

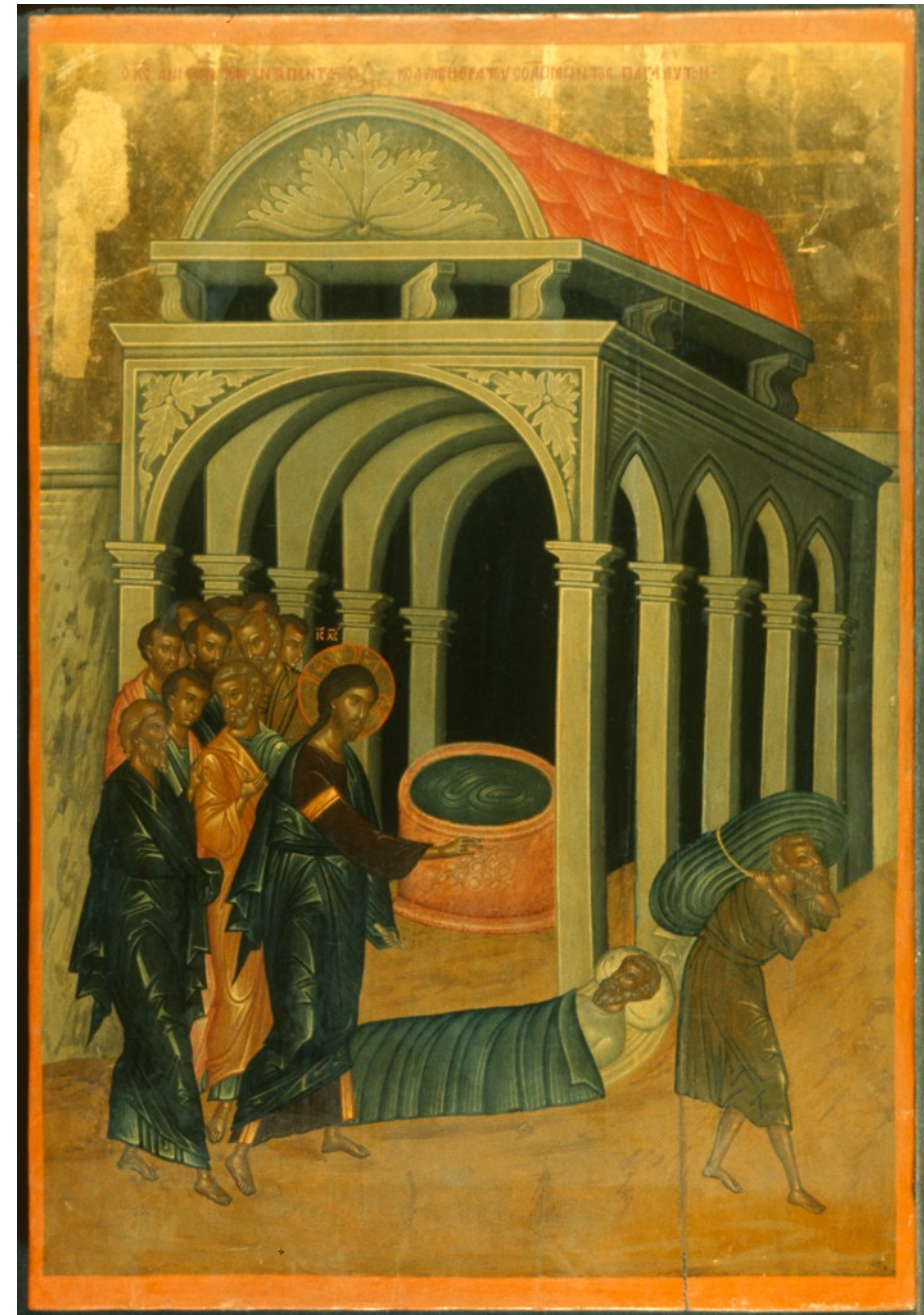
From the Divine Office for St. Mark the Evangelist (April 25)

Holy Mark, you have drunk deeply from Christ, the stream of delights. As though from Eden, you have flowed forth radiantly as a river of peace, bathing the face of the earth in the streams of your preaching of the Gospel and refreshing all the Churches by your divine teachings. (Vespers)

O Disciple of the chief of the Apostles, together with him you preached Christ as the Son of God, strengthening on the rock of truth those who had been shaken by error. Direct the paths of my heart, confirm me also in the truth, that saved from the snares of the enemy, I may freely glorify you who have brought the light to us all as you preached the divine Gospel, O Apostle Mark, worthy of all praise. (Orthros)



**SUNDAY OF THE PARALYTIC
APRIL 25, 2021**



Our Lady of Perpetual Help Melkite Catholic Church
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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 3, Pg. 39)

Let all in heaven rejoice, and all on earth be glad, for the Lord has exerted power with His arm: By death He has trampled upon Death and has become the firstborn from the dead. He has delivered us from the bosom of Hades and has granted to the world great mercy.

