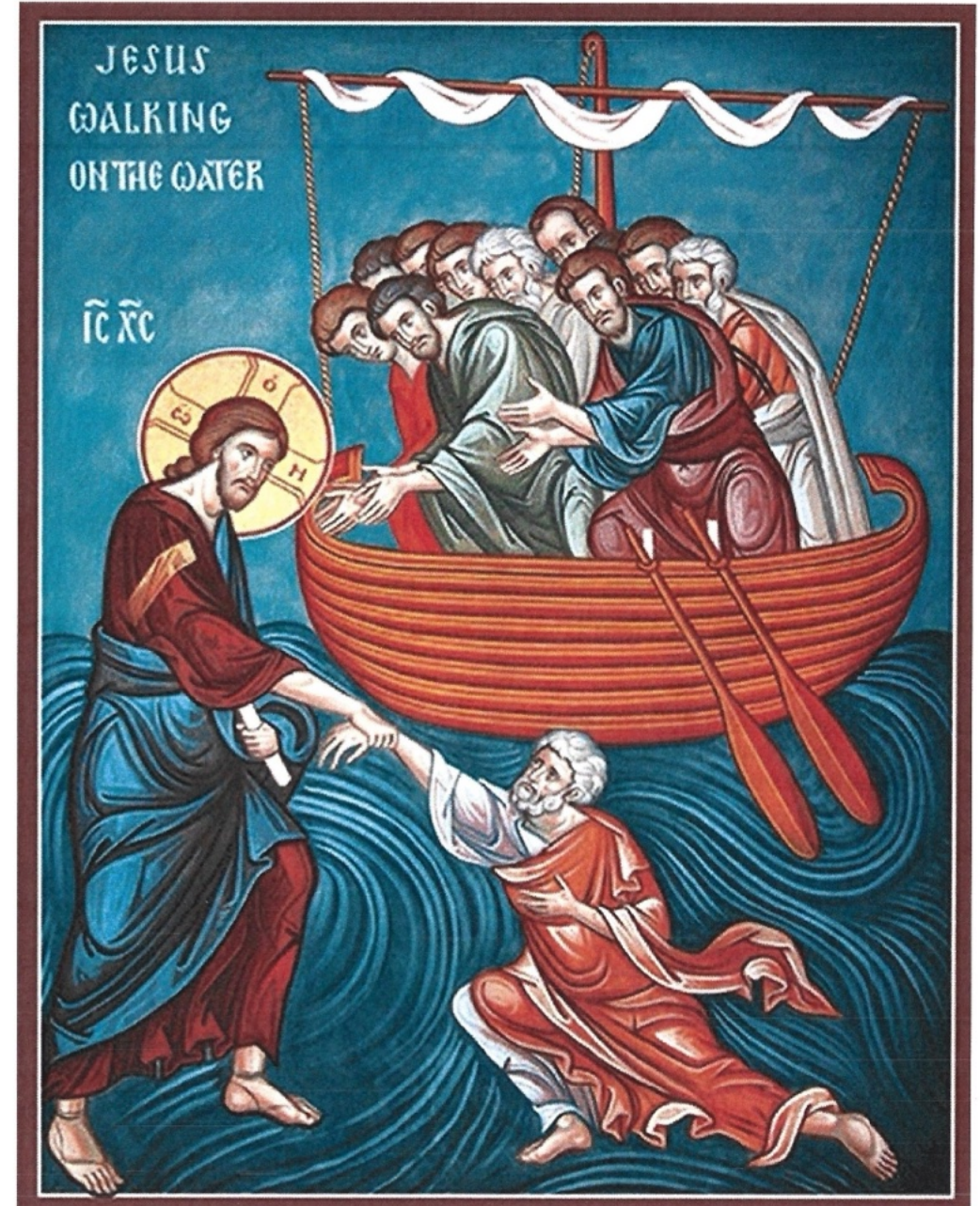
From the Divine Office for the Prophet Elijah (July 20)

