

From the Fathers

"A psalm implies serenity of soul; it is the author of peace, which calms bewildering and seething thoughts. For, it softens the wrath of the soul, and what is unbridled it chastens. A psalm forms friendships, unites those separated, conciliates those at enmity. Who, indeed, can still consider as an enemy him with whom he has uttered the same prayer to God?"

So that psalmody, bringing about choral singing, a bond, as it were, toward unity, and joining the people into a harmonious union of one choir, produces also the greatest of blessings, charity. A psalm is a city of refuge from the demons, a means of inducing help from the angels, a weapon in fears by night, a rest from toils by day, a safeguard for infants, an adornment for those at the height of their vigor, a consolation for the elders, a most fitting ornament for women.

It peoples the solitudes; it rids the market place of excesses; it is the elementary exposition of beginners, the improvement of those advancing, the solid support of the perfect, the voice of the Church. It brightens the feast days; it creates a sorrow which is in accordance with God.

For, a psalm is the work of angels, a heavenly institution, the spiritual incense."

-St. Basil the Great



SEVENTH SUNDAY AFTER PENTECOST JULY 11, 2021



JESUS HEALING TWO BLIND MEN

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Divine Liturgy: Sunday 10:00 AM

Antiphon (3rd)

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.**

Resurrection Troparion (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.

Kondakion (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 Tale of Bygone Years

In 1113 the Monk Nestor compiled a history of Kievan Rus' from ad 850 to 1110. Also known as the Russian Primary Chronicle, this work tells of the founding and early history of Kiev. Nestor relates how Vladimir adopted Christianity and suppressed the worship of the local gods at Kiev.

According to Nestor, "Vladimir summoned together his vassals and the city elders, and said to them: 'Behold, the Bulgars came before me urging me to accept their religion. Then came the Germans and praised their own faith; and after them came the Jews. Finally the Greeks appeared, criticizing all other faiths but commending their own, and they spoke at length, telling the history of the whole world from its beginning. Their words were artful, and it was wondrous to listen and pleasant to hear them.'

The nobles urged Vladimir to send his own people to investigate the claims of these rival religions. On their return, they reported, "When we journeyed among the Bulgars, we beheld how they worship in their temple, called a mosque, while they stand ungirt. The Bulgarian bows, sits down, looks hither and thither like one possessed, and there is no happiness among them, but instead only sorrow and a dreadful stench. Their religion is not good.

"Then we went among the Germans and saw them performing many ceremonies in their temples; but we beheld no glory there. Then we went on to Greece, and the Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty, and we are at a loss how to describe it. We know only that God dwells there among men, and their service is fairer than the ceremonies of other nations. For we cannot forget that beauty. Every man, after tasting something sweet, is afterward unwilling to accept that which is bitter, and therefore we cannot dwell longer here.

"Then the vassals spoke and said, 'If the Greek faith were evil, it would not have been adopted by your grandmother Olga, who was wiser than all other men.'"

What had so impressed the Kievans? Nestor explained it this way: "On the morrow, the emperor sent a message to the patriarch to inform him that a Russian delegation had arrived to examine the Greek faith, and directed him to prepare the church and the clergy, and to array himself in his sacerdotal robes, so that the Russians might behold the glory of the God of the Greeks. When the patriarch received these commands, he bade the clergy assemble, and they performed the customary rites. They burned incense, and the choirs sang hymns. The emperor accompanied the Russians to the church, and placed them in a wide space, calling their attention to the beauty of the edifice, the chanting, and the offices of the hierarchy and the ministry of the deacons, while he explained to them the worship of his God. The Russians were astonished, and in their wonder praised the Greek ceremonial."

