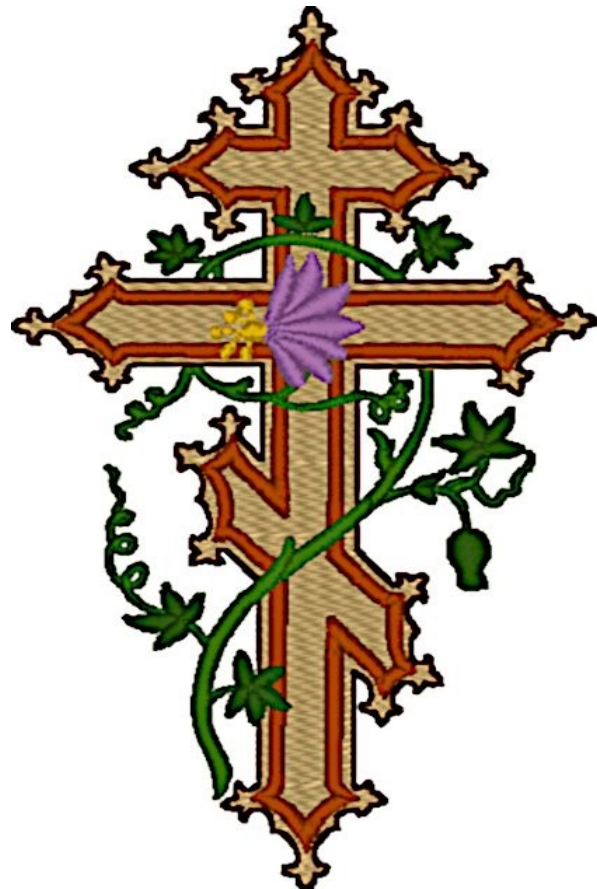


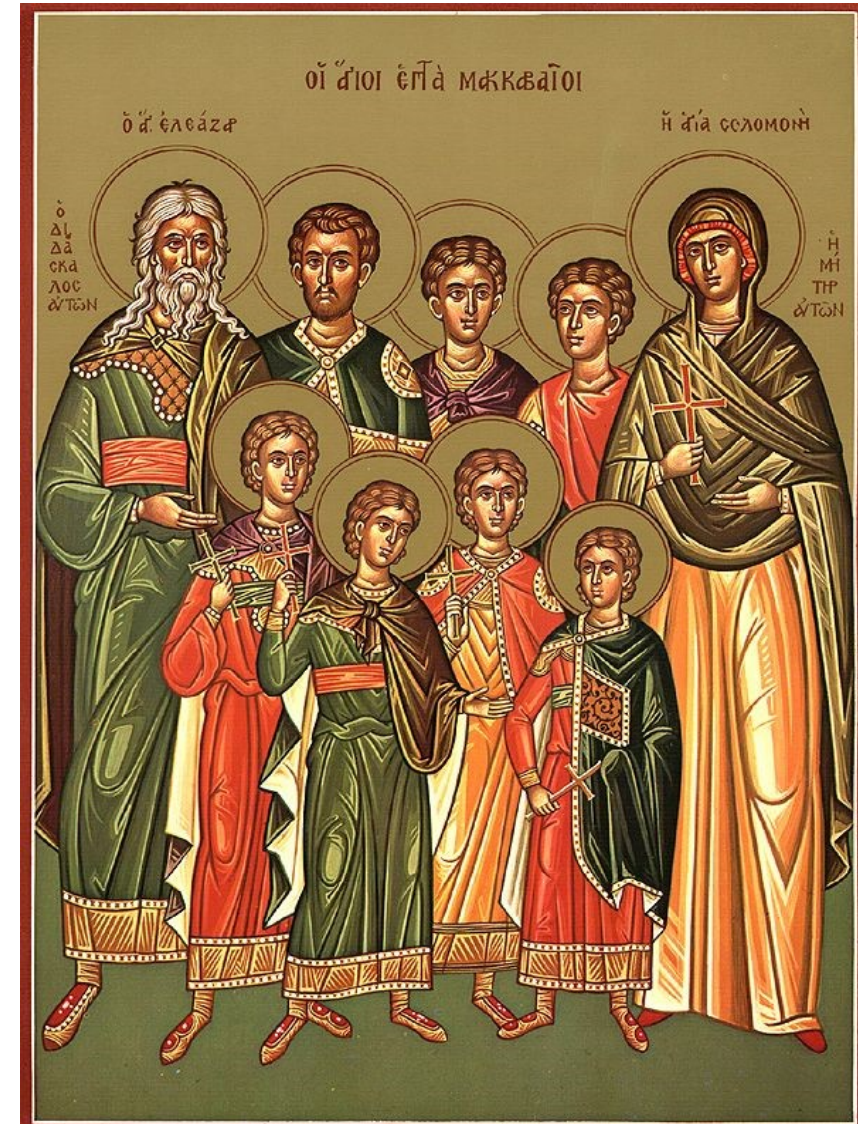
From the Divine Office for the Procession of the Honorable and Life-Giving Cross