O light of the Churches which shall never set, O prophet Elijah: consumed by zeal for God, you closed up the rains in the heavens and were fed by a raven. You rebuked the king and queen and put the priests of Baal to death. You brought down fire from heaven, twice consuming fifty men. You nourished the widow of Sarepta with a little oil and scanty flour; and by your prayer, you raised her son from death. You enkindled fire on the water-soaked altar. You crossed the streams of the Jordan on foot, then were taken up into heaven in a fiery chariot; you bestowed a two-fold grace on Elisha. Pray to God unceasingly that our souls may be saved! (Vespers)

Seeing the great transgressions of the human race and the great love of God for them all, Elijah the prophet was filled with zeal; he became enraged, to the point of speaking unmerciful words to the God of mercy: "O God of justice, arise against those who break Your law!" But in His great compassion, God does not punish those who have offended Him. According to His custom, He seeks repentance of us all. (Ikos)



**NINTH SUNDAY AFTER PENTECOST
JULY 21, 2024**



Our Lady of Perpetual Help Melkite Catholic Church
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Worcester, MA 01604
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Email: olphmelkite@gmail.com
Rev. Bryan McNeil, Pastor
Rev. Deacon Elias Bailey
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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). Pg. 42

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!

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.

Eastern Catholics in the “Diaspora”

Eastern Catholics began emigrating to Australia and to North and South America in the second half of the nineteenth century. Their presence brought to the fore two issues mentioned in 1 Corinthians: married clergy and self-supporting clergy. In the United States, these immigrants encountered a Roman Catholic hierarchy determined to eliminate Old Country customs and forge an American identity for the Catholics coming from various parts of Europe. The Eastern Catholics’ married priests, as well as their unfamiliar liturgical and sacramental practices were said to “scandalize” most Roman Catholics here. Beginning in 1890, the Roman Catholic bishops in the United States secured a series of Vatican prohibitions on the presence of married Eastern Catholic clergy outside of their ancient sees. The result was that hundreds of thousands of Eastern Catholics of Eastern European origin severed communion with Rome and joined or formed Orthodox jurisdictions. Some Eastern Catholic bishops quietly ordained married clergy anyway and, in 2014, the prohibition was finally abolished by Pope Francis.

Issues of Time and Money

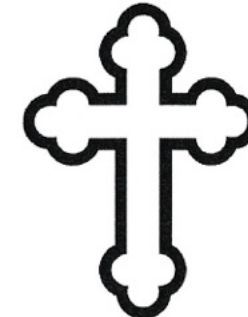
Today there are a few married Roman Catholic priests in the English speaking world: former Episcopalian or Lutheran clergy who converted to Catholicism. One of them, Fr Dwight Longenecker, highlights the issue of clergy compensation: “Catholics say they want married clergy, but do they want to pay for them? Priests live on a pittance. As a married man with a family, I get by because I earn an extra income through my writing and speaking. In addition to this, my wife runs her own business. Not all married priests and their families can do this.”

On the positive side, parishes with a married priest get a “two-for one” ministry team. Many clergy wives direct choirs or direct education and youth ministry programs. It is no secret that some parishes put up with the foibles of their priest because his wife is such an asset to their community.

Few Eastern parishes are able to pay their priest the kind of salary needed to support a family. Most married priests are required to work in the world, as St Paul did by choice. There are, therefore, three claims on their time: family, secular employment and Church life.

A parish with a married priest may have to rethink the demands on their priest’s time which it can reasonably expect from him. Parishes may need to develop committees or other structures to handle needs other than liturgical, or pastoral (counseling, etc.) which can be assumed by deacons or laity. In addition, some members may need to accept that their priest is not on call 24/7. Another former Episcopalian, Fr David Zampino, writes: “I will drop anything for an emergency and always have, but by the same token, it has to be an emergency. I’m not fulfilling my vocation as a husband and a father if I’m not there with my family. I realize it is a balancing act, and realize not everyone will get it, but I will do my best when I am able.”

It has been years since most Eastern Catholic parishes have had a married priest; these parishes need to learn what to reasonably expect from both the priest, his presbytera (who may have her own job in the world) and their children. Talking with clergy or members of a nearby parish with a history of married priests may be the best way to set expectations in such a situation.



