

GREAT AND GLORIOUS PASCHA
APRIL 4, 2021



CHRIST IS RISEN! HE IS TRULY RISEN!

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
Rev. Bryan McNeil, Pastor
Email: Brymc56@comcast.net Cell: (978) 314-1962
Divine Liturgy: Sunday 10:00 AM

After Blessed is the Kingdom—Christ is Risen w/Paschal Verses

Antiphon(1st)

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

Through the prayers of the Mother of God, O Savior, save us.

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

Be shafa'ati Walidatil Eelah, ya Mukhallisu, khallisna.

3: Say to God, “How awesome are Your deeds! So great is Your power that Your enemies cringe before You.”

Through the prayers of the Mother of God, O Savior, save us.

Entrance Hymn

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

All: O Son of God, Who are risen from the dead, save us who sing to You,. Alleluia!

Troparion (Tone 5) 3 times

Christ is risen from the dead and by His death, He has trampled upon death, and given life to those who were in the tombs!

Hypacoi (Tone 4)

Mary and her companions went forth before dawn. They found the stone rolled away from the tomb and heard the Angel say, “Why do you seek Him as a man among the dead? Behold the shroud is laid aside. Hasten to the world and proclaim that the Lord is risen and has put Death to death, for He is the Son of God, the Redeemer of the world.”

Kondakion (Tone 2)

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

Trisagion

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

We find this Passover image echoed in the First Epistle of St Peter to the Christians of Asia Minor, which contrasts Christ’s unique sacrifice of Himself with the material sacrifices that people offer: “*You were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot*” (1 Pt 1:18-19), qualities required in lambs destined for sacrifice at Passover.

The Gospels all express Christ’s sacrifice in terms of the Jewish Passover. They all depict the Lord Jesus and His disciples going to Jerusalem for this festival. The Synoptic Gospels (Mt, Mk and Lk) depict their meal in the “upper room” as the Passover Seder. This emphasizes the Eucharist as the new Seder, the meal that connects us to the Mystical Supper and to Christ’s Passover to eternal life.

The Gospel of John, however, says that Jesus’ death occurred *before* the Passover. “*Now it was the Preparation Day for the Passover...*” (Jn 19:13), when Christ was sentenced to death and taken to be crucified. He hung on the cross until the ninth hour. “*And at the ninth hour Jesus cried out with a loud voice... and breathed His last*” (Mk 15:33-37).

Thus, in the imagery of St John, Christ dies in the middle of the afternoon before the Seder, at precisely the time when the Passover lambs were being sacrificed in the temple. The implication is clear: Christ is the Passover Lamb whose death nourishes all mankind.

This description of Christ as our Passover recalls the witness of John the Baptist when Jesus approached him at the Jordan, “*Behold, the Lamb of God who takes away the sin of the world!*” (Jn 1:29). This Lamb reappears in the Book of Revelation at the center of the author’s heavenly vision: “*And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain... Then I looked, and I heard the voice of many angels around the throne... saying with a loud voice: ‘Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing!’*” (Rev 5:6, 11).

Christ Our Passover

A few years after the death and resurrection of Christ St Paul would write from Ephesus to the Christians of Corinth, “*Christ, our Passover, was sacrificed for us*” (1 Cor 5:7). Paul, and perhaps others before him, saw Christ as the new Passover, the ultimate Passover delivering not one tribe but all mankind from slavery; and not from slavery to an earthly tyrant but from a universal tormentor: the power of sin and death.

We find this Passover image echoed in the First Epistle of St Peter to the Christians of Asia Minor, which contrasts Christ’s unique sacrifice of Himself with the material sacrifices that people offer: “*You were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot*” (1 Pt 1:18-19), qualities required in lambs destined for sacrifice at Passover.

The Gospels all express Christ’s sacrifice in terms of the Jewish Passover. They all depict the Lord Jesus and His disciples going to Jerusalem for this festival. The Synoptic Gospels (Mt, Mk and Lk) depict their meal in the “upper room” as the Passover Seder. This emphasizes the Eucharist as the new Seder, the meal that connects us to the Mystical Supper and to Christ’s Passover to eternal life.

