

THOMAS SUNDAY
APRIL 11, 2021

Χριστός Ανέστη!
Αληθώς Ανέστη!
المسيح قام! حقا قام!
CHRIST IS RISEN!
INDEED HE IS RISEN!
Христос воскрес!
Воистину воскрес!



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Divine Liturgy: Sunday 10:00 AM

After Blessed is the Kingdom—Christ is Risen 3 times

Antiphon(1st)

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 awesome are Your deeds! So great is Your power that Your enemies cringe before 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 springs of Israel.

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

Troparion St. Thomas (3X) (Tone 7)

While the tomb was sealed You shone forth from it, O Christ our Life, and while the doors remained closed, You stood among Your Disciples, O Resurrection of all, and through them You restored a new spirit in us according to Your great Mercy.

Kontakion of the 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, Your 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.

Pascha Revisited

The second modern calendar controversy concerns the date of Pascha. The First Council of Nicaea (325) established the date of Pascha as the first Sunday after the full moon (the Paschal Full Moon) following the March equinox. However the date of the March equinox is determined differently in East and West. In the East, the equinox is reckoned to be on March 21 (O.S.), while the West calculates it as occurring on March 20 (N.S.). As a result Pascha can be one week, two weeks or even five weeks later than Easter in the West. Up to the nineteenth century the Eastern Churches generally retained their traditional calendars. In Western countries, such as the Austro-Hungarian Empire, or in the Western-influenced parts of the Middle East there was pressure from the state and/or the Western Church to follow the Gregorian Calendar. Thus, in 1857, upon the urging of the Roman curia, Melkite Patriarch Clement (Bahouth) introduced the Gregorian Calendar, causing a schism lasting several years. He was forced to resign but the Julian Calendar was not reinstated. Nations in Eastern Europe and the Middle East gradually adopted the Gregorian Calendar after World War I. The response of their Churches varied. Some, such as the Russian, Serbian and Ukrainian Churches retain the Julian Calendar unaltered. In 1923 the Greek and Middle Eastern Churches as well as the Churches of Bulgaria and Romania adopted a mixed (“Revised Julian”) calendar which retains Pascha on the Julian date but observes fixed feasts such as Christmas on the Gregorian date. This initiated “Old Calendar” schisms by those insistent on retaining the Julian Calendar.

Societal pressure in some countries has resolved the calendar question for their Churches. Thus the Orthodox Churches in Finland and Estonia observe the Gregorian Calendar while Catholics in Greece, Israel and Jordan observe the Revised Julian Calendar (for Pascha).

The Calendar and the Churches

Today there are a number of *Churches employing the Julian Calendar* including the Armenian Patriarchate of Jerusalem, the Coptic Orthodox Church, the Eastern Orthodox Churches of Jerusalem, Russia, Serbia, Poland, Macedonia, Georgia and Ukraine, and the Ethiopian Orthodox and Catholic Churches as well as the Assyrian and Greek Old Calendarists. Greek Catholics in Carpathia, Slovakia and Ukraine generally follow the Julian Calendar although most of their parishes in the West follow the Gregorian.

The *Churches employing the Gregorian Calendar include* the Armenian Church, the Church of the East, the Eastern Orthodox Churches of Estonia and Finland, the Malankara Syrian Orthodox Church and most Eastern Catholics (Chaldeans, Maronites, etc.).

A third group of *Churches employ the Mixed (“Revised Julian”) Calendar:* the Syriac Orthodox Church and the Eastern Orthodox Churches of Constantinople, Alexandria, Antioch, Greece, Cyprus,

Romania, Poland and the Orthodox Church in America (although some Polish and OCA parishes are permitted to use either calendar).

The Melkite Greek Catholic Church generally follows the Gregorian Calendar. In countries with an Orthodox majority it follows the Mixed (Revised Julian) Calendar.

DIVINE LITURGY INTENTIONS

Today **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	\$ 3,527
Candles	\$ 60
Stole	\$ 8
Diocesan	\$ 70
Easter Flowers	\$ 50
Donations	\$ 650
Total	\$4,365



FINANCIALS

<u>March 2021</u>		<u>YTD (10/2020-3/2021)</u>	
Income	\$ 9,141	Income	\$41,265
From Savings	\$11,300	From Savings	\$11,300
Expenses	(\$21,099)	Expenses	(\$47,801)
Net	(658)	Net	\$ 4,764

We had a very small deficit for March but as you can see, we are running a surplus for the year. This is primarily due to your generosity! As we get into summer, we will begin chip away further at the deferred maintenance items. We are also researching how to get some additional light in the church. We will update you on that as information becomes available. I would like to start the process of sprucing up the rectory. A coat of paint or new wallpaper will go a long way toward making things look fresh. If you would like to volunteer to help with this project, please contact me. We will begin this summer.

Thank you again for your continued generosity to the parish!

Fr. Bryan

My Lord and My God
St. Gregory the Dialogist, Pope of Rome (+604 A.D.)

“Thomas, one of the twelve, called the Twin, was not with them when Jesus came.” He was the only Disciple absent; on his return he heard what happened but refused to believe it. The Lord came a second time; He offered His side for the disbelieving Disciple to touch, held out His hands, and showing the scars of His wounds, healed the wounds of his disbelief.

