

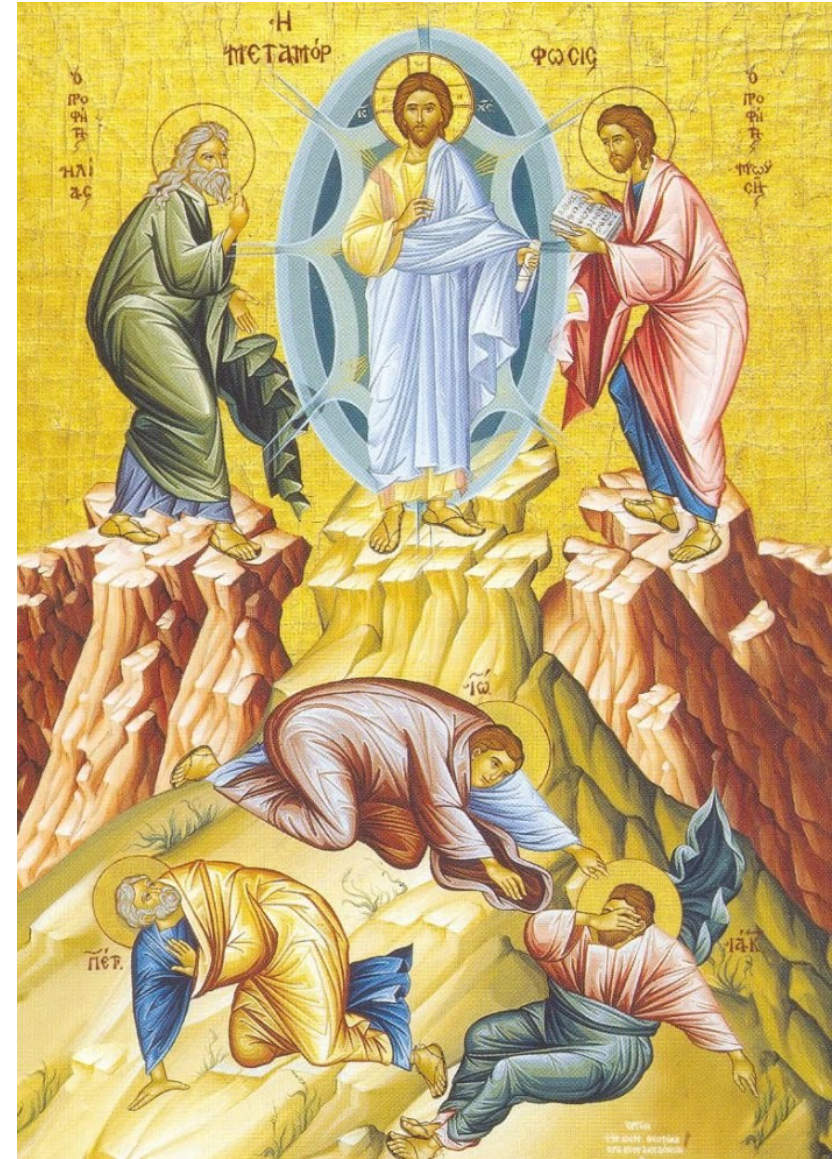
From the Divine Office for the Feast of the Transfiguration

O Lord, as a preparation to Your crucifixion, You led some of Your disciples to a high mountain and became transfigured before them, enlightening them with a radiation of light and glory. In this way, You showed the reality of the Resurrection You are to grant to us in Your love for men and Your almighty power as God. Make us worthy of this Resurrection, O God, for You are gracious and the Lover of Mankind! (Vespers)

Come, stay awake! If we let laziness chain us to the ground, our spirits will never rise and go up the slope of the divine Mount. Let us hasten to join Peter and the two sons of Zebedee on Tabor, that with them we may see the glory of our God and hear the voice they heard from Heaven; and they proclaimed that this is verily the Splendor of the Father! (Orthros)



**ELEVENTH SUNDAY AFTER PENTECOST
AUGUST 8, 2021**



TRANSFIGURATION OF THE LORD

Our Lady of Perpetual Help Melkite Catholic Church
256 Hamilton St.
Worcester, MA 01604
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Email: olphmelkite@gmail.com
Rev. Bryan McNeil, Pastor
Email: Brymc56@comcast.net Cell: (978) 314-1962
Divine Liturgy: Sunday 10:00 AM

Antiphon (Feast)

1- His foundation upon the holy mountains; the Lord loves the gates of Sion more than any dwelling of Jacob.