The Gospel of John, however, says that Jesus’ death occurred *before* the Passover. “*Now it was the Preparation Day for the Passover...*” (Jn 19:13), when Christ was sentenced to death and taken to be crucified. He hung on the cross until the ninth hour. “*And at the ninth hour Jesus cried out with a loud voice... and breathed His last*” (Mk 15:33-37).

Thus, in the imagery of St John, Christ dies in the middle of the afternoon before the Seder, at precisely the time when the Passover lambs were being sacrificed in the temple. The implication is clear: Christ is the Passover Lamb whose death nourishes all mankind.

This description of Christ as our Passover recalls the witness of John the Baptist when Jesus approached him at the Jordan, “*Behold, the Lamb of God who takes away the sin of the world!*” (Jn 1:29). This Lamb reappears in the Book of Revelation at the center of the author’s heavenly vision: “*And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain... Then I looked, and I heard the voice of many angels around the throne... saying with a loud voice: ‘Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing!’*” (Rev 5:6, 11).

DIVINE LITURGY INTENTIONS

Today Health & Salvation of our families and friends

+Our families and friends

April 11 Health & Well-being of **Abbott Xavier Connelly OSB.** Requested by Tom Syseskey

+**Kasper Kfoury.** Requested by Antoinette Arraj & Family.

+ **Raymond Yanni.** Requested by Mae Yanni & Family

April 18 +**Kasper Kfoury.** Requested by Marilyn & Zenon Tencza

April 25 +**Joseph Mirante, Jr.** Requested by Sadie Mirante

+**Kasper Kfoury.** Requested by Karen & Antonio Solitro and Michael & Virginia Mischitelli

May 2 +**Kasper Kfoury.** Requested by Joe & Lorraine Lian

Last Week's Collection

Regular	\$ 908
Candles	\$ 49
Stole	\$ 25
Diocesan	\$ 5
Easter Flowers	\$ 70
Donation	\$ 100
Total	\$1,157



Dear Parish Family:

Christ is Risen! He is Truly Risen!

This is our greeting to each other for the next forty days as we celebrate Pascha, Christ's passing from death to life. It is a time of great joy. We sing the Paschal Hymn ***Christ is Risen from the dead and by His death He has trampled upon Death and given life to those in the tombs!*** The icon of the feast shows Christ pulling Adam and Eve up from Hades. The curse is lifted! Death has no more power over us! St. John Chrysostom tells us in his famous Paschal Homily, "Let no one fear Death, for the death of our Savior has set us free." We hear in the prayer of the Church,

Today Hades groans: "My power has vanished. I received One who dies as mortals die, but I could not hold Him. With Him and through Him, I lost those over which I had ruled. I had held control over the dead since the world began; and lo, He raises them all up with Him!"

Let each of us bask in the radiant light of the Resurrection not only during the next forty days but every day of our lives. Let the words ***Christ is Risen*** be on our lips and in our hearts! May we see the risen Christ in all our brother and sisters!

Thanks to all who helped during Great Lent and Holy Week: Those who helped with the services, those who cleaned, those decorated, those who baked bread. It is a blessing that you share your gifts with the parish. I also appreciate your hard work very much!

Khourieh June, Alana, Richard and I wish you all a blessed Pascha!



A Lamb Without Blemish and Without Spot

“WHAT’S IN A NAME?” This question, which Shakespeare put in the mouth of Juliet, has become something of a cliché ever since. Nevertheless, it is certainly a valid question when we look at our name for the Feast of Christ’s Resurrection.

