

From the Divine Office for Palm Sunday

Today the Savior comes to the city of Jerusalem to fulfill the Scriptures. All have taken fronds in their hands and spread their garments on the ground before Him, realizing that He is our God to whom the Cherubim sing without cease: "Hosanna in the Highest! Blessed are You, Most Merciful One! Have mercy on us!" (Vespers)

Come forth, you nations; and come forth, you peoples! Look today upon the King of Heaven, who enters Jerusalem seated upon a humble donkey, as though upon a lofty throne. O people, draw near and look upon Him whom Isaiah once saw: He has come for our sakes in the flesh. See how he weds the new Sion. As at a pure and undefiled marriage, the pure and innocent children gather and sing praises. Let us also sing with them the hymn of the angels: "Hosanna in the highest to Him who has great mercy!" (Orthros)



**PALM SUNDAY
APRIL 10, 2022**



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Divine Liturgy: Sunday 10:00 AM

Antiphon (Feast)

1: I believed even when I said “I am greatly afflicted.”

O Son of God, who rode upon a donkey’s foal, save us who sing to You, Alleluia!

2: How shall I make a return to the Lord for all the good He has done to me?

O Son of God, who rode upon a donkey’s foal, save us who sing to You, Alleluia!

3: My vows to the Lord I will pay in the presence of all His people.

O Son of God, who rode upon a donkey’s foal, save us who sing to You, Alleluia!

Entrance Hymn

Priest: Blessed is He who comes in the Name of the Lord: the Lord is God and has appeared to us.

People: O Son of God, who rode upon a donkey’s foal, save us who sing to You, Alleluia!

Troparion of the Feast (Tone 1) Twice

O Christ God, when You raised Lazarus from the dead before the time of Your Passion, You confirmed the future resurrection of all. We too, like the children of old, carry before You the symbols of victory and cry out to You, O Conqueror of death: “Hosanna in the highest! Blessed is He who comes in the name of the Lord!”

Troparion (Tone 4)

We have been buried with You in Baptism, O Christ our God, and we merited eternal life through Your Resurrection. Wherefore, we cry out to You, singing a hymn of praise: “Hosanna in the highest! Blessed is He who comes in the Name of the Lord!:

Kondakion of the Feast (Tone 6)

O Christ God, enthroned in Heaven and riding upon a colt, You have accepted the praise of the Angels and the hymns of the children who were crying out to You: “Blessed are You who come to restore Adam!”

Our liturgical hymns take up this connection:

“The Lord comes, seated upon the colt of a donkey, as it is written. O peoples, make ready to receive Him in awe as the King of all, and to welcome Him with palms as Victor over Death and Hades; for He has raised Lazarus!”

Each day of this week brings us closer to the commemoration of Lazarus’ rising. Thus on Monday we pray: “The door of the forecourt is opened that leads to the raising of Lazarus: for Christ has come to awaken the dead man, as though from sleep, and to overthrow Death by Life.”

At Orthros on Tuesday we sing a similar hymn: “Be glad, Bethany! For Christ shall come to you, performing in you a great and awesome miracle. Binding death with fetters, as God He will raise up Lazarus, who was dead, and who now magnifies the Creator.”

On Wednesday, four days before we celebrate Lazarus’ rising, we remember his death: “Lazarus, the friend of Christ, has died today: he is carried out for burial, and Martha’s companions lament in sorrow for her brother. But Christ comes to him in joy, to show the nations that He is Himself the Life of all.”

This hymn sung on Thursday adds another note for our consideration: “For two days Lazarus has been in the tomb and sees those dead from all generations. He beholds strange and awesome things and a countless multitude held within the powers of Death. Looking at his tomb, his relatives weep bitterly; but Christ is on His way to give life to His friend and to consummate His plan for all mankind. Blessed are You, O Savior: have mercy on us!”

The plan of God is not simply to revive Lazarus, but to deliver the human race – that “countless multitude” – from the power of Death.

As we complete these forty days of profit to our souls, let us exclaim: “Rejoice, O Bethany, birthplace of Lazarus.” And you, his sisters, Mary and Martha, rejoice as well! For tomorrow, Christ will come and give life to your dead brother by a word. Bitter and insatiable Death will hear His voice; and trembling with fear and groaning bitterly, it will release Lazarus still wrapped in his shroud. The Hebrews, astonished at this miracle, come to meet Him, carrying branches and palms. And the children will rejoice to see the One on whom their fathers look with hate. Blessed is He who comes in the name of the Lord, the King of Israel! (Vespers of Lazarus Saturday)

DIVINE LITURGY INTENTIONS

Today **People of Ukraine living and deceased**
 HS of Mae Yanni & Family. Requested by Mae Yanni
William & Bertha Rahall, Habib & Mariam Rahall, Deceased
members of Rahall & Reeks Families. Requested by Nick Rahall &
 Family
Our Families and Friends, living and deceased

Today's Coffee Hr. is hosted by Nick Rahall.

Sunday's Coffee Hrs. are hosted by the parish. We will have Ka'ak and eggs in celebration of Pascha after each Liturgy!

Last Week's Collection

Weekly	\$703
Candles	\$ 14
Coffee Hr.	\$ 15
Donations	\$ 50
Diocesan	\$ 40
TOTAL	\$822

God bless you for your generosity!