O Son of God who were transfigured on Mount Tabor, save us who sing to You: Alleluia!

2- Glorious things are said of you, O City of God!

O Son of God who were transfigured on Mount Tabor, save us who sing to You: Alleluia!

3- O Sion they shall say: "A man was born in her, and He is the Most High who made her.

O Son of God who were transfigured on Mount Tabor, save us who sing to You: Alleluia!

Entrance Hymn

Priest: Tabor and Hermon shall rejoice in your name.

People: **O Son of God who were transfigured on Mount Tabor, save us who sing to You: Alleluia!**

Resurrection Troparion (Tone 2) pg. 38

When You descended to death, O immortal Life, You put Hades to death by the splendor of Your divinity. And when You raised the dead from below the earth, all the heavenly powers cried out to You: "O Giver of life, Christ our God, glory to You!"

Troparion of the Transfiguration (Tone 7)

You were transfigured on the mountain, O Christ God showing Your disciples as much of Your glory as they could hold. Let your eternal light shine also upon us sinners, through the prayer of the Mother of God, O Giver of light, 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 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.

Passing through Death to Life

Some people feel that this imitation of the burial of Christ detracts from people's understanding of Pascha as the climactic event of world history, the death and resurrection of the Savior. The Holy Virgin, after all, did not rise from the dead as Christ did; she lived and died in a purely human, if immaculate way.

Since there is no mention of the Virgin's death in the New Testament, some Christians have come to believe that Mary did not die at all but was translated to glory without being subject to death. There is no evidence nor is there a tradition that this was believed in the Christian East. The Theotokos died by the necessity of her human nature, which is indivisibly bound up with the corruption of this world. Like us she was mortal. Unlike us, her natural mortality did not lead her to sin (spiritual death).

The Church believes that Mary died as all humans die, but that it was granted that she enter now in her body the glorification awaiting all the saints in the life of the age to come. The Theotokos thus becomes a sign confirming that Christ's death and resurrection truly accomplished for all mankind, not just for Himself, the destruction of Hades and the defeat of Death. Her Repose demonstrates the reality of the transformation of death from a fearful enemy into a joyous passage to life.

Besides pointing back to the death and resurrection of Christ, the Repose of the Theotokos points ahead to what is to come: that all who are in Christ will share in the life of the angels in the resurrected body. As Father Alexander Schmemmann put it, "Mary is not the great exception;" rather she is the great example given to us as a witness of what is meant for us all. As we say in the Creed, we "look for the resurrection of the dead and the life of the world to come." The Feast of the Dormition gives us a glimpse of what that might be.



DIVINE LITURGY INTENTIONS

Today **Health and Savalation of Antoinette Arraj & Family.** Requested by Juliette Kassis and Family

Deceased Members of the Abdelnour & Tagman Families. Requested by Bill & Janice Abdelnour

August 15 +Tanios Kahale. Requested by Antoinette Arraj & Family

This morning's Coffee Hour is hosted by Bill and Janice Abdelnour

Next Sunday's Coffee Hour is hosted by Antoinette Arraj & Lisa Jagielski

Last Week's Collection

Regular	\$715
Candles	\$ 10
Coffee Hr	\$ 10
Stole	\$ 30
Total	\$765

Collections tend to drop off in the Summer. Just a reminder that the parish's expenses continue. Please continue your generosity to the parish in the Summer months!

Summer Liturgical Schedule

Wed Aug 11, 6PM- Paraclisis

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

Wed Sep 8, 6PM - Divine Liturgy for the Feast of the Nativity of the Mother of God

FINANCIALS

<u>July 2021</u>	<u>YTD (10.2020-7.2021)</u>
Income \$5,113	Income \$65,526
Expenses \$5,855	Expenses \$74,026
Net (\$ 742)	Net (\$ 8,500)

We ran a small deficit for July. We are also running a deficit year to date. The three largest expenses total \$16,412. Most of that was for repairs to the boiler (\$11,317). Funds were transferred from the savings account to cover that expense, so things are not really that bad. We are planning to replace the chimney and make changes to the sign in front of the church. We are also planning to update/enhance the interior and exterior of the church. More to come on these items. God bless you for your generosity to your parish!