Dearly beloved, what do you see in these events? Do you really believe that it was by chance that this chosen Disciple was absent, then came and heard, heard and doubted, doubted and touched, touched and believed? It was not by chance but in God’s providence. In a marvelous way God’s mercy arranged that the disbelieving Disciple, in touching the wounds of his Master’s body, should heal our wounds of disbelief. The disbelief of Thomas has done more for our faith than the faith of the other disciples. As he touches Christ and is won over to belief, every doubt is cast aside and our faith is strengthened. So the Disciple who doubted, then felt Christ’s wounds, becomes a witness to the reality of the Resurrection.

Touching Christ, he cries out, “My Lord and my God.” Jesus said to him, “Because you have seen Me, Thomas, you have believed.” The Holy Apostle Paul said, “ Faith is the guarantee of things hoped for, the evidence of things unseen.” It is clear, then, that faith is the proof of what can not be seen. What is seen gives knowledge, not faith. When Thomas saw and touched, why was he told, “You have believed because you have seen Me?” Because what he saw and what he believed were different things. God cannot be seen by mortal man. God saw a human being, whom he acknowledged to be God, and said, “My Lord and my God.” Seeing, he believed; looking at one who was true man, he cried out that this was God, the God he could not see.

What follows is cause for great joy: “Blessed are those who have not seen and have believed.” There is a particular reference to ourselves; we hold in our hearts One we have not seen in the flesh. We are included in these words, but only if we follow up our faith with good works. The true believer practices what he believes. But of those who only pay lip service to faith, St. Paul has this to say: “They confess to know God, but deny Him in their works.” Therefore, St. James says, “Faith without works is dead.”

Why Are There Two Paschas?

A SORE POINT in the relationship between the Churches concerns the date on which we celebrate the resurrection of Christ. Often one group of Christians is observing Pascha while their neighbors may have up to a month to go before they do the same. While some people may enjoy having two festive meals as a result (they rarely observe both fasts), Christians have always seen this as a regrettable, if unavoidable anomaly.

The Quartodecimans

The oldest celebration of Christ's resurrection is not Pascha (Easter) but every Sunday, the Lord's Day.

When an annual festival came into being is not known but it can safely be dated to the second century.

The first recorded controversy over the method of calculating the date of this feast took place at the end of that century. The Churches in the Roman Province of Asia (Asia Minor, today) observed this feast on the date of the Jewish Passover (14 Nisan), on whatever day of the week it falls. Churches in other parts of the Empire kept the feast as we do, always on a Sunday, specifically the Sunday following Passover.

According to the early historian Eusebius, St Polycarp of Smyrna (in Asia Minor) and the Pope of Rome, Anacetus (+168) discussed their different practices when Polycarp visited Rome. At that time both practices were considered acceptable.

The question became a full-blown controversy in the next generation when Pope Victor attempted to excommunicate the Asian bishops for their custom. Despite several councils ruling against the Asian practice, Victor's bishops did not support him, and nothing was done on the matter until the First Ecumenical Council (325).

This council mandated that all Churches in the Roman Empire celebrate Pascha on the same date. The Church of Alexandria, a city noted for its astronomers, came to set the standard for the Paschal feast. Each year an encyclical letter from Alexandria announced the date of the next Pascha. Their method was gradually adopted throughout Europe, becoming universal in the eighth century.

Revising the Julian Calendar

Since the year 45 BC the Julian Calendar had been the standard calendar in the Roman Empire. It determined that a year consists of 365.25 days; the "extra" quarter days would be joined together in a "leap year" every four years. Even at the time the Julian Calendar was introduced, astronomers knew that it was not perfectly accurate and that it would "lose time" over the years.

A calendar revision was proposed in the Byzantine Empire in the Middle Ages, but was rejected as being too disruptive. In the West, the Council of Trent (1545-1563) called for a calendar revision, feeling that the date of Easter was drifting further away from the time envisioned at the First Council of Nicaea. Finally, in 1582 Pope Gregory XIII promulgated a revision which took his name. It was immediately adopted by the Catholic countries of Europe and only gradually by others. The British Empire, including its American colonies, only adopted it in 1752. It was the twentieth century before the Gregorian Calendar would become the standard civil calendar throughout the world (the "common era").

While Western Europe adopted the Gregorian Calendar in the 16th to 18th centuries, Islamic and Orthodox countries did not do so. This meant that the Eastern Churches found themselves in new calendar controversies. Because the Julian Calendar was "losing time" when compared to the Gregorian, there was an ever-increasing distance between the same dates in the two systems. Thus feasts on fixed days of the year, such as Christmas, came to be 11, 12 and now 13 days apart. Some Church calendars note these differences as "O.S." (Old Style, Julian) and "N.S." (New Style, Gregorian), because their parishes may use either calendar. Thus January 7 would be labeled "O.S. Christmas").

Prokimenon

Reader: Great is our Lord, and great is His power, and to His wisdom there is no limit.

People: Great is our Lord, and great is His power, and to His wisdom there is no limit.

Verse: Praise the Lord, for He is good, for His mercy endures forever.

People: Great is our Lord, and great is His power, and to His wisdom there is no limit.

Reader: Great is our Lord, and great is His power,

People: And to His wisdom there is no limit.

Epistle: Acts 5:12-20

Alleluia Verses

Come, let us rejoice in the Lord, let us sing gladly to God our Savior!

Stichon: For the Lord is a great God, and a great King above all gods.

Gospel: John 20:19-31, Sunday of St. Thomas

Hirmos (Tone 7)

O shining light, Mother of God, honorable without compare; you are higher in dignity than any other human being. We magnify you with hymns.

Kinonikon

Exalt the Lord, O Jerusalem! Praise your God, Zion! 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!