

From the Divine Office for the Sunday of the Myrrh-bearing Women

At dawn, the ointment-bearing women came to the Lord's tomb bringing myrrh. They were amazed at seeing the stone removed and said, "Where are the seals of the grave, and where is the guard which Pilate set with such precaution?" Behold, an angel, bright as lightning, spoke to them and said, "Why do you weep as you seek the Living One, who gives life to all mankind? Christ God is risen from the dead since He is the Almighty, granting us all life, immortality, light and great mercy!" (Vespers)

Drawing near to Your tomb, O Savior, the myrrh-bearers hesitated, saying to one another, "Who will roll away the stone from the tomb for us?" But when they looked, they saw that the stone had already been removed. Startled by the sight of the radiant angel, they were seized by fear and wanted to flee. But the young man called out to them: "Do not be afraid! The One you are seeking has risen! Come, see the place where the body of Jesus lay! Run to the disciples and tell them, 'The Savior has risen from the tomb!'" (Orthros)



**SUNDAY OF THE MYRRH-BEARING WOMEN
MAY 1, 2022**



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Divine Liturgy: Sunday 10:00 AM

After “Blessed is the Kingdom...”

Christ is Risen from the dead and by His death He has trampled upon Death and has given life to those who were in the tombs (3 times)

Antiphon (Feast)

1: Shout joyfully to God, all you on earth.

O Son of God, who are risen from the dead, save us who sing to You, Alleluia

2: Sing praise to the glory of His name; proclaim His glorious praise.

Khallisna Ya-Bnallah, Ya Man qama min baynil-amwaat, nahnu muranneemeena Laka. Haleloueya.

3: Say to God how tremendous are Your deeds! For Your great strength, Your enemies fawn upon You.

O Son of God, who are risen from the dead, save us who sing to You, Alleluia

Entrance Hymn

Priest: In Your assemblies bless the Lord our God, from the wellsprings of Israel.

People: **O Son of God, who are risen from the dead, save us who sing to You, Alleluia!**

Resurrectional 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 Joseph (Tone 2)

The Noble Joseph, taking down your spotless body from the wood and wrapping it in a clean shroud with aromatic spices, laid it in a new tomb. But on the third day, You arose, O Lord, and bestowed great mercy upon the world.

Troparion of the Myrrh-bearers (Tone 2)

The angel stood by the tomb and cried out to the Ointment-bearing Women: “Ointments are for the dead, but Christ has proved Himself free from corruption. Cry out, then: “The Lord is risen and has bestowed great mercy upon the world.”

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 Pascha (Tone 2)

Though You went down in the tomb, O immortal One, You overthrew the power of Hades and rose victorious, O Christ God, You greeted the ointment bearing women, saying: Rejoice! You gave peace to Your apostles, and to those who had fallen, resurrection.

Their rebuke may have served to increase Nicodemus’ attachment to Jesus. He next appears as a public follower of Jesus at His death, assisting Joseph of Arimathea in burying His body. “*Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury*” (Jn 19:39-40).

While the Jews regularly buried their dead enshrouded in spices, there is something more indicated here. Pope Benedict XVI, in his three-volume study of *Nazareth*, Jesus writes: “The quantity of balm is extraordinary and exceeds all normal proportions: this is a royal burial. If Jesus was manifested to us as high priest by the casting of lots for his robe [Christ’s chiton, like the high priest’s, was seamless], so now he is revealed to us as king by the manner of his burial.”

After Christ’s Burial

There is no further mention of either Joseph or Nicodemus in the Gospels or other contemporary sources. Many later writings, such as the Gospel of Nicodemus, became popular in the first millennium AD but are not regarded as historical today.

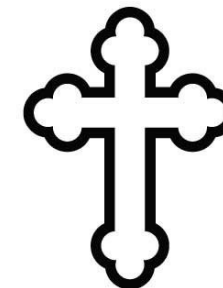
One of the most popular is a homily on the Burial of the Divine Body of Our Lord and Savior Jesus Christ attributed to St Epiphanius, Bishop of Salamis (c.310–403). It is often read in monasteries on Great Saturday and an excerpt is frequently sung as people venerate the holy shroud.

“When evening had come – for the sun of Righteousness had then set into Hades – a rich man, Joseph of Arimathea, who was a secret disciple for fear of the Jews, came with Nicodemus, who had first come to Jesus by night. Two secret disciples came to conceal Jesus in a tomb, thus teaching by this concealment the mystery of God concealed in Hades in the flesh. Each of them surpassed the other in their affection for Christ. Nicodemus proved his magnanimity by the myrrh and aloes while Joseph proved worthy of praise by his daring and boldness before Pilate.

“Now when Joseph went in he acted very shrewdly in order to achieve his desired goal. He did not employ high sounding and pompous words but a humble plea: ‘O Judge, I have come with a trifling request. Give me a dead man for burial: Jesus of Nazareth – Jesus the poor, Jesus the homeless, Jesus the crucified, the naked ... Give me this Stranger, for what profit does this body bring you? Give me this Stranger whose country we know not, whose Father we know not, whose place of birth and ways we know not ...’

“Tell me, O Joseph, do you really bury toward the East a dead man who is the Dayspring of the East? Do you close the eyes of Him who opened the eyes of the blind? ... Do you empty out myrrh upon the celestial Myrrh who emptied Himself and sanctified the world? ... Do you wash with water God’s body which cleanses all and bestows purification? ...

“Fearlessly Joseph and Nicodemus bury Him before whom the cherubim stand with reverent fear. Looking upon You dead, stripped and exposed, in his grief and tender compassion he lamented, saying: ‘How shall I bury You, my God? How shall I wrap You in a winding sheet? How shall I touch Your most pure body with my hands? ... I magnify Your sufferings. I sing the praises of Your burial and resurrection, crying: O Lord, glory to You!’”



