

From the Divine Office for the Sunday of the Samaritan Woman

O Source of miracles, You came to Jacob's well at the sixth hour of the day to save another child of the mother of all the living; for it was at that hour that Eve lost Paradise, deceived by the serpent. The Samaritan woman approached to draw water. Seeing her, the Savior asked, "Give me water for the thirst of My body, and I will give you water leaping up to provide eternal life!" The woman wisely ran back to the village to announce to all: "Come and see Christ the Lord, the Savior of our souls!" (Vespers)

Almighty Savior, You once brought forth streams of water in abundance from the rock for the thirsty Hebrews. You came to Samaria and asked for a drink of water from a woman whom You were drawing to faith in You, O Fountain of life! She found the joy of living water forever in Heaven. (Orthros)



**SUNDAY OF THE SAMARITAN WOMAN
MAY15, 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 4) Pg. 40

The women disciples of the Lord, having learned from the angel the joyful announcement of the resurrection, and having rejected the ancestral sentence, proudly told the apostles: Death is despoiled. Christ God is risen, bestowing to the world great mercy.”

Troparion of Mid-Easter Season (Tone 8)

At the middle point of this festive season, give my thirsty soul to drink from the waters of true worship, for You called out to all men : “Whoever is thirsty let him come to Me and drink.” O Christ God, Fountain of Life, 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 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.

Syria was one of the first areas in which asceticism began to thrive. A group of virgins settled near St Takla’s dwelling after her death. It still exists as the Monastery of St Takla, near Maaloula, Syria. Another historic monastery still existence is the nearby Mar Sarkis (St. Sergios) Monastery. Built in the fourth century on the remains of a pagan temple, it is one of the oldest monasteries in the Christian world. It is thought to have been built prior to the First Council of Nicea (AD 325) because it has a round (originally pagan) altar, a practice prohibited at the Council.

Antioch’s most famous ascetics were its fifth-century Stylites, Symeon and his disciples who spent their lives on platforms built on columns in a deserted area near today’s Aleppo. Devotees –even including legates of the Byzantine emperors Theodosius II and Leo I – consulted Symeon from a ladder placed against the column. Ruins of the column and the church built around it remain today.

4th-6th Centuries – Councils and Disputes

Syria was also a center of the theological controversies with the Arians over the divinity of Christ, with the Monophysites, over how He could be both God and man and with the Monothelites, over how He could be perfect man if He had no human will – all of which led to the early Ecumenical Councils. A lasting division in the Church arose between those who accepted the fifth century Council of Chalcedon and those who did not.

This council based its decisions on Greek philosophical expressions which differed from the terminology used previously, notably by St Cyril of Alexandria. This caused the non-Greek communities in the East – Armenians, Copts, and the Syriac-speaking part of the Antiochian Church – to reject this council. The patriarchates of Alexandria and Antioch were divided into Chalcedonian Greek (Melkite) and non-Greek Churches. These non-Chalcedonian Churches are today called “Oriental Orthodox”.

Thus by the seventh century Christians of the Middle East were divided into “Roum” (Romans, i.e. Greeks), Jacobites (Copts and non-Chalcedonian Syrians), and Nestorians (the Church of the East).

7th -13th Centuries – Occupation & Exile

The weakened Chalcedonian or Greek patriarchate of Antioch was diminished further in succeeding centuries. The Arab conquerors saw the Greek Christians as allies of their enemies, the Byzantine Empire. They were persecuted more for being Romans than for being Christians. Many fled to places like Cyprus and Sicily.

During this time there was often no patriarch or he lived outside the area. The Empire recaptured Antioch in 969 and provided the Church with 115 years of security and peace. This was shattered in 1085 when the Seljuk Turks conquered the area, soon followed by western Crusaders.

In 1098, Crusaders took the city, and set up a Latin Kingdom with a Latin Patriarchate. The Greek patriarchate continued in exile in Constantinople. During the nearly two centuries of Crusader rule, the Greek patriarchs of Antioch in exile gradually adopted their hosts’ Byzantine rite in place of their own Antiochian usage. Finally, in 1268, Egyptian Mamelukes seized Antioch from the Latins and the Greek patriarch was able to return to the region. By this point, a series of earthquakes and economic changes had reduced the importance of Antioch and the patriarchs relocated their headquarters to Damascus, the new capital of Syria.



DIVINE LITURGY INTENTIONS

Today People of Ukraine, living and deceased
+Anthony Moosa. Requested by Diane Moosa and family

May 22 +Aileen Abraham, Robert Abraham. Requested by Ron Abraham

May 29 +Loutfi Hajjar. Requested by Susan Arraje

Today's Coffee Hr. is hosted by Diane Moosa & Family
Next Sunday's Coffee Hr. is hosted by Ron Abraham

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 Sunday June 6 after the Divine Liturgy. 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!