In 988 Vladimir captured the Greek city of Kherson in the Crimea. Nestor reports that Vladimir threatened to march on Constantinople itself unless the emperor sent his sister to marry Vladimir. The emperor replied: "It is not meet for Christians to give in marriage to pagans. If you are baptized, you shall have her to wife, inherit the kingdom of God, and be our companion in the faith." Nestor reports that the princess urged Vladimir to be baptized if he wanted to be healed of a painful eye ailment. Vladimir accepted and was baptized by the Bishop of Kherson, taking the name Basil. Healed, Vladimir praised God saying, "I have now perceived the one true God." Many of his companions then accepted baptism as well.

On his return to Kiev Vladimir brought his nobles and retainers to baptism, beginning the Christianization of Kievan Rus' which continued throughout his reign. Vladimir died in 1015 and his relics were distributed among the churches and monasteries he had founded.

In the thirteenth century July 15 was set as St Vladimir's feast day to commemorate his intercession for the forces under Grand Prince Alexander Nevsky who defeated Swedish invaders on July 15, 1240.

DIVINE LITURGY INTENTIONS

Today +Habib & Mariam Rahall, William & Bertha Rahall, Reeks & Rahall Families.
Requested by Nick Rahall and Family

July 18 +Saadallah al Kateb. Requested by Laurence & Saimon Aulo and Family

Today's flowers were donated by Mary Rizk in memory of William (Bill) Rizk

This morning's Coffee Hour is hosted by Nick Rahall

Next Sunday's Coffee Hour is hosted by Laurence & Saimon Aulo

Last Week's Collection

Regular	\$1,171
Candles	\$ 12
Coffee Hr	\$ 11
Flowers	\$ 25
Donations	\$ 50
Total	\$1,269

God bless you for your generosity!
Just a reminder that the parish still
has bills in the Summer.

Financials

<u>6.2021</u>		<u>YTD</u>	
Income	4,666	Income	60,413
Expense	5,705	Expense	68,170
Net	(1,039)	Net	(7,757)

It costs approximately \$8,000 per month to run the parish. As you can see, we were a little behind on that last month. Thank you for all you do!

Summer Liturgical Schedule

Mon July 19, 6PM - Vespers for the Feast of St. Elias followed by blessing of cars

Wed Aug 4, 6PM - Paraclisis

Fri Aug 6, 6PM - Divine Liturgy for the Feast of the Transfiguration followed by blessing of grapes

Wed Aug 11, 6PM- Paraclisis

Sun Aug 15, 10AM - Divine Liturgy for the Feast of the Dormition of the Theotokos

As you know, we were not able to have our Picnic last year due to the pandemic. I would like to try to have something this Fall. It doesn't have to be on the same scale. I was thinking of several things: We could have a simpler version of the Picnic or a Take-Out Food Fair. Someone also mentioned a Memorial Service for all the loved ones we lost during the pandemic followed by a luncheon. We would charge a minimal amount for the luncheon, which would be catered. That gives everyone a chance to enjoy the event. If we make a little profit, that's great, but the primary purpose is to welcome everyone back to the parish. As I have said several times, you are missed!

If you have some other ideas or would like to help with one of the above possible events, please call, text, or email me. My contact information is on the first page of the bulletin. We will have a planning meeting in July.

I have cut back on mailing out the Bulletin. Currently, I am mailing out approximately 20 to parishioners I know who do not have email or can't get to church. If you know someone who would like the Bulletin and is not receiving it either in the mail or via email, please let me know and I'll send them a copy.

Collection Envelopes

If you are not currently receiving collection envelopes and would like to, please let me know. I now have online access to the list our envelope company has and can easily add you.

PARISH COUNCIL

I would like to form a Parish Council this fall. It is an important part of parish life. For a parish of our size, I think seven people will be enough, at least to begin. We will elect five members and I will appoint two. Currently, we have both a Finance & Building committee. Each of these committees will have a representative on the Council.

We will have an election this Fall. If you are interested in serving on the Council or want to nominate someone, please let me know. The election will take place in late September.

