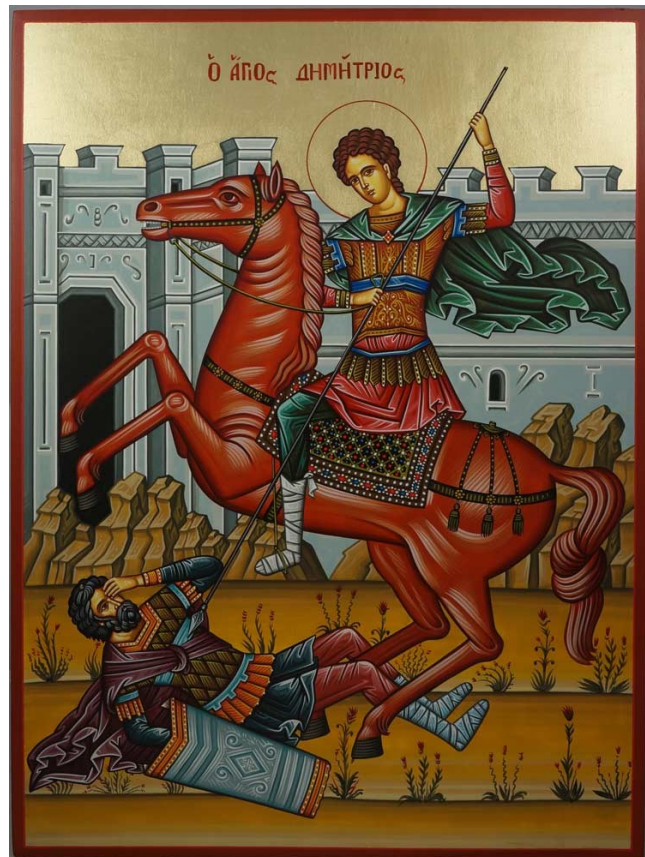


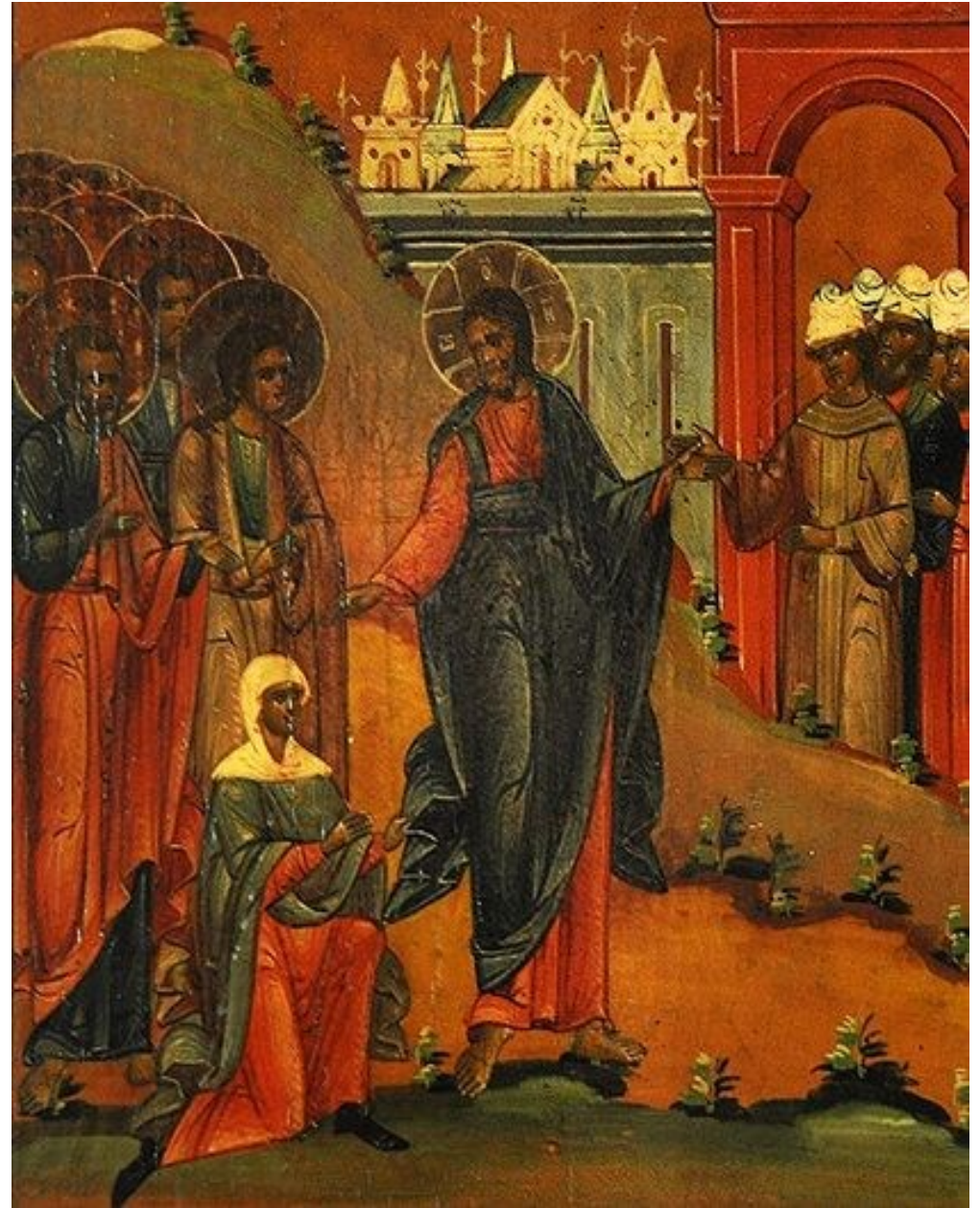
From the Divine Office for the Great Martyr Demetrios (October 26)

