

*Our Lady of Perpetual Help
Melkite Catholic Church
256 Hamilton St., Worcester*

**Middle Eastern Picnic
September 8, 2024
12-6pm**



MENU

*Chicken Shawarma
Kibbeh
Chicken Kabobs
Stuffed Grape Leaves
Tabbouli
Hummus
Pastries
And more ...*

ENTERTAINMENT
*Mitch Kaltsunas Band
Dancing
Bouncy House
Kids' Activities
And more ...*

RAFFLES

**FIFTEENTH SUNDAY AFTER PENTECOST
SEPTEMBER 1, 2024**



ST. SIMEON THE STYLITE (SEPT. 1)

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

Rev. Bryan McNeil, Pastor

Rev. Deacon Elias Bailey

Email: fr.bryan.mcneil@melkite.org Cell: (774) 502-8547

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 New Year (Tone 2)

Maker of the Universe, O Lord who alone have power over seasons and times: bless this year with Your bounty, preserve our country in safety and keep Your people in peace, through the prayers of the Mother of God, and save us.

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 of the Nativity of the Theotokos (Tone 4)

Through your holy birth, O Immaculate One, Joachim and Anne were delivered from the shame of childlessness, and Adam and Eve from the corruption of death. Your people, redeemed from the debt of their sins, celebrate your birth crying out to you: “The barren one gives birth to the Mother of God the Sustainer of our life!”

The Acceptable Year of the Lord

In the time of Isaiah and other prophets, the “acceptable year of the Lord” referred to the “Jubilee Year” which was observed by devout Jews every fifty years. The Jubilee was marked by the emancipation of slaves and living off the land to express the believer’s reliance on the providence of God.

Interpreting the acceptable year of the Lord in messianic terms, St Cyril of Alexandria wrote, “The ‘acceptable year’ is that in which Christ was crucified on our behalf, because we were then made acceptable to God the Father as the fruit borne by Him [Christ]” (Homily 12 on Luke). It is this “acceptable year” which our Church celebrates in its cycle of the Great Feasts.

The “Year of the World”

A lesser-known aspect of the Byzantine calendar is that September 1, ad 2019 is the first day of am 7528! From ad 691 to 1728 the Byzantine Churches followed a system dating years from the creation of the world according to the calculations in the Book of Genesis (am, Anno Mundi, the Year of the World”). In 1700, during his westernization of Russia, Tsar Peter the Great replaced the Byzantine Era in his realm with the Western Christian Era. A few years later the Patriarchate of Constantinople and all the Churches in the Ottoman Empire followed suit. Formal documents of the Ecumenical Patriarchate, Mount Athos and some other Eastern Church bodies may still indicate the Byzantine Era date along with that according to the Christian Era.

The Jewish calendar is also calculated from the biblical account of creation but there is a c. 2000 year difference between the two reckonings. The Byzantine Era was computed using the Septuagint text of the Old Testament, compiled in the 3rd to 2nd century bc. The Jewish dating is calculated according to the Masoretic version, used by Jews since the first century ad.

From the Canon for the Indiction

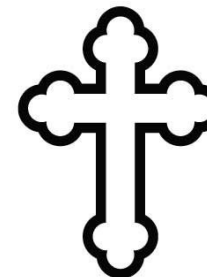
Let us all chant a hymn of victory to Christ, by whom all things were fashioned and in Whom the incomprehensible is perfected, as the hypostatic Word begotten of God the Father, for He has been glorified. Let us all chant a hymn of victory to Christ, who through the Father’s good pleasure appeared from the Virgin and proclaimed to us the acceptable year of the Lord for deliverance, for He has been glorified.

The Bestower of the law, arriving in Nazareth, taught on the Sabbath day, laying down for the Jews the law of His ineffable coming, by which He saves our race, in that He is merciful. (Ode One)

O Good One, establish that which Your right hand has lovingly planted on the earth, pre-serving Your Church as a fertile vineyard, O Almighty One.

O Master, God of all, lead through this year which is beginning those who adorn them-selves with divinely beautiful spiritual works, and who hymn You with faith.

O compassionate Christ, grant me a tranquil year and fill me with Your divine words which You revealed when You spoke to the Jews on the Sabbath. (Ode Three)



DIVINE LITURGY INTENTIONS

Today +**Salwa Harick**. Requested by Antoinette Arraj & Family

+**Steven McNeil**. Requested by Fr. Bryan & family

Next Sunday +**Ruth Welsh (1yr.)** Requested by her children

Today's Coffee Hr. is hosted by the parish

There will be no Coffee Hr. next Sunday due to the Picnic

Please remember in your prayers: George Arraj, Jr., Peter Abraham, Mark Bashour, 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, 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	\$ 897
Candles	\$ 35
Coffee Hr.	\$ 191
Stole	\$ 20
Flowers	\$ 50
Hall Rental	\$ 200
TOTAL	\$1,393

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.

