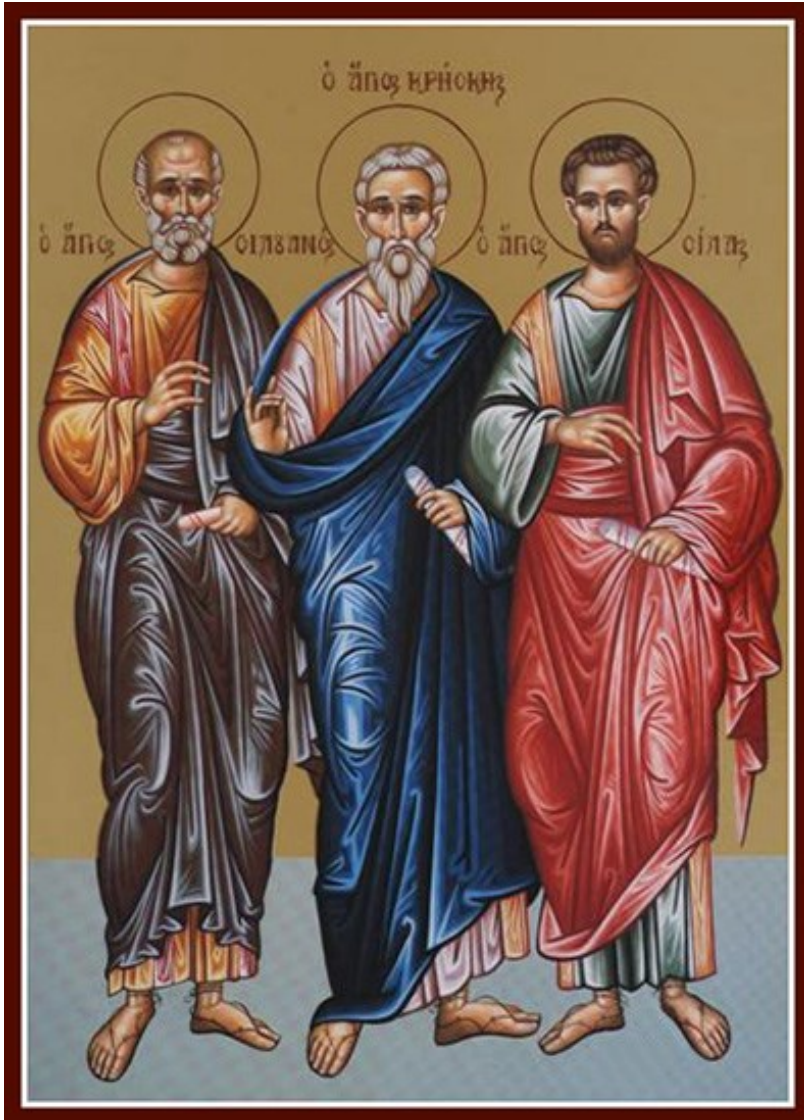


*From the Divine Office for the Apostles Silas and Sylvan & Their Companions (7/30)*

*Illumined by the Spirit, you traveled throughout the whole world, scattering the deep darkness of error and enlightening believers, O holy Apostles of the Word. Thus, sanctified by you, today we joyfully celebrate your holy and radiant memorial. (Vespers)*

*O Silas and Sylvan, you were two disciples of the Lord, two vines in the Lord's vineyard bringing forth choice clusters. You poured out the wine of salvation that fills the heart of your honorable memory. Obtain for us the remission of our sins and transgressions. (Kontakion)*



**NINTH SUNDAY AFTER PENTECOST**

**JULY 30, 2023**



**JESUS WALKING ON THE WATER**

**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](mailto:olphmelkite@gmail.com)/Website: [olphworcester.org](http://olphworcester.org)  
Rev. Bryan McNeil, Pastor  
Cell: (774) 502-8547  
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.

*Khallsna 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 8) pg. 42**

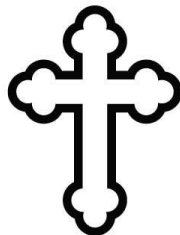
You descended from on high O compassionate One; and consented to burial for three days that You might free us from suffering. O Lord, our life and our resurrection, glory to You!

### **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 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.



The Canon of the Small Paraclisis is sung to a lively melody and expresses confidence in the Theotokos' care for us in troparia such as these:

“You, who carried within you the Benefactor of all and the Cause of every good favor, let His abundant grace spring forth to all of us. You have the fullness of power, since you’ve given birth to the Christ, the almighty One.”

“Give me your pure joy, Virgin all-pure and immaculate, you who gave birth to the Cause of happiness, and fill my heart with the gladness of your Son, our God.”

The Great Paraclisis adds other notes to our picture of the Virgin as our Intercessor:

“I profess you, O Lady, to be truly Theotokos: you, who have both banished and triumphed over the might of death; for as the source of Life, you freed me from Hades' bonds, raising me to life, though I was fallen down to earth.”

“The turmoils of this life encircle me like bees around a honeycomb, O Virgin. They have seized my heart and now hold it captive, and I am pierced with the stings of afflictions, O Maiden; yet, O All-holy one, be my defender, my helper and my rescuer.”