In AD 725 St Bede the Venerable, an English monk and scholar, addressed this question in his work, *The Reckoning of Time*. He tells us that the word “Easter” was the Old English term for the month which we call April and which, in turn “*was once called after a goddess of theirs named Eostre, in whose honor feasts were celebrated in that month.*”

In most cultures with a Christian heritage the feast is called Pascha, a Greek term which itself was a transliteration of the Hebrew Pesach. While the term Easter has pagan associations, the term Pascha is rooted in the New Testament and, ultimately, the Old Testament understanding of God’s work among us.

Pesach: The Old Testament Passover

The term Pesach refers to both the determining event in Jewish history and the festival which celebrates it. Sometime in the second millennium BC Joseph, the eleventh son of Jacob, was sold into slavery as a teenager by his own half-brothers (see Gen 37). Joseph was brought to Egypt and bought by Potiphar, an officer of the Pharaoh’s guard. “*The LORD was with Joseph*” (Gen 39:2) and he eventually became the chief of Potiphar’s household.

After a series of reversals, Joseph came to the attention of Pharaoh himself by correctly interpreting the king’s dreams and averting a famine. In gratitude Pharaoh made Joseph overseer over his kingdom: “*You shall be over my house and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you*” (Gen 41:40). Joseph eventually brought his entire tribe to Egypt (see Gen 42-50) and they prospered there for several generations.

Then “*there arose a new king over Egypt, who did not know Joseph*” (Ex 1:8) and saw his tribe as a threat to Egypt. This began their period of slavery in Egypt which culminated with the call of Moses to deliver his people from Egypt in the thirteenth century BC (see Ex 1-11). According to the Book of Exodus, “*Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the LORD went out from the land of Egypt*” (Ex 12:40-41).

In commemoration of their deliverance the first Passover was celebrated: “*It is a night of solemn observance to the LORD for bringing them out of the land of Egypt. This is that night of the LORD, a solemn observance for all the children of Israel throughout their generations*” (Ex 12:42). The Passover festival recalls how the children of Israel “passed over” from slavery to freedom.

The principal observance of the Jewish Passover to this day is the Seder, the ritual meal which begins the week-long festival. Through story, song and ritual foods such as the matzoh (unleavened bread) and the bitter herbs this meal recalls the hardships the Israelites endured during the exodus as well as the protecting presence of God which delivered them. As long as the Jerusalem temple stood, the centerpiece of this meal was the Passover lamb, sacrificed in the temple and then consumed at the Seder. Ever since the temple was destroyed by the Romans, the Passover sacrifice has been symbolized by a roasted shank bone on the Seder plate.

Christ Our Passover

A few years after the death and resurrection of Christ St Paul would write from Ephesus to the Christians of Corinth, “*Christ, our Passover, was sacrificed for us*” (1 Cor 5:7). Paul, and perhaps others before him, saw Christ as the new Passover, the ultimate Passover delivering not one tribe but all mankind from slavery; and not from slavery to an earthly tyrant but from a universal tormentor: the power of sin and death.

Prokimenon

Reader: This is the day the Lord has made; let us be glad and rejoice in it.

People: This is the day the Lord has made; let us be glad and rejoice in it.

Verse: Give praise to the Lord for He is good; for His mercy endures forever.

People: This is the day the Lord has made; let us be glad and rejoice in it.

Reader: This is the day the Lord has made;

People: Let us be glad and rejoice in it.

Epistle: Acts 1:1-8

Alleluia Verses

You shall arise and have mercy upon Sion: for the time to pity her, the right time, has come.

Verse: The Lord has looked down from Heaven upon all the sons of men.

Gospel: John 1:1-17

Hirmos of the Feast (Tone 1)

The Angel cried out to the one who is full of grace: Hail, O 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 had shone 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

Receive the body, the body of Christ, and drink from the Fountain of immortality: Alleluia.

After Communion - Christ is Risen...(once)

In place of “Blessed be the name of the Lord”- Christ is Risen (three times)

At the end of the Divine Liturgy

Priest: Christ is Risen!

All: He is truly Risen! (three times)

Priest: Glory to His Resurrection on the third day!

All: We adore his holy Resurrection on the third day!