Let us venerate the precious Cross as the universal means of protection and the source from which all holiness flows. It stills the passions, makes sickness cease and delivers sufferers from all pain. It pours forth miracles in streams more numerous than those of the sea upon the faithful who honor it and bow down in worship before it. (Vespers)

Paul ascended into the third heaven. He heard unutterable and heavenly things which human beings cannot express. Study the Scriptures and understand what he wrote to the Galatians: May I never boast of anything but the Cross of our Lord Jesus Christ, on which He suffered the Passion, putting to death our passions. Therefore, let us continue to praise this Cross of the Lord with confidence. Its Wood saves us; it is a weapon of peace and a standard of victory. (Orthros)



**TENTH SUNDAY AFTER PENTECOST
AUGUST 1, 2021**



**Seven Maccabee Youths, their Mother Salome & their Instructor, the Elder Eleazar
(August 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
Email: Brymc56@comcast.net Cell: (978) 314-1962
Divine Liturgy: Sunday 10:00 AM

Antiphon (1st)

1: Shout joyfully to the Lord, all the earth, and sing praise to His name.

Through the prayers of the Mother of God, O Savior, save us.

2: Say to God: How awesome are Your deeds! So great is Your power that Your enemies cringe before You.

Be shafa'ati Walidatil Eelah, ya Mukhallisu, khallisna.

3: Let all the earth worship You and sing praises to You; let it sing praises to Your name, O Most High!

Through the prayers of the Mother of God, O Savior, save us.

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 1) pg. 38

After the stone was sealed by the Jews and the while the soldiers were watching Your spotless body, You rose, O Savior, on the third day, bestowing life to the world. Wherefore, the heavenly powers cried out to You, O Giver of life: “Glory to Your resurrection, O Christ! Glory to Your kingdom! Glory to Your economy, O You who alone are the lover of mankind!”

Troparion of the Cross (Tone 1)

O Lord, save Your people and bless Your inheritance, strengthen our public authorities in every good deed, and protect Your nation by the power of Your Cross.

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 of the Transfiguration (Tone 7)

On the Mountain You were transfigured, O Christ our God, and Your disciples saw as much of Your glory as they could hold, so that when they should see You crucified, they would know that You suffered willingly, and would proclaim to the world that You are verily the Splendor of the Father.

What We Are Meant to Become

In the mystery of Christ’s transfiguration the Church has caught a glimpse of what those who are in Christ are meant to be: persons who in their humanity can have God dwelling in them, reflecting that presence as light. The Lord Himself tells us that at His second coming “*the righteous will shine forth as the sun in the kingdom of their Father*” (Mt 1:43). The custom of depicting saints and angels with haloes derives from this prophetic statement of Christ.

Becoming “righteous” is our task in this life, in preparation for the glory to come. In both the Old and New Testaments we are frequently instructed how we may become righteous. In the New Testament, however, these instructions are phrased in terms of God dwelling in us. “*Christ in you, the hope of glory*” (Col 1:27) is the One whose presence within us guarantees our righteousness before God. This is the “*mystery hidden from eternity*” (Col 1:26), which the Greek Fathers called *theosis*, the process of our transformation by the presence of God within us.

This process of *theosis* begins with our baptism. As we sing so often in our services, “*As many of you as were baptized into Christ have put on Christ*” (Gal 3:27). God dwells within us but requires that we “put on Christ” by the way we live. “*We were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life*” (Rom 6:4). Our cooperation with God dwelling in us to transform us is called *synergy* by the Fathers: the life-long task of consciously becoming God-like in our thoughts, words and actions in order to radiate the presence of God within us by baptism.

Despite all our best efforts, none of us – not even the saints – can so unwaveringly combat our passions that we realize our potential on our own. And so Christ has given us an outward sign of His love in the mystery of the Eucharist to which we can return again and again. By sharing in this holy mystery we can reinforce our awareness of His saving presence in us and derive the strength we need for our daily ascent to God.

Through the holy mysteries and our striving to live like Christ we can attain a likeness to God and union with Him so far as possible. We who are not holy by nature can become holy, and become partakers of glory.

Looking to the Last Day

In the Second Epistle of St Peter we read his eye-witness account of the transfiguration (2 Pt 1:16-18). This is what follows: “*And so we have this sure prophetic word, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts*” (v.19). The transfiguration is thus a prophetic anticipation of Christ’s glorious second coming when the “morning star” (Christ) will fill us with His light.