IN MANY OF HIS EPISTLES, St Paul discusses practical issues affecting local communities of his day. Some of these issues, such as circumcision and eating food offered to idols, have little or no application in 21st century America. In 1 Corinthians, however, he addresses a very timely topic: should a worker in God's vineyard be married or not?

St Paul approaches the issue differently in two chapters of this epistle. In chapter 7, he is considering whether believers should marry or not. Many of the first Christians considered that the Lord Jesus was going to return immanently and so the Apostle advised people to remain in the condition they were, whether married or single. In that teaching he says, *"I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that. But I say to the unmarried and to the widows: It is good for them if they remain even as I am; but if they cannot exercise self-control, let them marry. [Then he tells us the principle behind his decision] He who is unmarried cares for the things of the Lord—how he may please the Lord. But he who is married cares about the things of the world—how he may please his wife"* (1 Cor 7:7, 8, 32, 33). St Paul held that a married man would have a divided allegiance and would not be completely available to serve the Lord. His reasoning has influenced many who prefer celibate to married clergy.

In Chapter 9 of the same epistle St Paul had to deal with another issue. Some people were following leaders whose teaching contradicted that of the Apostle. As part of his defense, St Paul reminded his hearers that he did not rely on them for support: *"Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working? Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?"* (1 Cor 9 4-7) Paul and Barnabas were apparently the only leaders in the early Church who were not married.

The Practice in the Eastern Churches

We know from the New Testament (1 Tim 3:2-13; Tit 1:6-9) that clergy of all orders, including bishops, were generally married men. St Paul's explanation – *"for if a man does not know how to rule his own house, how will he take care of the church of God?"* (1 Tim 3:5) – suggests that the primary responsibility of clergy was as heads of the local community rather than as liturgizers.

By the fourth century, with the rise of the Christian Empire, monasticism and ascetic spirituality, the emphasis began to change. The Emperor was now the leader of the community and the clergy's role came to be centered on the holy table.

Married clergy were often encouraged to remain celibate in their marriage. This was the practice of some devout laypeople as well, *"out of love for the kingdom of heaven"* (Tertullian, Ad Uxorem 1, 6); parish clergy could hardly do less, at least when liturgizing. To this day the Liturgikon directs clergy to *"be continent from the evening before"* when serving the Divine Liturgy.

The general practice of the Eastern Churches today is that married men may be ordained as deacons and priests. Once a man is ordained deacon, however, he may not marry (or remarry, if widowed). Bishops are chosen from monastics and from the unmarried or widowed clergy.

In the stable societies of the second millennium, married Eastern clergy rarely worked for the Church as their full-time occupation. Priests and deacons as well as chanters were often the local schoolmasters; in rural areas they generally worked on their own land. In the sixteenth and seventeenth centuries Eastern Christians encountered Western clergy, formed in Counter Reformation seminaries and adopted their system to one degree or another. In many places the educated clergy of the towns were celibate; the married clergy were found only in villages.

Prokimenon

Reader: Make vows to the Lord your God and fulfill them; let all round about Him bring gifts to the awesome Lord.

People: Make vows to the Lord your God and fulfill them; let all round about Him bring gifts to the awesome Lord.

Reader: God is renowned in Judah; in Israel, great is his name.

People: Make vows to the Lord your God and fulfill them; let all round about Him bring gifts to the awesome Lord.

Reader: Make vows to the Lord your God and fulfill them;

People: Let all round about Him bring gifts to the awesome Lord.