ANNUAL MIDDLE EASTERN PICNIC

Our annual Middle Eastern Picnic is **NEXT SUNDAY, September 8** from Noon to 6PM. Preparations are in full swing. We need everyone's help to make the picnic a success! *We still need volunteers to help with a variety of tasks!!*

PLEASE plan to spend a couple of hours helping out in some capacity. We need volunteers to set up, serve food, and clean up. The proceeds from the picnic provide a much needed boost in our annual revenue.

Please reach out to *David Johnson at (774) 502-1151 (david.caleb.johnson@gmail.com)* or sign up at Sign Up Genius through our parish website: www.olphworchester.org/picnic in order to sign up to volunteer.

Our next meeting is September 3rd at 6:30PM.

Thank you in advance for your generosity to your parish!

UPCOMING LITURGICAL SCHEDULE

Sun, Sep 8, 10AM Divine Liturgy for the Feast of the Nativity of the Theotokos

Fri, Sep 13, 6PM Great Vespers for the Exultation of the Holy Cross

Sat, Sep 14, 10AM Divine Liturgy for the Exultation of the Holy Cross followed by procession

THE BYZANTINE CALENDAR

IN THE MODERN AGE, the world has come to accept one civil calendar which originated in Western Europe centuries ago. Before that, there were many calendars in use in the West, not to mention those employed in Asia and Africa. Many of us are aware that some groups still maintain an attachment to their historic calendars. The Chinese and Vietnamese, for example stage their own New Year's celebrations according to their ancient calendars, usually in late winter. The Islamic New Year may begin anywhere from mid-October to mid-December. And the Jewish New Year, *Rosh Ha-shanah*, regularly begins in September.

In ancient Rome, the year was said to begin on the date on which new consuls took office. From the second century bc, that date was January 1. After the time of St Constantine the Great, there were attempts to center the year on the major Christian festivals such as Christmas or Pascha. In Alexandria, March 25, which was computed to be the date of the Annunciation, was chosen as the start of the year. This became the common New Year's Day in Western Europe for centuries.

Starting in the last half of the fifth century (probably ad 462), the Byzantine Empire designated September 1 as the first day of the New Year. The Byzantine liturgical year was arranged according to that calendar and September 1 remains the first day of our liturgical year. The cycle of the Church's Great Feasts begins in September with the Nativity of the Theotokos (September 8) and concludes in August with the feast of her Dormition (August 15).

Most countries in Western Europe returned to starting the New Year on January 1 when the Gregorian Calendar was introduced in the sixteenth century. Although our contemporary civil calendar begins on January 1, many of our public institutions effectively begin their year in September also. Congress and the courts, the school year, the theater and concert seasons, fundraisers, and other civic events which have been on hold through the summer start up again only after Labor Day. Perhaps the Jews and the Byzantines got it right after all.

The Indiction

The first day of our Church year is called the *Indiction*. Originally referring to the start of a tax assessment cycle in the Roman Empire, this word has come to mean the beginning of a cycle in a more general way and may be found in legal or formal documents to this day. Thus in 2011 Pope Benedict XVI issued a formal letter "For the Indiction [i.e. Beginning] of the Year of Faith." And so, calling September 1 an Indiction simply means that it is the start of a new cycle of the feasts, fasts and other observances of our Church.

On this day Byzantine churches read the Gospel of the beginning of Christ's public ministry as recorded in Luke 4:16-22: "*So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.*"

The Lord is described as participating in the Sabbath service at the synagogue in Nazareth "as His custom was." The synagogue service chiefly consisted in psalms and prayers its highpoint was the bringing forth of the Torah scroll from the Ark to the bema, in the midst of the assembly. Several portions of the Torah would be read, as prescribed for the day.

After the Torah passages, there would be readings from the writings of the prophets. As the Gospel records, Jesus "... *was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: 'The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord.'* Then He closed the book, and gave it back to the attendant and sat down" (Luke 4:18-20).

After reading the Messianic prophecy in Isaiah 61:1-2 the Lord tells His listeners, "*Today this Scripture is fulfilled in your hearing.*" The Messiah is at hand: God's plan is on the move.

Prokimenon

Reader: Great is our Lord, and mighty in power. To His wisdom, there is no limit.

People: Great is our Lord, and mighty in power. To His wisdom, there is no limit.

Reader: Praise the Lord, for the Lord is good; sing to His name, for it is excellent.

People: Great is our Lord, and mighty in power. To His wisdom, there is no limit.

Reader: Great is our Lord, and mighty in power.

People: To His wisdom, there is no limit.

Epistle: 1 Tim 2: 1-7 –For the New Year

Alleluia

To You we owe our hymn of praise, O God, in Sion; to You must vows be fulfilled, You who hear prayers.

Verse: Vows to You must be fulfilled in Jerusalem.

Gospel: Lk 4: 16-22-For the New Year

Kinonikon

Bless the crown of the Year in your bounty, O Lord. Alleluia.