One unusual feature of these canons is the following pair of hymns sung after each ode with a metany after each verse:

“Deliver your servants from all dangers, O Mother of God, for to you, after God, we flee for refuge. You are our impregnable fortress, our intercessor.

“O Mother of God, worthy of all praise, look down with compassion upon the ills of my afflicted body and heal the infirmities of my soul.”

Finally, the celebrants solemnly venerate the icon of the Theotokos as the following glorification (or megalynarion) is sung: “May the lips of all heretics be sealed because they refuse to bow before your all-holy icon, which is fashioned after the blessed Hodigitria depicted by the holy Luke the Apostle.” This hymn reflects the iconoclastic controversy during which this service was composed. The iconoclasts refused to venerate icons of Christ, His Mother or the saints and for over a century persecuted those who did venerate them.

The Hodigitria mentioned here is the image of Christ enthroned on the arm of His Mother who points to Him, showing us the way to the One who is the Way, the Truth and the Life. The original of this icon was reputedly painted by St. Luke. The most famous icon in Constantinople, it was lost during the fall of the city to the Turks in 1453.

### **Procession of the Cross**

Another observance associated with this Fast in the Byzantine tradition is the outdoor procession with the Holy Cross on August 1. Due to its climate Constantinople was subject to insect-borne diseases at this time of summer. A procession was held each day of the Fast praying for relief. Water was blessed and sprinkled over the city as well. Today this observance is remembered on the first of this month with a procession and the Lesser Blessing of Water.

The Dormition Fast begins Tuesday **August 1** and runs until the feast of the Dormition of the Theotokos (8.15). During the Fast, we will celebrate the following services:

**Wed 8.2 6PM-Paraclisis**

**Sun 8.6 10AM-Feast of the Transfiguration followed by blessing of grapes**

**Wed 8.9 6PM-Paraclisis**

**Mon 8.14 6PM-Feast of the Dormition of the Theotokos**

Please plan to join us!



### DIVINE LITURGY INTENTIONS

Today **Our Friends & Families, living and deceased.**

+Fr. Basi Samra

August 6 **Members of the Kahale & Daou Families, living and deceased.** Requested by Houda Daou

Today's Coffee Hr. is hosted by Eli Francis

Next Sunday's Coffee Hr. will be hosted by Houda Daou

#### Last Week's Collection

Weekly	\$ 868
Candles	\$ 27
Coffee Hr.	\$ 51
Charity	\$ 60
<b>TOTAL</b>	<b>\$1,006</b>

#### Collection - July 16

Weekly	\$1,017
Candles	\$ 39
Coffee Hr.	\$ 48
<b>TOTAL</b>	<b>\$1,104</b>

On **Friday August 4**, we will cook and serve a meal for Mustard Seed Ministries. We will gather at OLPH at 1pm that day to cook the meal and head to Mustard Seed around 4pm.

If you would like to help cook or serve, please reach out to Fr. Bryan or Susan Arraje. If you can't volunteer this month, monetary donations are also welcome.

Mustad Seed Ministries will also be the recipient of this month's dry food collection.

### PARKING LOT

**Work on the repaving of the parking lot has begun. It is long overdue. This work will resolve a safety issue and greatly improve the exterior look of the property. We have the funds to pay for the work but it will greatly deplete our savings. Please prayerfully consider making a donation to replenish our savings.**

**As always, God bless you for your generosity!**

**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.**

### 100th ANNIVERSARY CELEBRATION & FAMILY PICNIC

Our 100th Anniversary will be celebrated on **November 4-5**. We will have Great Vespers followed by a banquet on November 4. On November 5, we will celebrate a hierarchal Divine Liturgy followed by lunch in the parish hall. Please mark your calendars and plan to attend. More information will be forthcoming. Please contact Fr. Bryan if you would like to help with the planning and preparation for the occasion.

**We are looking for donations to offset some of the costs for the anniversary celebration. If you can donate, please let us know.**

We are also working on our Family Picnic which will be **September 10**. **We need your help to make the Picnic successful!** Please volunteer to help in some capacity. Too much of the work is being done by too few people. If each of us does a little, no one is overwhelmed.

Our next meeting for both events will be **Tuesday August 8 at 6:30PM**.

### NEW COMMUNICATION TOOL

You may have recently received emails that look a little different. We are now communicating with the parish via a program called Flocknote. It is used by all the parishes in the Eparchy. It allows us to send emails and texts with the click of a button. If you are not getting these emails and texts, please reach out to Fr. Bryan and provide your email address and cell phone number so that you don't miss out!

**We have had an issue with some emails being bounced back. Please add [mail@flocknote.com](mailto:mail@flocknote.com) to your contacts. We hope that will solve the problem.**

**Thanks for your cooperation!**

## August 1 to 14 – Fast of the Theotokos

SUMMER, IN OUR WORLD AT LEAST, is a time for sun and fun: cookouts, the beach, pool parties, and the like. Yet in the midst of summer – in the week which has been compared to the highest seat of a Ferris wheel when it pauses in its turning –we are called to fast. The first two weeks of August are observed in the Byzantine Churches as the Fast of the Theotokos, in preparation for the Feast of her Dormition on August 15.

