

SUNDAY OF THE MYRRH-BEARING WOMEN
APRIL 18, 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

1: Shout joyfully to the Lord, all the earth; sing praise to His name.

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

2: Say to God: How awesome are Your deeds! So great is Your power that Your enemies cringe before You

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

3: Let all the earth worship You and sing praises to You; let it sing praises to Your name, O Most High!

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 (Tone 2)

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 took down from the tree Your spotless body and wrapped it in pure linen and laid it for burial 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 Myrrh-bearing Women: “Myrrh is proper 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.”

Troparion of the Dormition (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 intercessions, save our souls from death.

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.

We don't know why Mark left the others in Pamphylia – perhaps he was still a little young for the kind of commitment that Paul and Barnabas were ready to make. In any event Mark was once more in Paul's good graces when his Second Epistle to Timothy was written. There he says, “*Get Mark and bring him with you, for he is useful to me for ministry*” (2 Tm 4:11).

Rome and Alexandria

It is thought that St Paul wrote this epistle while a prisoner in Rome. If Mark joined him there, he may have heard Peter's preaching at that time. He became so attached to that apostle that Peter ends his First Epistle with this farewell, “*She who is in Babylon [i.e. Rome], elect together with you, greets you; and so does Mark my son*” (1 Pt 5:13).

At some point people asked Mark to record Peter's reminiscences and he began to do so while St Peter was still alive. According to Eusebius, Mark “distributed the Gospel among those that asked him,” suggesting that he had completed the Gospel while in Rome.

A recently rediscovered letter from St Clement of Alexandria (c. 150-215) to a certain Theodore gives a slightly different picture, attesting that the Gospel was completed in Alexandria. “As for Mark, then, during Peter's stay in Rome he wrote an account of the Lord's doings, not, however, declaring all of them, nor yet hinting at the private ones, but selecting what he thought most useful for increasing the faith of those who were being instructed. But when Peter died a martyr, Mark came over to Alexandria, bringing both his own notes and those of Peter, from which he transferred to his former book the things suitable to whatever makes for progress toward knowledge. Thus he composed a more spiritual Gospel for the use of those who were being perfected.”

This letter gives new weight to the tradition held by the Copts and the Greeks of Alexandria that St Mark founded the Church in that city. He is said to have died there on Pascha in AD 68 when devotees of the Egyptian god Serapis rioted against the Christians.

The Relics of St Mark

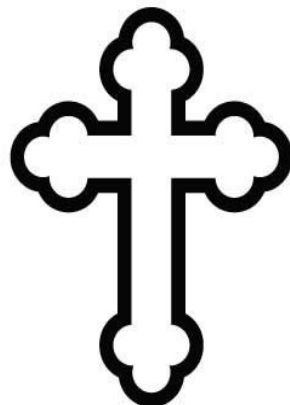
In the year 828 the body of St Mark, long kept in Alexandria, was smuggled out of the city by Venetian merchants and taken to their city, ostensibly to save it from destruction by Muslims. As Venetians tell it, the body of Saint Mark was taken out of its sarcophagus and unwrapped from its silk shroud and replaced by another. It was then placed in a chest and taken on board the Venetian ship, the merchants first ensuring that the saint's remains were covered by a layer of pork and cabbage. When the Muslim officials opened the chest to inspect it, they cried out ‘*Kanzir, kanzir*’ (Pigs! Pigs!) at the sight and smell of the pork and left it untouched. St Mark's body remains in Venice's Basilica of St Mark, to this day.

On June 22, 1968 Pope Paul VI returned a portion of these relics to a delegation of Coptic Orthodox bishops. Two days later they flew to Egypt where the relics were met by Pope Kyrillos VI and thousands of faithful. They were enshrined beneath the holy table in the new Cathedral of St Mark in Cairo, the largest church in Africa.

DIVINE LITURGY INTENTIONS

Today +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
May 9 +Joseph and Naphie (1 yr.). Requested by Paul, Doreen, Haley, & Paige Samara

Thank-you to all who donated toward the Easter flowers or made an additional Easter donation to the church! Your generosity is very much appreciated. We will print a list of donations in next week's bulletin.



Last Week's Collection

Regular	\$ 1,235
Candles	\$ 20
Stole	\$ 200
Diocesan	\$ 20
Total	\$ 1,475

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

**She Longed for Christ, Though She Thought He Had Been Taken Away
 St. Gregory the Dialogist, Pope of Rome (+604 A.D.)**

When St. Mary Magdalene came to the tomb and did not find the Lord's body, she thought It had been taken away and so informed the Disciples. After they came and saw the tomb, they too believed what Mary told them. The text then says, "The Disciples went back home," and it adds, "but Mary wept and remained standing outside the tomb."