Please remember that the Parish Council, like all of the councils, is an advisory body. It's purpose is to advise the pastor on elements of church life, not to set policy for the parish. It is not a governing body. Problems often arise when that distinction is not understood by all, including the pastor.

“I have now perceived the one true God.”

When twenty-first century Americans think of the Vikings, they may picture seafarers from Scandinavia sailing to Iceland and Greenland or raiding the coasts of England and Ireland. We rarely think of their inland cousins, whose rule extended into what is Russia today in the ninth to fourteenth centuries. Two of the saints commemorated this week were leaders of these “inland Vikings” who changed the face of Europe.

Beginning in ad 862 the Viking prince Rurik and his brothers established a network of states in the territory of today’s Romania, Ukraine and western Russia which came to be called Kievan Rus’. Around 945 the Grand Prince of Kiev, Igor, Rurik’s youngest son, was killed by rebellious Dravidian tribesmen. Igor’s wife, Olga (c. 890-969), avenged her husband by destroying the Dravidian towns and enslaving their leaders. Olga then ruled, first as regent on behalf of their young son, Sviatoslav. The young prince came of age in 962 but Olga was frequently in charge of Kiev thereafter during Sviatoslav’s military expeditions.

“Equal to the Apostles”

There had been some Christians in Kiev since the ninth century when St Photios the Great sent them a missionary bishop. The local governor Askold reputedly accepted the faith at that time. Olga became the first ruler of Kievan Rus’ to embrace Christianity. She was baptized in Constantinople in 957, taking the name Helena, and attempted to extend the Christian presence in Rus’. She is said to have built the churches of St. Nicholas over Askold’s grave and of the Holy Wisdom at Kiev (sites revered to this day), of the Annunciation at Vytebsk, and of the Holy Life-Creating Trinity at Pskov. She tried unsuccessfully to secure the appointment of a resident metropolitan for Kiev. Nor did she convince her son Sviatoslav to become a Christian. At first he tolerated the growing Christian presence in his realm for her sake, but later would destroy some of their churches, including ones she had built. It would be his son, Vladimir, himself raised by his grandmother, who would make of his realm a Christian nation.

Olga died on July 11, 969. In 1007, during the reign of her grandson Prince Vladimir, the relics of St Olga were transferred to the Desyatin Church of the Dormition in Kiev and placed in a special sarcophagus. She was the first woman canonized by the Russian Church. One of only five women saints proclaimed as Equal to the Apostles, she was so honored for her pioneering role in Slavic Christianity.

St. Vladimir the Great

Olga’s grandson, Vladimir, was the third son of Sviatoslav, reportedly by his mother’s servant, Malusha. In 969 Sviatoslav had given Kiev to his oldest son, Yaropolk, made his second son, Oleg, prince of the Drevlians, and placed Vladimir as prince of Novgorod while he was engaged in fighting the Bulgars. The brothers were soon engaged in fighting one another and Vladimir was driven from Novgorod by Yaropolk’s forces. With help from his cousin Haakon, the ruler of Norway, Vladimir retook Novgorod, then marched on Kiev. In 978 he defeated his brother Yaropolk and became Grand Prince of all Kievan Rus’ extending his rule throughout surrounding territories over the next few years.

Prokimenon

Reader: O Lord save Your people and bless Your inheritance!

People: O Lord save Your people and bless Your inheritance!

Verse: 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

People: And bless Your inheritance!

Epistle: Rom 15:1-7

Alleluia Verses

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: Mt 9:27-35

RELIGIOUS EDUCATION

I would like to start religious education this fall for adults and children. We will use diocesan resources for the children. For the adults, we will discuss different aspects of our Faith. If there is anything you want to know more about, please don’t hesitate to let me know.

I believe that our Byzantine music is also part of religious education, so I plan to have regular music sessions so that those who want to become more familiar with our music have that opportunity. We will begin with the music for the Divine Liturgy and then move on to feast day and other music. I hope you will be able to join us!

There will be more to come during the summer.