FINANCIALS

<u>3.2022</u>	<u>10.2021-3.2022</u>
Income \$7,641	Income \$43,496
Expenses (\$8,867)	Expenses (\$37,374)
Net (\$1,226)	Net \$6,121

HOLY WEEK SERVICE SCHEDULE

Sun Apr 10, 6PM - Bridegroom Service
Mon Apr 11, 6PM - Bridegroom Service
Tue Apr 12, 6PM - Anointing Service
Wed Apr 13, 6PM - Vespers/Liturgy of St. Basil
Thu Apr 14, 6PM - Crucifixion Service
Fri Apr 15, Noon - Vespers (Descent from the Cross)
Fri Apr 8, 6PM - Lamentations
Sat Apr 16, 9PM - Hajmeh, Orthros & Divine Liturgy of Pascha
Sun Apr 17, 10AM- Divine Liturgy of Pascha

Please Remember in your prayers: Susan Arraje, George Arraj, Jr., Robert Ghiz, Archie Opatka, Katherine Thomas, Charlotte Stockhaus, Ruth Welsh, James Rahall, and 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.

EPITAPHIOS BEARERS

I need volunteers to carry the Epitaphios during the Lamentation Service on Good Friday evening. Ideally, I would like 12 people. Each group of 4 will carry the Epitaphios around the church once. The 3rd group will hold it up so that people can walk underneath it.

If you would like to volunteer, please contact me.

Fr. Bryan

The Week of Palms – A Prelude to Salvation

THE SIXTH WEEK OF THE GREAT FAST has a two-fold designation in our liturgical books. First of all, it marks the end of this fasting season. We also fast during the Great and Holy Week of the Lord's Passion, but that observance is not part of the Great Fast. The Great Fast has prepared us to celebrate the paschal mystery of Christ's saving passion, death and resurrection by inviting us to refocus our lives on God in repentance. During the Holy Week our fasting has a different character: it is a way of observing the sorrowful events of this week: the plotting against Christ, His betrayal, passion, death and burial. Between the two fast periods we observe the double feast of Lazarus Saturday and Palm Sunday. This last week of the Great Fast is simultaneously a week of preparation for these feasts. In our liturgical books this week, then, is called the Week of Palms, looking forward to that celebration. The hymns prescribed to be sung this week in Vespers, Orthros (Matins) and the Presanctified Liturgy reflect both of these themes. On one hand the services include chants focused on the end of the Great Fast such as the final sticheron sung this coming Friday: "Count us worthy of beholding the week of Your Passion, O Lover of Mankind, for we have completed the forty days of the Fast for the profit of our souls. Let us glorify Your mighty deeds, Your ineffable dispensation for our sake, singing with one mind: 'O Lord, glory to You!'" Other chants reflect the coming feast, recalling Christ's triumphal entry into Jerusalem. At Orthros on Monday, for example, we sing: "O faithful, let us prepare to celebrate Palm Sunday, joyfully observing the forefeast from this present day onwards, so that we may be counted worthy to see the life-giving Passion."

The Death of Lazarus

Even more of this week's hymnody recalls the raising of Lazarus, whom the Gospel describes as having died four days before Christ raised him. About one-and-a-half miles east of Jerusalem lay the village of Bethany (today's al-'Azariya), the home of Mary, Martha and Lazarus. St. John's Gospel tells us in detail how Jesus was informed that Lazarus was sick. "*This sickness is not unto death,*" He answered, "*but for the glory of God, that the Son of God may be glorified through it*" (Jn 11:4). By the time Jesus arrived in Bethany Lazarus was already dead for four days. The dramatic story of the raising of Lazarus from the grave is celebrated in Byzantine Churches on the first day of the Great Week of Christ's passion, Lazarus Saturday. A day of resurrection, we observe it as a Sunday with the appropriate resurrectional prayers and chants. The resuscitation of Lazarus was the Lord's greatest miracle so far, but would be but a prelude to His own resurrection which we celebrate on Pascha. The Gospel says that Jesus returned to Bethany and, while they were at table, Mary anointed Him with costly ointment. When Judas questioned this act of extravagance, Jesus reproved him, "*Let her alone; she has kept this for the day of my burial*" (Jn 12:7). The next day, the Gospel tells us, Jesus entered Jerusalem to shouts of "Hosanna!" The Church rearranges these events in its Great Week observance. It celebrates Christ's entry into Jerusalem the day after Lazarus Saturday, stressing the connection of Christ's exuberant reception in Jerusalem with the raising of Lazarus. It defers the memorial of the anointing to the Wednesday of Great Week, the day that we are anointed in preparation for sharing in Christ's passion.

In the Gospel of John, the raising of Lazarus and Jesus' triumphal entry into Jerusalem are connected. We read that Jesus called Lazarus from the tomb at some time before His final trip to Jerusalem (see Jn 12:1). Yet the same Gospel points out that: "*...the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason the people also met Him, because they heard that He had done this sign*" (Jn 12:17-18).

Jesus' return to Bethany sparks the triumphal reception which Jesus received to the excitement over the raising of Lazarus.

Prokimenon

Reader: Blessed is He who comes in the name of the Lord. God is the Lord and He has appeared to us.

People: Blessed is He who comes in the name of the Lord. God is the Lord and He has appeared to us.

Verses: Sing to the Lord, for He is good, for His mercy endures forever

People: Blessed is He who comes in the name of the Lord. God is the Lord and He has appeared to us.

Reader: Blessed is He who comes in the name of the Lord.

People: God is the Lord and He has appeared to us.

Epistle: Philippians 4:4-9

Alleluia Verses

Sing to the Lord a new song; for the Lord has done wonderful works.

Verses: All the ends of the earth have seen the salvation of our God.

Gospel: Jn 12:1-18

Hirmos (Tone 1)

The Lord is God and He has appeared to us! Let us celebrate and rejoice! Come, let us glorify Christ, and with palms and branches sing to Him canticles of praise: Blessed is He who comes in the name of the Lord, our Savior!

