

From the Canon of St Anne's Dormition

She who had been named for "grace" has passed on to that divine Joy conceived without seed by her spotless daughter. As she stands confidently by Christ, she intercedes for our salvation.

Having lived a blameless life, you gave birth to the Virgin Theotokos who blamelessly conceived the Word of the Father; and you have gone to Him in glory, truly divinized by your communion with God.

Shining with the radiant light of your divine virtues, you have departed today to the eternal Light of life. Thus, as is right, we call you blessed.

The mother of the Mother of God, the barren one who became the grandmother of Christ, is stripped of life as she was once stripped of sterility; and she cries aloud in the land of the living, "O works of the Lord, praise and exalt Him above all forever."



**NINTH SUNDAY AFTER PENTECOST
JULY 25, 2021**



DORMITION OF ST. ANNE

Our Lady of Perpetual Help Melkite Catholic Church
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Worcester, MA 01604
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Rev. Bryan McNeil, Pastor
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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.**

Resurrection Troparion (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!

Troparion for the Dormition of St. Anne (Tone 4)

O divinely wise Anne, you carried in your womb the pure Mother of God, who gave birth to the Life. Wherefore, you now have been carried up joyfully to the inheritance of Heaven, to the abode of those who rejoice in glory. O blessed One, obtain forgiveness of sins for those who honor you with fervor.

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.

Entrance of the Theotokos into the Temple

The Protoevangelium is also the source of the story that Mary was presented to God as a young child. After describing the scene, the Protoevangelium continues: “And Mary was in the temple of the Lord like a dove that is being nurtured: and she received food from the hand of an angel” (8:1).

This passage is the source of our Great Feast of her Entrance into the Temple (November 21). The image of the Virgin receiving food from an angel, often represented in our icon of the Feast, points to the spiritual environment in which Mary was raised and which would prepare the holy Virgin for her future role as Theotokos.

Joachim and Anne do not figure in the remainder of the Protoevangelium which is concerned with the betrothal of the Virgin to Joseph when she was twelve years old, the annunciation, the birth of Christ and the flight into Egypt. These passages focus on the holiness of the Virgin and her unique status as the Mother of God.

One such vignette describes Mary as weaving a curtain for the Jerusalem temple with several other girls. Icons of the annunciation often show the Holy Virgin weaving when the angel appeared to her.

The temple veil was like a giant patchwork quilt with each girl assigned by lots to weave a portion, each using different colors. The Virgin was given the most precious colors, scarlet and true purple.

Our iconography designates these colors to represent divinity. Christ wears a scarlet or purple tunic with a blue cloak over it. This symbolizes that His divinity (scarlet) put on His humanity (blue) in the incarnation. In icons of the Theotokos the colors are reversed. Her humanity (a blue tunic) took on divinity (a scarlet cloak) when she conceived the Lord.

The Feasts of St Anne

Our liturgical calendar includes three feasts of St. Anne. On December 9 we celebrate the Maternity of St Anne, recalling her conception of the Theotokos. On September 9 the day after Mary’s Nativity, we observe a *synaxis* (liturgical gathering) in honor of her parents. The second day of a Great Feast often celebrates those closely associated with the event remembered on the feast itself.

On July 25 we recall the Dormition (or falling asleep) of St Anne. We sometimes associate the word *Dormition* with the Virgin Mary exclusively, but this is a misunderstanding. Most saint’s days are observed on the day of their death (dormition) because it is their “heavenly birthday,” the day on which they entered eternal life. The term dormition usually occurs in the title of the feast only when the saint has a number of commemorations during the year.

The Feast of St. Anne’s Dormition dates from the fifth century when a shrine was built in her honor in Constantinople. The feast became popular in the West beginning in the thirteenth century. There it is kept on July 26, because the feast of St James the Apostle was already observed on the 25th.



Welcome to Fr. James Koury, Chancellor of the Eparchy, who is celebrating the Divine Liturgy this morning. Please introduce yourselves to him during the coffee hour!