O holy martyr Demetrios, Christ our God has placed your spirit in the mansions of Heaven! You were a defender of the Holy Trinity; and like an unbreakable diamond, you fought the good fight in the arena. Pierced by a lance in your side, in imitation of Him who was stretched out upon the Tree for the salvation of the whole world, you received the power to work miracles, to fill mankind with abundant healing. Thus, celebrating your holy dormition today, we fittingly glorify the Lord who has glorified you. (Vespers)

O Demetrios, martyr of Christ, come to us who need your compassionate visitation. Deliver us from the threat of tyrants who mistreat us and from the terrible madness of heresy. We are pursued like naked captives, ceaselessly driven from place to place, hiding in caves and mountains. Manifest your compassion, O glorious martyr and grant us rest. Calm the storm and put an end to the wrath against us. Entreat God to grant great mercy to the world. (Orthros)



**SEVENTH SUNDAY AFTER THE HOLY CROSS
OCTOBER 27, 2024**



JESUS HEALING THE WOMAN WITH A HEMORRHAGE

Our Lady of Perpetual Help Melkite Catholic Church

256 Hamilton St.

Worcester, MA 01604

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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 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!

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.

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*” (Galatians 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
 +**James (JR) Rahall (2yr.)** Requested by Susan Rahall and family
 +**Antonio Solitro**
 +**Elizabeth Forss.** Requested by Garrett Forss
 +**Inez Rosica**

This morning's Coffee Hr. is hosted by Susan Rahall & family
Next Sunday's Coffee Hr. will be hosted by Antoinette Arraj & Lisa Jagielski

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, Thomas Houde, Michael McNeil, Jeff McNeil, Jeannine McNeil, Linda Gartner, Billy Rahall, Dan Rahall, Lauren Abraham, Nicholas Haddad, Nicholas Halal, Elaine Foley, David Ahlin, Elio Kanaan, Susan Bailey, Jacqueline Ventriglia, Thomas Houde, those affected by the natural disasters throughout the world, the people of Gaza, and for peace in Ukraine & 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	\$ 870
Candles	\$ 32
Coffee Hr.	\$ 46
Stole	\$ 200
Diocesan	\$ 162
TOTAL	\$ 1,310

PLEASE PRAY FOR INCREASED GENEROSITY TO THE PARISH!
GOD BLESS YOU!

FINANCIALS			
<u>9.2024</u>		<u>YTD(10.2023-9.2024)</u>	
Income	\$29,545	Income	\$134,960
Expenses	\$11,007	Expenses	\$125,274
Net	\$18,538	Net	\$ 9,686

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.



BISHOP'S APPEAL UPDATE

Notice in today's Gospel how Christ wants to heal and give life, but He wants people to get involved in the process. The woman with a hemorrhage had to come forward and touch; Jairus and his family had to come to the daughter's room with Christ. Normally God works with us in a process called synergy. Creation belongs to Him, but we are caretakers and stewards. We must reach out to the Lord, seek and learn His will and cooperate in doing it. To do this, we need formation in our faith. The Bishop's Appeal helps to organize ongoing faith formation in all of us in our parishes and the entire eparchy. Please come forward to join Christ's actions in this.

To date, we have contributed **\$2,790** toward our parish goal of **\$8,000**. That is 35% of the goal. Let's keep moving toward meeting and surpassing our goal! For any amount we raise over our goal, we get 50% back from the Diocese!

God bless you for your generosity!

Fr. Bryan

PARISH COUNCIL MEETING

We will have a Parish Council meeting this Tuesday, October 29 at 6:30PM. If you would like to serve on the Council, please plan to attend. We will elect officers and begin to plan a vision for the future of the parish.

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 mousetrap.”

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: O Lord, save your people and bless your inheritance!

People: O Lord, save your people and bless your inheritance!

Reader: To you, O Lord, I have called: O my Rock, be not deaf to me!

People: O Lord, save your people and bless your inheritance!

Reader: O Lord, save your people and bless your inheritance!

People: O Lord, save your people and bless your inheritance!

Epistle: Eph 2: 4-10

Alleluia

He who dwells in the shelter of the Most High abides in the shadow of the God of heaven.

Verse: He will say to the Lord, “My wall, my refuge, my God in whom I will trust!”

Gospel: Lk 8:41-56

DAYLIGHT SAVINGS TIME ENDS

Daylight Savings Time ends next Sunday, November 3rd. Don’t forget to set your clocks back one hour when you go to bed on November 2.

THANKSGIVING FOOD DRIVE

This year, we will again be collecting food for Thanksgiving dinners and delivering them to Pernet Family Health Services. Please take a form from the back of the church. This is an opportunity to help our brothers and sisters who may be experiencing food insecurity during this time.

Thanks in advance for your generosity!