In the early Church the Dormition Fast was generally observed in both East and West. Pope St. Leo the Great mentioned it in the mid-fifth century in connection with the seasons of the year: “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast, the Forty Days [Great Lent]; for summer there is the summer fast... [the Apostles’ Fast]; for autumn there is the autumn fast, in the seventh month [Dormition Fast]; for winter there is the winter fast [Nativity Fast].”

Today the Coptic, Malankara, and Syriac Churches, as well as the Byzantine, continue to observe this 14-day fast period. In the Armenian and Maronite traditions the Fast lasts for one week rather than two. In the traditional calendar of the Roman Church, August 14 is observed as a day of fasting in preparation for this feast.

This Fast period is one of several aspects of this celebration which has earned it the title of the “summer Pascha,” a feast pointing to the ultimate resurrection of all flesh at the last day. Just as the feast of Christ’s resurrection is paired with the feast of the Annunciation (March 25), the Dormition is paired with the feast of Christ’s Holy Transfiguration (August 6). As Pascha is preceded by the Holy Friday evening observance of the Burial of Christ, the Dormition is marked in many places by a comparable burial service for the Theotokos when lamentations patterned after the Holy Week hymns are sung. In some places a burial shroud (epitaphios) with the image of the Dormition is carried in procession as well.

### The Paraclisis to the Theotokos

In the Byzantine Churches of the Mediterranean world the most prominent feature of the Dormition Fast is the celebration of the Paraclisis to the Theotokos, a service invoking the Virgin’s intercession for those we commemorate during the service. It is said that, as the Virgin sensed her approaching death, she prayed continually for her Son’s disciples and for those who would believe their message. And so, as the feast of her Dormition draws near, we ask her prayers for our Church and our loved ones with a similar intensity.

The Paraclisis to the Theotokos is patterned in part on Orthros (Matins), There is an opening psalm, troparia, a Gospel reading, and a canon, concluding with an incensing of the whole church and a solemn veneration of the Virgin’s icon. Intercessory litanies for those whom we are commemorating are interspersed throughout the service.

There are actually two canons used which give their names to the service as a whole. The Small Paraclisis includes the older canon, composed in the ninth century by Theosterictus the Monk. This Paraclisis may be used at any time throughout the year. The Great Paraclisis, which is only sung during the Dormition Fast, was composed in the thirteenth century by the Emperor Theodore II Ducas Lascaris, in exile due to the Fourth Crusade. As a rule these two services are sung alternately on successive nights during this Fast (the Great Paraclisis is always sung on Sundays). Neither service is sung on Saturday night or on the eves of the Great Feasts themselves.

### For What Do We Pray

Our liturgical books indicate that this service is prayed “in times of distress and sorrow of soul.” The opening troparion expresses these emotions: “We will never cease, O Mother of God, although unworthy, to proclaim your power. If you no longer intercede for us, who will deliver us from so many misfortunes? Who would ever have preserved us free until now? We shall never leave you, O Lady, for you always save your servants from all tribulations.”



### Prokimenon

**Reader:** Make vows to the Lord your God and fulfill them; let all round about Him bring gifts to the awesome Lord.

**People:** Make vows to the Lord your God and fulfill them; let all round about Him bring gifts to the awesome Lord.

**Reader:** God is renowned in Judah; in Israel, great is His name.

**People:** Make vows to the Lord your God and fulfill them; let all round about Him bring gifts to the awesome Lord.

**Reader:** Make vows to the Lord your God and fulfill them;

**People:** Let all round about Him bring gifts to the awesome Lord.

### Epistle: 1 Cor 3:9-17

### Alleluia Verses

Come, let us rejoice in the Lord; Let us sing joyfully to God our Savior!

Let us greet His presence with thanksgiving; let us joyfully sing psalms to Him!

### Gospel: Mt. 14:22-34

**Please remember in your prayers:** Lorraine Lian, George Arraj, Jr., Ron Abraham, Peter Abraham, Robert Ghiz, Sadie Mirante, Archie Opatka, Anthony Poti, Katherine Thomas, Charlotte Stockhaus, Ruth Welsh, Richard Abraham, Sr., Frank Boyda, Carol Boyda, Bob Lynch, Joe Najemy, Michael Mooradian, Michael McNeil, Jeff McNeil, Wyatt William Rahall, Lauren Abraham, Nicholas Haddad, Elaine Foley, David Ahlin, Elio Kanaan, all those affected by the earthquakes in Syria and Turkey, and the people of Ukraine.

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.

### FOOD DONATION BOX

There is a green box in the narthex for food donations. Once a month, we will deliver whatever we collect to a local charity that helps those with food insecurity. Our first delivery will be to Mustard Seed Ministries on August 4. Please buy a couple of extra items when you go the grocery store and put them in the box on your way into the church on Sunday. Thank you in advance for your generosity in helping those who need a little extra assistance!