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

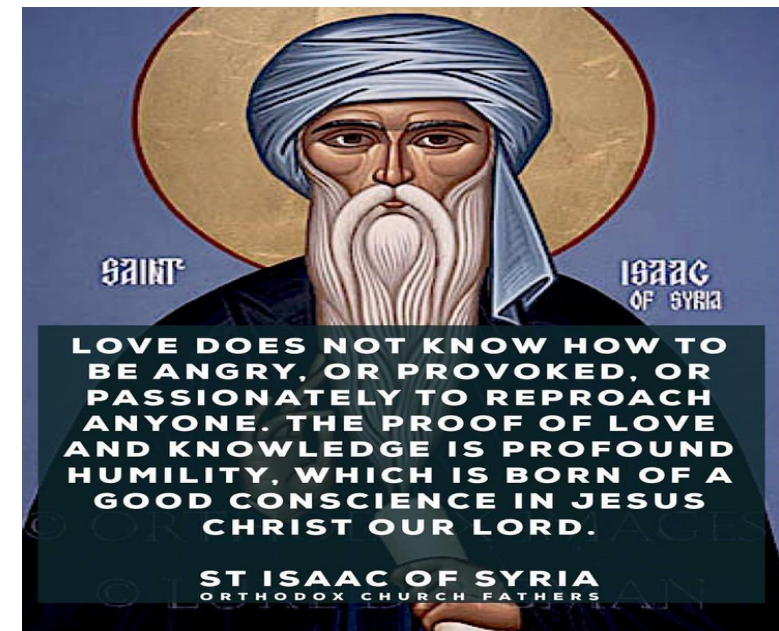
ANNIVERSARY CELEBRATION

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.

Last Week's Collection

Weekly	\$ 864
Candles	\$ 24
Coffee Hr.	\$ 43
Dividends	\$ 90
TOTAL	\$1,021

God bless you for your generosity!



Where the Disciples Were First Called Christians (Acts 11:19-30)

BEGINNING WITH CHAPTER 8, the Acts of the Apostles tells how the message of Christ's resurrection spread from Jerusalem to surrounding areas. We see the deacon Philip evangelizing and baptizing in Samaria, where he is joined by the apostles Peter and John. Philip then travels westward, as far as Caesarea, the Roman provincial capital. In chapter 9 we learn that there are believers in Damascus whom Saul goes to capture. Peter also travels, healing Aeneas in Lydda (Lod) and raising Dorcas in Joppa, both today suburbs of Tel Aviv. He then goes some 75 miles up the coast to Caesarea where he ministers in the house of Cornelius.

As often happens, persecution in one place led to the spread of the Gospel in another, Chapter 11 tells how persecution scattered the disciples even further: "*as far as Phoenicia, Cyprus and Antioch*" (Acts 11:19), The Gospel had now gone over 300 miles in its journey around the world.

Antioch the Great

Called "the Great" to distinguish it from cities in other provinces called Antioch, the city was founded in the 4th century BC by Seleucus I Nicator as a "court city" of his Seleucid Empire. In 64 BC Syria became part of the Roman Empire. Antioch eventually rivaled Alexandria as the chief city of the Middle East and played a particularly strong role in the Roman Empire.

Syria had a sizeable contingent of Jews who had full status as citizens. It is likely that the believers fleeing Jerusalem established themselves in the midst of this prosperous colony. We are told in Acts that these believers preached the Gospel, "*only among Jews. Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. The Lord's hand was with them, and a great number of people believed and turned to the Lord*" (Acts 11:19-21). These first Gentile converts were called "Christians," probably not a complement at first.

The new community was instructed by Barnabas, himself a Levite, who was one of the first disciples in Jerusalem. He brought Saul – now Paul – with them and they remained there about a year. After that, Barnabas and Paul were sent by the Church of Antioch to spread the Gospel, first in Cyprus, and then in Asia Minor.

Towards the end of the third century Rome created a "super-province" called the "diocese of the East," with Antioch as its capital. Thus, when the principal local Churches were recognized at the First Council of Nicaea (AD 325), "Antioch and all the East" was placed third in rank, after Rome and Alexandria.

1st -3rd Centuries – Martyrs and Ascetics

While St Stephen the Deacon, killed in Jerusalem, is recognized as the Church's first Martyr, its first woman-martyr was St Takla. Converted by St Paul in Iconium, Asia Minor, she lived for many years in Syria's Isaurian Mountains. She was killed by pagan sorcerers, jealous of her influence over the local population. The Church of Antioch numbers many martyrs from the official persecution of Christians in the Roman Empire. Among them its early bishops, Evodios (who died c. AD 68) and St Ignatius of Antioch, called "Theophoros" (the God-bearer), taken to Rome and martyred c. AD 107. Other much-revered martyrs of the age are Saints Lucian, a second century priest and catechist, Babylas, its third-century bishop, and the martyred soldiers Sergius and Bacchos.

Trisagion

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

Prokimenon

Reader: How great are Your works, O Lord! In wisdom You have wrought them all.

People: How great are Your works, O Lord! In wisdom You have wrought them all.

Reader: Bless the Lord. O my soul! You are very great indeed, O Lord my God!

People: How great are Your works, O Lord! In wisdom You have wrought them all.

Reader: How great are Your works, O Lord!

People: In wisdom You have wrought them all.

Epistle: Acts 11:19-30

Alleluia Verses

String Your bow, go forth, reign for the sake of truth, meekness and righteousness, and Your right hand shall lead You wonderfully.

Stichon: You loved righteousness and hated iniquity: therefore God, your God, anointed You with the oil of joy above Your companions.

Gospel: Jn 4:5-42, Sunday of the Samaritan Woman

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 drink of the Fountain 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!