We should reflect on Mary's attitude and the great love she felt for Christ; for though the Disciples had left the tomb, she remained. She was still seeking the One she had not found, and while she sought she wept; burning with the fire of love, she longed for Him whom she thought had been taken away. And so it happened that the woman who stayed behind to seek Christ was the only one to see Him. For perseverance is essential to any good deed, as the voice of truth tells us, "Whoever perseveres to the end will be saved."

At first she sought but did not find, but when she persevered it happened that she found what she was looking for. When our desires are not satisfied, they grow stronger, and becoming stronger they take hold of their object. Holy desires likewise grow with anticipation, and if they do not grow they are really not desires. Anyone who succeeds in attaining the truth has burned with such a love. As the prophet David says, "My soul has thirsted for the living God, when shall I come and appear before the face of God?" And so also in the Song of Songs the Church says, "I was wounded by love"; and again, "My soul is melted with love."

"Woman, why are you weeping? Whom do you seek?" She is asked why she is sorrowing so that her desire might be strengthened; for when she mentions whom she is seeking, her love is kindled all the more ardently.

Jesus says to her, "Mary." Jesus is not recognized when He calls her "woman"; so He calls her by name, as though he were saying: Recognize Me as I recognize you; for I do not know you as I know others; I know you as yourself. And so Mary, once addressed by name, recognizes who is speaking. She immediately calls Him "rabboni," that is to say, "teacher," because the One whom she sought outwardly was the One who inwardly taught her to keep on searching.

Herald of Heavenly Mysteries

It is the early second-century bishop of Hieropolis in Asia Minor, Papias, who identified the Gospel writers in his work, *Exposition of the Sayings of the Lord*. St Irenaeus of Lyons (+ c.202) tell us that Papias had ties to earlier Christian leaders going back to the first century. Papias was a companion of Irenaeus' own mentor, St Polycarp of Smyrna, and in his youth had been a disciple of St John the Presbyter of Ephesus, who was himself a disciple of Christ. No copy of Papias' own work has survived but he is quoted by the fourth-century Church historian, Eusebius.

According to Papias, Mark "neither heard the Lord nor accompanied him," but relied on the testimony of St. Peter which he recorded. Papias tells us that John the Presbyter used to say that Mark would write down accurately as many of Peter's anecdotes as he recalled from memory and set them out in an orderly form. According to tradition this happened at the request of Christians in Rome who had heard Peter's preaching. Later authors point to the place which St. Peter has in Mark as evidence that this Gospel records the ministry of Christ as seen by Peter.

Who Was St Mark?

It is difficult to determine the story of St Mark. One thread connects him with St Paul in Asia Minor; a second thread finds him accompanying St Peter in Rome; a third thread places him in Alexandria, bringing the Gospel there.

In his Epistle to the Colossians, written from prison probably in Rome, St Paul mentions one of his Jewish fellow-workers, "*Mark, the cousin of Barnabas.*" (Col 4:10). Barnabas was a Cypriot Jew, one of the first converts to Christ in Jerusalem, mentioned in the Acts of the Apostles: "*And Joses who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus, having land, sold it, and brought the money and laid it at the apostles' feet*" (Acts 4:36-37). Barnabas became a trusted leader in the Jerusalem Church and it was he whom the apostles sent to Antioch to investigate the rumor that Gentiles there had accepted Christ. Barnabas spent an entire year there in Antioch in the company of St. Paul (see Acts 11:19-26).

When the Christians at Antioch learned of an impending famine in Judea, they "...*determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul*" (Acts 11: 29-30). And this is when Mark becomes a companion of his cousin Barnabas. When their mission in Jerusalem ended, Barnabas and Saul returned to Antioch; "... *they also took with them John, whose surname was Mark*" (Acts 12:25).

Barnabas and Paul travelled together, preaching Christ in Cyprus and Asia Minor. For a time Mark went with them, but left them during their journey. This became such a sore point for St Paul that it caused a rupture between him and Barnabas as they were preparing for another missionary journey. "*Now Barnabas was determined to take with them John called Mark. But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work. Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus but Paul chose Silas and departed...*" (Acts 15: 37-40).

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.

Verse: 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, and He has been my Savior.

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 people and bless Your inheritance.

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, 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!