DIVINE LITURGY INTENTIONS
Aug 1 +Lisa Eid. Requested by Anoinette Arraj and Family

This morning's Coffee Hour is hosted by Sam & Hiam Francis
Next Sunday's Coffee Hour is hosted by Jamie Carpenter

Last Week's Collection

Regular	\$1,824
Candles	\$ 28
Coffee Hr	\$ 35
Stole	\$ 318
Flowers	\$ 50
Total	\$2,255

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

Reminders

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

I have cut back on mailing out the Bulletin. Currently, I am mailing out approximately 25 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.

Summer Liturgical Schedule

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 the next few weeks

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.

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH
15 SKYVIEW DR., LINCOLN, RI
SUMMER FESTIVAL

SATURDAY AUGUST 7 - 4:00PM TO 11:00PM
SUNDAY AUGUST 8 - NOON TO 8:00PM

ENTERTAINMENT
DJ JOHN & GEORGE MAALOUF-SATURDAY
MITCH KALTSUNAS - SUNDAY

She Who Had Been Named for Grace

At every Divine Liturgy as well as at Vespers and Matins (Orthros) the priest mentions in the dismissal “the holy ancestors of God Joachim and Anne.” They are Christ’s ancestors because they are the parents of the Theotokos: not just His ancestors but His only grandparents – the mother and father of the Theotokos.

The Gospels make no mention of the Virgin’s mother and father, so where do we first hear about them? Their story is told in the second-century *Protoevangelium of James*, sometimes called the *Birth of Mary*, the *Gospel of James* or his *Infancy Gospel*. According to the text itself, this work was authored in Jerusalem by James, the Brother of the Lord (cf. *Protoevangelium* 25:1). Many commentators, however, beginning with Origen, have seen it as a later composition. A number of scholars today feel that the version we have was written around ad 120-145.

Widely known in the early Church, the *Protoevangelium of James* is a kind of prequel to the infancy narratives in Matthew and Luke. It describes the birth of the holy Virgin, her perpetual virginity and her betrothal to Joseph, the father of James and his brothers, as well as offering some explanations of the annunciation, the birth of Christ and the massacre of the innocents not found in the canonical New Testament. Like the Gospel infancy narratives it contains midrashic devices designed to teach dogmatic truths through stories.

The Conception of Mary

The *Protoevangelium* begins by citing “the histories of the twelve tribes of Israel” (1:1) which tell about a certain Joachim who was reproached by another Jew for not having children. To this day Orthodox Jews are expected to have children in order to continue their lineage and also on the chance of giving birth to the Messiah. Joachim was troubled and fasted in the desert for forty days and nights, saying: “I will not go down either to eat or drink until the Lord my God visit me. Prayer shall be my food and drink” (1.2).

Anne (in Hebrew Hannah or “grace”), lamenting her childlessness and seeming widowhood, isolated herself from her neighbors. Then “an angel of the Lord appeared, saying unto her: ‘Anne, Anne, the Lord has heard your prayer. You shall conceive and bear a child who shall be spoken of in the whole world’” (4:1).

Joachim was also visited by an angel who sent him home with the news that Anne was going to conceive a child. When Joachim arrived Anne “ran and hung upon his neck, saying: ‘Now I know that the Lord God has greatly blessed me: for behold, I am no longer a widow or childless’” (4:4).

This picture of Joachim and Anne embracing at the door of their house is the source of our icon for the feast of the Maternity of St Anne (December 9) as well as for many prayers of this feast, such as the following troparion: “Today the bonds of barrenness are loosed; God has heard the prayers of Joachim and Anne. He has promised against all hope the birth of the Maiden of God from whom the Infinite Himself is to be born as a man – He who had ordered the angel to cry out to her: ‘Hail, Full of grace, the Lord is with you!’”

Prokimenon

Reader: Awesome in His saints is God, the God of Israel.

People: Awesome in His saints is God, the God of Israel.

Verse: In the churches, bless God, the Lord out Israel’s wellsprings.

People: Awesome in His saints is God, the God of Israel.

Reader: Awesome in His saints is God,

People: The God of Israel.

Epistle: Galatians 4:22-27

Alleluia Verses

The just cried out, and the Lord heard them, and He delivered them from all their trials.

Verse: Many are the trials of the just, but out of them all, the Lord will save them.

Gospel: Mt 14:22-34



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.