DIVINE LITURGY INTENTIONS

Today HS George Chebib. Requested by Jeanette Halal & Family
People of Ukraine, living and deceased

Today's Coffee Hr. is hosted by the Dumont Family

Next Sunday's Coffee Hr. is hosted by the parish in celebration of Mother's Day

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

Last Week's Collection

Weekly	\$1,786
Candles	\$ 33
Coffee Hr.	\$ 30
Diocesan	\$ 10
TOTAL	\$1,859

God bless you for your generosity!



Welcome to any visitors we may 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.



PICNIC PLANNING MEETING

Our annual Family Picnic will be September 11, 2022 from noon to 6 PM.

We will have our next planning meeting on **Monday May 9 at 7PM.** All are welcome. The success of the picnic depends on your participation in whatever way you can. There are plenty of tasks to accomplish. I'm sure that at least one of them will make use of your talents!

ANNIVERSARY CELEBRATION

As most of you know, next year (2023) is the one-hundredth anniversary of the parish. I would like to form a committee to explore how we want to mark the occasion. If you are interested in being on the committee or have some ideas about how to celebrate this milestone in the life of the parish, please contact me. We will have an initial meeting in the next month or so.

~Fr. Bryan

FINANCIALS

4/2022

Income \$6,800
Expenses \$6,322
Net \$ 478

YTD(10/2021-4/2022)

Income \$50,296
Expenses \$43,697
Net \$ 6,599

As you can see, we are in a positive cash flow position for both April and year to date. Thanks for all you are doing to help us meet our expenses.

God bless you!

Fearing But Faithful: Joseph and the Myrrhbearers

“THE NOBLE JOSEPH took down from the tree Your spotless body, wrapped it in pure linen with aromatic spices and laid it for burial in a new tomb.” This troparion, which summarizes the Gospel account of the Lord’s burial, is sung as the holy shroud (epitaphios) is placed in the tomb on Great Friday evening. It is sung again on the Third Sunday of Pascha, but with this addition: “But on the third day, You arose, O Lord, and bestowed great mercy upon the world!”

The noble or righteous Joseph of Arimathea, along with Nicodemus, is commemorated on this Sunday together with the myrrhbearing women who ministered to Christ at the tomb. As we read in the Gospels, Joseph was “*a rich man*” (Mt 25:57) and “*a prominent member of the council*” (Mk15:43). This “council” may refer to one of the regional courts in Israel or to the Great Sanhedrin, the chief religious court of the Jews which met in Jerusalem. In any case, Joseph and Nicodemus, whom John describes as “*a ruler of the Jews*” (Jn 3:1) and one of those in the high priest’s circle (see Jn 7:50-52), had sufficient influence to approach Pontius Pilate and ask to bury Jesus’ body.

Jesus is often described as being poor – He Himself alluded to this when He said, “*Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head*” (Mt 8:19-21; Lk 9:58). He had put aside His carpenter’s craft to preach the kingdom of God and depended on others to provide His needs. He attracted other tradesmen, like Andrew and Peter, James and John who did the same. His followers included the poor but also some prominent individuals as well. The Evangelist Matthew was a tax collector, a civil servant in the Roman administration, as was Zacchaeus who had grown rich in that pursuit (see Lk 19:1-10). Others, like the rich young man whom He invited to follow Him (Mt 19:16-22), were attracted to Jesus but could not break with their wealth or position to follow Him.

Jesus’ Secret Disciples

While Joseph is not mentioned in the Gospels before Christ’s death, Nicodemus is featured twice in John’s Gospel, giving us an insight into the struggle which a member of the Jewish establishment would have experienced when drawn to Jesus. Nicodemus first approached Jesus at night when he would not be noticed. This encounter is described in John’s Gospel: “*There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, ‘Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.’*”

“*Jesus answered and said to him, ‘Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.’ Nicodemus said to Him, ‘How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?’*”

“*Jesus answered, ‘Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.’*”

“*Nicodemus answered and said to Him, ‘How can these things be?’ Jesus answered and said to him, ‘Are you the teacher of Israel, and do not know these things?’”* (Jn 3:1-10). Nicodemus appears in the Gospel a second time when the chief priests and Pharisees, alarmed at the people’s reaction to Jesus, were considering how to deal with Him (see Jn 7:45-52). Nicodemus offers a timid resistance to their resentment. “*Does our law judge a man before it hears him and knows what he is doing?’*” (Jn 7:51). In response the Pharisees ridiculed him: “*Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee*” (Jn 7:52).

Trisagion

All of you who have been baptized into Christ have put on Christ. Alleluia!

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: Acts 6:1-7

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 king and listen to us whatever day we call upon You.

Gospel: Mk. 15:43-47; 16:1-8, Sunday of Ointment-Bearing Women

Hirmos of Pascha (Tone 1)

The angel cried out to the one who is full of grace: “Hail, immaculate Virgin!” Hail, again, for your Son is risen from the tomb on the third day. Shine, shine, O New Jerusalem, for the glory of the Lord has shown upon you. Rejoice and be glad, O Sion, and you, O pure one, O Mother of God, exult in the resurrection of your Son.

Kinonikon (Tone 1)

Receive the Body of Christ and taste the Source of Immortality. Alleluia

After Communion—Christ is risen... (Once)

Instead of “Blessed by the name of the Lord...” Christ is risen (three times)

At the end of the Divine Liturgy

Priest: Christ is Risen!

People: He is truly Risen! (three times)

Priest: Glory to His Resurrection on the third day!

People: We adore His holy Resurrection on the third day!