As you know, we were not able to have our Picnic last year due to the pandemic. We are looking at having a smaller, simpler version of the Picnic on September 12. There is a meeting this morning after the Divine Liturgy. We need **your** help in order to make it a success. We need all types of help, so please come to the meeting if you can. If not, please let me know if and how you can help. We are also planning to do a Memorial Service for all the loved ones we lost during the pandemic followed by a luncheon. This will be sometime in October. 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 gather to celebrate those we have lost over the last year and a half. As I have said several times, the of you who have not been to the parish for awhile 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.

God Bless!

Fr. Bryan

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.

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

The Burial of the Theotokos

An increasing number of Byzantine churches are observing the Feast of the Dormition by conducting the Burial Service of the Theotokos. This observance comes to us from the Patriarchate of Jerusalem, the traditional site of her death and burial.

On the morning of August 14 a procession sets out from the Patriarchate, bearing the icon of the Dormition. They leave the Old City and cross the Kedron Valley, arriving at Gethsemane and the tomb of the Theotokos. There the people, passing beneath the icon, enter the church where the burial shroud of the Theotokos has been displayed for veneration. On the closing of the feast, August 23, another procession returns the icon and the shroud to the Patriarchate.

The Tomb of the Holy Virgin

We do not know when the site of the Virgin's tomb in Gethsemane, at the foot of Mount Olivet, became a place of Christian devotion. Some say that the first church there had been built by St Helena in the fourth century. There was clearly a church there in the fifth century. It is well documented that the first Patriarch of Jerusalem, St Juvenal, had taken the veil of the Theotokos from this shrine and sent it to the Empress Pulcheria who had asked him for the Virgin's "relics" after the Council of Chalcedon (451). The patriarch replied, "Three days after her repose, the body of the Holy Virgin was raised up to heaven and the Tomb in the Garden of Gethsemane bears only her Veil." The patriarch then sent this relic to Constantinople where it was enshrined in the church of the Theotokos at Blachernae, a district of Constantinople.

A church was built at the site of the virgin's tomb in 582 by the Byzantine Emperor Maurice. This church was destroyed during the Persian invasion of 614 but rebuilt soon afterward. During the Crusades it was destroyed again, leaving only the crypt – the actual place of the tomb – and the steps descending to it. Today the crypt-church is served jointly by the Greek Patriarchate and the Armenian Patriarchate. The church also contains chapels used by the Coptic and Syriac Orthodox.

The Burial Service

The first record of a burial service performed outside Jerusalem dates from the fifteenth century. In Russia rectors of churches dedicated to the Mother of God were encouraged to erect a tomb or bier on the solea in which the icon of the feast could be enshrined. Matins could then be served before this tomb.

It was also in the fifteenth century that the lamentations on the burial of Christ were composed in Jerusalem. They are sung today in the Orthros of Holy Saturday, one of the more popular moments in the rites of the Holy Week in the Greek and Middle Eastern Churches. Due to the interaction of Greeks and Italians in this period we often see a burial of Christ service, including the Greek melodies of the Lamentations, used by Italian and Spanish Roman Catholics as well.

Around one hundred years later, in 1541, the Greek Metropolitan Dionysios of Old Patras in western Greece composed the service for the burial of the Theotokos, in imitation of the service for the burial of Christ. It is this service which has spread throughout the Byzantine world today.

At first the principal image used in this service was the icon of the Dormition, as in Jerusalem. As the burial of the Theotokos came to be celebrated as imitation of the Burial of Christ, use of the shroud of the Theotokos became popular.

Prokimenon

Reader: My strength and my courage is the Lord, and He has been my Savior.

People: My strength and my courage is the Lord, and He has been my Savior.

Verse: The Lord has chastised me through His teaching, yet He has not delivered me to death.

People: My strength and my courage is the Lord, and He has been my Savior.

Reader: My strength and my courage is the Lord,

People: And He has been my Savior.

Epistle: 1 Cor 9:2-12

Alleluia Verses

The Lord shall hear you on the day of distress; may the name of the God of Jacob defend you.

Verse: O Lord, save Your people and bless Your inheritance.

Gospel: Mt 18:23-35

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.