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.

The Pool Called Bethesda

The healing of the paralytic (Jn 5:1-15) is recounted on the Third Sunday after Pascha. The Gospel tells us that the setting for this healing was a pool “*in Jerusalem by the Sheep Gate... which is called in Hebrew, Bethesda, having five porticoes*” (Jn 5:2). For centuries this pool was unknown, causing scholars to doubt the historical basis of this story. In the nineteenth century archeologists began uncovering its remains.

Bethesda was actually a double pool. This original was designed in the eighth century BC as a reservoir for rain water. Around 200 BC a second pool was added, traditionally dedicated to washing sheep, perhaps before being sacrificed. In the first century BC smaller pools were constructed by the Roman soldiers garrisoned in Jerusalem and dedicated to the Greco-Roman deities Fortuna and Asclepius the Healer. The Romans would go there in search of healing for their ailments. They would sleep in the shrine and report their dreams to the priest who would prescribe treatment. Was the paralyzed man in the Gospel seeking healing from Asclepius? We do not know.

That the Lord’s word alone was more powerful than the presence of any Roman god was not lost on those who first heard this story. They had come to know Christ as the Source of healing, the Fountain of living water, the One who quenches the thirst of those who come to Him.

The Pool of Siloam

On the Fifth Sunday after Pascha we read about the healing of the man born blind whom Jesus sends to wash in the pool of Siloam (Jn 9:1-38). This was a large man-made pool cut out of rock on the southern slope of the ancient heart of Jerusalem called the “City of David,” just outside the city walls. An aqueduct, called Hezekiah’s Tunnel, brought water from the Spring of Gehon over 1700 feet away. The broad steps leading down into the pool suggests that it was used as a mikvah for pilgrims entering the Holy City. According to the Gospel, the Lord sends the blind man to (ritually) wash in the pool, where he finds that he has already been made whole.

We are invited during this season to see the risen Christ with the eyes of the newly-baptized. Like them we recognize Him as the Source of life, the One who heals bodies and souls, who calls Jews, Samaritans and Gentiles alike to acknowledge Him as Lord.

“And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. ...Let him who thirsts come” (Rev 22:1, 17).

DIVINE LITURGY INTENTIONS

- Today** +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.) Samara. Requested by Paul, Doreen, Haley, & Paige Samara
- May 16** +Aileen Abraham (1 yr.). Requested by Ron Abraham.
- May 23** +Stanley & Michalina Tencza. Requested by Zenon & Marilyn Tencza

Last Week's Collection

Regular	\$ 1,317
Candles	\$ 28
Stole	\$ 150
Diocesan	\$ 40
Donations	\$ 10
Easter Flowers	\$ 10
Total	\$ 1,555



Thank you to all who made a donation to the parish for Easter. The list below includes those who donated toward Easter flowers and/or made a general donation. If I have forgotten any names, please let me know. May God continue to bless you for your generosity!

- Susan Arraje** – Deceased members of Arraje & Hajjar Families
Francis & Carol Boyda-In Memory of Philip J. Jordan, Thomas J. Boyda, M/M Francis P. Boyda, Sr., Philip Nassaf, Isebel Nassaf
James & Karen Esper-In memory of Carol Webster, James & Catherine Esper, Robert & Lorraine Nelson
Maria Filewicz
Garrett Forss
Robert Ghiz-In memory of Charlotte Ghiz, Hap Ghiz, Eva M. Ghiz
Susan Aboody-Kallio
Lisa Jagielski & Family-In memory of George Arraj & Alfred Jagielski
Joe & Lorraine Lian-In memory of Paul Hajjar, Terese & Jeff Jones
Sandra Lian-In memory of George & Margaret Lian
Sadie Mirante-In honor of Paul Mirante, Carol Stankus. In memory of George Hajjar & family, Joseph Mirante, Sr., Joseph Mirante, Jr.
Michael & Virginia Mischitelli-In memory of Nick & Dora Barouk, Luigi & Assunta Mischitelli
Lawrence & Barbara Morris-In memory of Lawrence and Lena (Rahall) Morris
Ted & Jeanne Nader
Joe & Bonnie Najemy-In memory of Robert & Alice Najemy, Donald & Dey Harvey
Nicholas Rahall
Antonio & Karen Solitro-In memory of Nicholas & Theodora Barouk, Matteo & Lucia Solitro
Zenon & Marilyn Tencza-Deceased members of Joseph, Nejaimy, Tencza families



