



**Our Lady of Perpetual Help
Melkite Catholic Church**
— 256 Hamilton St., Worcester —

Middle Eastern Picnic

Sunday, September 13, 2026

12-6pm

• DELICIOUS FOOD • MUSIC • DANCING • FAMILY FUN •




MENU

- ✦ Chicken Shawarma
- ✦ Baked Kibbeh
- ✦ Chicken Kabobs
- ✦ Beef Kabobs
- ✦ Stuffed Grape Leaves
- ✦ Tabbouli
- ✦ Hummus
- ✦ Pastries
- And more ...

ENTERTAINMENT

- 🎵 Live Music
- 💃 Dancing
- 👦 Kids' Activities
- And more ...

RAFFLES

For details
visit
olphworchester.org/picnic



Faith • Community • Tradition • Together

ELEVENTH SUNDAY AFTER PENTECOST
AUGUST 9, 2026



PARABLE OF THE UNFORGIVING SERVANT

Our Lady of Perpetual Help Melkite Catholic Church

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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

Tabor and Hermon shall rejoice in your name.

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

Troparion of the Resurrection (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” “PO 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 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.

Kontakion 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 You suffer 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 +**Souraya Adjami (40 Day)**. Requested by Monique Adjami-Shevlin

Next Sunday +**Peter Solitro**. Requested by Karen Solitro

This morning's Coffee Hr. this morning is hosted by Monique Adjami Shevlin

Next Sunday's Coffee Hr. will be hosted by Karen Solitro

Please remember in your prayers: Zenon Tencza, Robert Ghiz, Sadie Mirante, Richard Abraham, Sr., Frank Boyda, Carol Boyda, Bob Lynch, Michael Mooradian, Dennis Desplaines, Thomas Houde, Ken Jordan, Mary Rizk, Michael McNeil, Jeff McNeil, Jeannine McNeil, Neil Gartner, Linda Gartner, Arthur Hill, Houda Daou, Lauren Abraham, Nicholas Haddad, Elaine Foley, David Ahlin, Elio Kanaan, Susan Bailey, Jacqueline Ventriglia, those affected by the natural disasters throughout the world, the people of Gaza, and for peace in Ukraine & the Middle East. Let us also pray for the repose of the souls of Zakeya Assaf, Genvieve Hatem, Hanna Francis, Saddalh Alkateb. 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.

Last Week's Collection

Weekly	\$ 820
Candles	\$ 35
Coffee Hr.	\$ 172
Parish Needs	\$ 50
TOTAL	\$1,077

God bless you for your generosity!

As a reminder, we need \$2,000 per week to meet our expenses.



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.

UPCOMING LITURGICAL SCHEDULE

Mon Aug 10, 6PM—Paraclisis

Fri Aug 14, 6PM—Divine Liturgy for the Feast of the Dormition

FR. BRYAN AWAY

I WILL BE ON VACATION FROM AUGUST 12 TO AUGUST 29. IF YOU NEED ASSISTANCE DURING THAT TIME, PLEASE CALL THE CHURCH AND DN. ELIAS WILL ASSIST YOU.

THERE WILL BE NO ORTHROS ON AUGUST 16 AND AUGUST 23.

FR. BRYAN



THE DORMITION OF THE THEOTOKOS (AUG. 15)

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. Thus 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.

Reader: 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: 1Cor 9: 2-12

Alleluia

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

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

Gospel: Mt 18:23-35

Hirmos (*Tone 4*)

You gave birth without stain, for it was God incarnate in the flesh who came forth from your womb. He was seen on earth and conversed with men. Wherefore, O Mother of God, we all exalt you.

Kinonikon

Praise the Lord... *and of the Feast*

“Lord, we shall walk in the light of the glory of your Countenance forever. Alleluia!”

POST-COMMUNION HYMN: Troparion of the Transfiguration