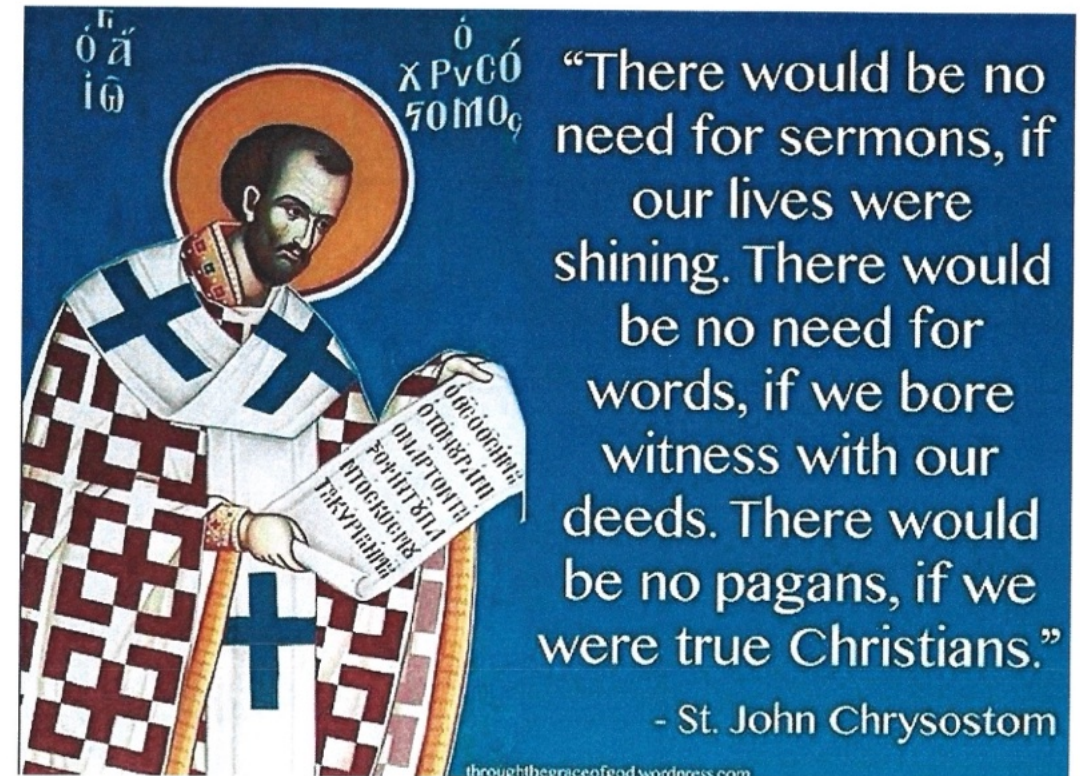
Epistle: 1 Cor. 3:9-17

Alleluia

Come, let us rejoice in the Lord; Let us sing joyfully to God our Savior!

Verse: Let us greet his presence with thanksgiving; let us joyfully sing psalms to Him!

Gospel: Mt. 14:22-34



DIVINE LITURGY INTENTIONS

Today **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 Antoinette Arraj & Lisa Jagielski

Next Sunday's Coffee Hr. will be hosted by Nick Rahall & Family

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 Desplains, 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	\$
Candles	\$
Coffee Hr.	\$
Cookout	\$
Stolw	\$
TOTAL	\$

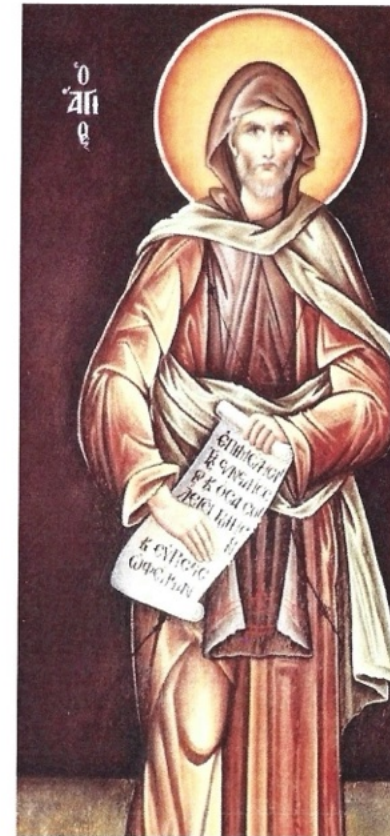
God bless you for your generosity!
Just a reminder that we need at least \$2,000 per week to meet our financial obligations.



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



We must always remember that we are not condemned for the multitude of our evils, but because we do not want to repent and learn. And those who have sinned must not despair. Let that never be.

St. Mark the Ascetic

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