“Let him who thirsts come!”

WATER IS CENTRAL TO LIFE everywhere, but especially in places like the Middle East where it is in short supply. We do not know when people began supplementing the rainwater they collected by digging water from shallow pools. When metal tools came into use, wells 100 feet deep and more could be dug. Access to underground water became an important key to survival for peoples in otherwise arid lands. Villages were built around wells, which became important focal points for the local community.

The well was the natural gathering place in ancient villages. It was also the place to meet women (they were the family members generally designated to draw water). Thus when Abraham sent his steward to Nahor in order to find a bride for his son, *“he made his camels kneel down outside the city by a well of water at evening time, the time when women go out to draw water”* (Gen 24:11).

There the steward encountered Rebekah, who ultimately became the wife of Isaac.

It makes one wonder why the Lord Jesus, sitting down beside the well in the village of Sychar, encountered a Samaritan woman coming to draw water at *“about the sixth hour”* (Jn 4: 6, 7), in other words, at midday. As the story develops we see that she has had five husbands and now was living with a sixth man. As a person of low reputation in her community, she would probably only come for water when the other village women would not be venturing outside.

Because water is so central to life it played an important part in religious practice. Jews, for example, ritually washed their hands before entering or serving in the Temple. Later the practice was extended to all Jews whenever they prayed or observed holy days. The Pharisees promoted ritual washing of hands before eating bread (the symbol of all food) and reproached Jesus’ disciples for not following this practice: *“Why do Your*

disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread” (Mt 15: 2).

Full immersion into a spring-fed pool (mikvah) is still required in certain circumstances such as conversion to Judaism. Archeologists have discovered numerous ancient mikvahs throughout Israel. Today mikvahs may be found in synagogues or Jewish community centers throughout the world. One can see the connection of John’s *“baptism of repentance”* (Mk 1:4) with such practices.

Because water is so essential to physical life, it also came to be a symbol of spiritual life for the Jews. Thus Isaiah would prophesy, *“If you extend your soul to the hungry and satisfy the afflicted soul... you shall be like a watered garden, and like a spring of water, whose waters do not fail”* (Is 58:10-11). Then, in the New Covenant, water would become more than a symbol; in baptism water would actually bring us to union with the risen Christ, the Source of living water.

For this reason Pascha was the principal time for baptism in the early Church. During the Great Fast catechumens were given their final instructions and were baptized at the vigil of Pascha, the Vesper-Liturgy on Holy Saturday. Thus the resurrection of Christ would be celebrated by passing on to the catechumens the new life in the risen Christ. Bright Week was devoted to catechizing them about the holy mysteries, which had been closed to them before their baptism.

Because of this baptismal connection, water is often central in the Gospel readings at Liturgy on the Sundays following Pascha. We read of the encounter of Jesus with the Samaritan woman mentioned above (Jn 4:1-15) on the Fourth Sunday after Pascha; on two other Sunday we read of Jesus healing the sick at two well-known Jerusalem pools.

Trisagion

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

Prokimenon

Reader: Through all the earth, their voice resounds, and to the ends of the world their message.

People: Through all the earth, their voice resounds, and to the ends of the world their message.

Verse: The heavens declare God’s glory and the firmament proclaims the work of His hands.

People: Through all the earth, their voice resounds, and to the ends of the world their message.

Reader: Through all the earth, their voice resounds,

People: And to the ends of the world their message.

Epistle: 1 Pet. 5:6-14 (Commemoration of St. Mark the Evangelist)

Alleluia Verses

The heavens shall proclaim Your wonders, O Lord, and Your truth in the assembly of the saints.

Verse: God is glorified in the council of His saints, great and awesome to all those around Him.

Gospel: Jn. 5:1-15, Sunday of Paralytic

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!