The transfiguration, then, symbolizes the life to come and thus the goal of every Christian pursuit. As St Gregory the Theologian expressed it in his Third Oration *On the Son*, the holy transfiguration of Christ initiates us “into the mystery of the future”.



DIVINE LITURGY INTENTIONS

Today +Lisa Eid. Requested by Anoinette Arraj and Family
+Tanios (Tom) Kahale

August 8 Health and Savalation of Antoinette Arraj & Family. Requested by Juliette Kassis and Family

This morning's Coffee Hour is hosted by Jamie Carpenter
Next Sunday's Coffee Hour is hosted by Bill and Janice Abdelnour

Last Week's Collection

Regular	\$ 810
Candles	\$ 15
Coffee Hr	\$ 20
Total	\$ 845

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 and I'll add you to the list.

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

Shining Like the Sun

Towards the end of Jesus' public ministry He began preparing His disciples for His approaching death and resurrection. Irenaeus of Lyons, and Clement of Alexandria all taught that Christ had descended into Hades. We find the . In Mt 16 this scene concludes with the following prophecy: “*Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom*” (v. 28). This is immediately followed by a fulfillment of this prophecy: the holy transfiguration of Christ. As St Gregory Palamas says in his homily on this feast, “It is the light of His own forthcoming transfiguration which He terms the Glory of His Father and of His Kingdom.”

At Christ's transfiguration “*some standing here*” – Peter, James and John – witnessed the Lord in the glory of His kingdom, if only for a moment. He was not changed – they were. They were able to see what is always there but which they could not imagine before: that God dwelt in man.

St Gregory Palamas describes it this way: “Christ was transfigured, not by the addition of something He was not, nor by a transformation into something He was not, but by the manifestation to His disciples of what He really was. He opened their eyes so that instead of being blind they could see. While He Himself remained the same, they could now see Him as other than He had appeared to them formerly. For He is ‘*the true light*’ (Jn 1:9), the beauty of divine glory, and He shone forth like the sun.”

As St Ephrem the Syrian expressed it, “They saw two suns; one in the sky, as usual, and one unusually; one visible in the firmament and lighting the world, and one, His face, visible to them alone” (*Sermon on the Transfiguration*, 8). In one sense we can say that Christ was not transfigured; it was the apostles' ability to see Him which was transfigured.

“What He Really Was”

For a moment Christ was revealed to the disciples as what He really was: God incarnate in our human flesh. “We believe that at the transfiguration He manifested not some other sort of light, but only that which was concealed beneath His fleshly exterior. This Light was the Light of the Divine Nature, and as such, it was Uncreated and Divine” (St Gregory Palamas, *Homily on the Transfiguration*).

This Light was manifested to the disciples in the radiance of His face and garments: “*His face shone like the sun, and His clothes became as white as the light*” (Mt 17:2). As Mark describes it, “*His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them*” (Mk 9:3). The immaterial divine nature of the Son of God in manifested in the physical sign of a shining face and garments because this was all that the disciples could absorb. As we sing in the troparion of this feast, Christ was “showing Your disciples as much of Your glory as they could behold.”

Over succeeding centuries the Church deepened its understanding of the incarnation, but not without disagreement. It took several hundred years and several Ecumenical Councils for the Church to articulate its faith in Christ as the incarnate Word of God. By the fourth century the Church was calling Christ “Light from Light, true God from true God... of one essence with the Father” but it took several more centuries and councils to grasp the implications of that statement.

As iconography developed it settled on one particular form to represent the divine nature of the light perceived by the disciples. The *mandorla* is a design made up of overlapping geometrical shapes which surrounds the image of Christ in icons of the transfiguration. The basic mandorla – an Italian word meaning *almond* – contains three round or oval concentric circles, in shades of blue or gold, representing the Trinity. The innermost circle is of the deepest shade representing the unseen Father. Other geometrical shapes represent the energy of the divine light shining upon the disciples. The mandorla is generally used in icons representing the glorified Christ at His transfiguration and resurrection and when receiving His Mother at her dormition.

Trisagion: We bow in worship before Your Cross, O Master, and we give praise to Your Holy Resurrection.

Prokimenon

Reader: May Your kindness, O Lord, be upon us, for we have hoped in You.

People: May Your kindness, O Lord, be upon us, for we have hoped in You.

Verse: Exult, you just, in the Lord; praise from the upright is fitting.

People: May Your kindness, O Lord, be upon us, for we have hoped in You.

Reader: May Your kindness, O Lord, be upon us,

People: For we have hoped in You.

Epistle: 1 Cor. 4:9-16

Alleluia Verses

O God, You granted me retribution and made peoples subject to me and saved me from my raging enemies.

Verse: Therefore, I will proclaim You, O Lord, among the nations, and I will sing praise to Your name.

Gospel: Mt 17:14-23

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.