

Please make this consecration to the Mother of God part of your daily prayer.

“Most holy Lady, Mother of God, intercede for us sinners!”

Consecration to the Mother of God

Deacon: Let us pray to the Lord.

All: Lord have mercy.

Priest: Most Holy Virgin Mary, Mother of the Church, you are the fairest fruit of God’s redeeming love; you sing of the Father’s mercy and accompany us with a mother’s care. In this time of pandemic we come to you, our sign of sure hope and comfort.

Priest: With the love of a Mother and Handmaid, embrace our nation, our eparchy, and our parish, which we entrust and consecrate once again to you, together with ourselves and our families.

All: Most Holy Theotokos, save us.

Priest: Mary, Health of the Sick, sign of health, of healing, and of divine hope for the sick, we entrust to you all who are infected with the coronavirus.

All: Most Holy Theotokos, save us.

Priest: Mother of Consolation, who console with a mother’s love all who turn to you, we entrust to you all those who have lost loved ones in the pandemic.

All: Most Holy Theotokos, save us.

Priest: Help of Christians, who comes to our rescue in every trial, we entrust to your loving protection all caregivers.

All: Most Holy Theotokos, save us.

Priest: Queen and Mother of Mercy, who embrace all those who call upon your help in their distress, we entrust to you all who are suffering in any way from the pandemic.

All: Most Holy Theotokos, save us.

Priest: Seat of Wisdom, who were so wonderfully filled with the light of truth, we entrust to you all who are working to find a cure to this pandemic.

All: Most Holy Theotokos, save us.

Priest: Mother of Good Counsel, who gave yourself wholeheartedly to God’s plan for the renewing of all things in Christ, we entrust to you all leaders and policymakers. Accept, with the benevolence of a Mother, this act of consecration that we make today with confidence, and help us to be your Son’s instruments for the healing and salvation of our country and the world.

All: Most Holy Theotokos, save us.

Deacon: Let us pray to the Lord.

All: Lord, have mercy.

Priest: Bestow the grace of your kindness upon your supplicant people, O Lord, that, formed by you, their creator, and restored by you, their sustainer, through your constant action they may be saved. For you are good and you love mankind, and we render glory to you, Father, Son, and Holy Spirit, now and always, and forever and ever.

All: Amen.

SUNDAY OF THE SAMARITAN WOMAN



Our Lady of Perpetual Help Melkite Catholic Church
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Divine Liturgy: Sunday 10:00 AM
May 10, 2020

After Blessed is the Kingdom... Christ is Risen... 3X

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 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 the 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)

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, O 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 (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!

Two Gospel incidents frequently heard in our churches show Jesus dealing with people who were public sinners, yet ready to hear His call to repentance. Before the Great Fast, we hear the story of Zacchaeus, a chief tax collector in Jericho, who admitted getting money by fraud (Lk 19:8). The Lord did not raise the issue of Zacchaeus’ financial manipulations even indirectly. He simply told Zacchaeus that, “*today I must stay at your house*” (v.5). Jesus allowed Zacchaeus to see Him close up; that alone was sufficient to bring him to repentance.

Something similar happened in the case of the Samaritan woman who met Jesus at Jacob’s Well. Like Zacchaeus, her way of life was already well known and she was probably not welcome among the local women. This explains why she had come to draw water at the height of the midday heat. Yet Jesus did not bring up the matter of her multiple marriages; He innocently asks her to call her husband. When she tells Him, “*I have no husband*” (Jn 4:17), then He responds, “*You have well said, ‘I have no husband’ for you have had five husbands and the one whom you now have is not your husband; in that you have spoken truly*” (vv. 17, 18). Jesus led her to raise the irregularity of her marital situation herself so that He could reveal His mysterious knowledge of her past and lead her to repentance.

Both Zacchaeus and the Samaritan woman (Photini, in some accounts) responded to Jesus’ presence by revealing their embarrassing secrets. They could not deceive Jesus into thinking them upright. They could not pretend an untruth in the face of the One who is the Way, the Truth and the Life.

John’s Gospel tells the story of another hapless woman: one caught in adultery (Jn 8:1-8). The scribes and Pharisees claimed that, according to the Law, she was to be stoned. They were right. The Law prescribed, “*If a man be found lying with a woman married to a husband, then both of them shall die – the man that lay with the woman and the woman; so you shall put away the evil from Israel*” (Dt 20:22).

In response, Jesus did not criticize the woman, her accusers, or the Law. To the accusers He simply said, “*He who is without sin among you, let him throw a stone at her first*” (v.8). He trusted that no one would dare to claim to be sinless, and He was right. They began drifting away, leaving Jesus and the woman together.

Daily during the Great Fast we say the Prayer of St Ephrem the Syrian, asking for the same spiritual insight these accusers were brought to remember. We pray, “Grant that I may see my own sins and not judge my brethren.” We must know sin when we see it, but not in a way that is judgmental of others.

The Lord did not criticize the woman caught in the act, but neither did He say, “I do not condemn you either. It’s all good.” She had sinned – she knew it and so did He. His response was, “*Go and sin no more*” (v. 11).

Fraternal Correction in the Church

The Lord expected His disciples, the leaders of His new community, to deal with sin in its midst. He told them, “*Take heed to yourselves. If your brother sins against you, rebuke him, and if he repents, forgive him. And if he sin against you seven times a day, and seven times in a day returns to you saying, ‘I repent,’ you shall forgive him*” (Lk 17:3, 4). Confronting sin in the community was as much part of their job as was extending forgiveness to the repentant.

Sometimes church leaders turn a blind eye to the unchristian behavior of members of their flock so as to keep them in the congregation. The Apostles were more concerned with helping their people avoid sin, even to the point of discussing it publicly. These are some of their directives found in the Epistles:

“*Brethren, even if anyone is caught in any trespass, you who are spiritual restore such a one in a spirit of gentleness, each one looking to yourself, so that you too will not be tempted. Bear one another’s burdens, and thereby fulfill the law of Christ. For if anyone thinks he is something when he is nothing, he deceives himself*” (Gal 6:1-5).

“*Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning*” (1 Tm 5:20).

“*My brethren, if any one among you strays from the truth and one turns him back, let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins*” (Jas 5:19, 20).

“*On some have compassion, making a distinction, but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh*” (Jude 1:22, 23).

Divine Liturgy Intentions

May 10 Health and Salvation of all our mothers

+ All our mothers

+ Wayne Kallio. Requested by Joe and Lorraine Lian

+ Mitchell Bollus. Requested by Michael & Virginia Mischitelli and Antonio & Karen Solitro

May 24 +Aileen Abraham. Requested by Joe & Lorraine Lian

May 31 +Naphie Samara. Requested by Joe and Lorraine Lian

I always place a particle on the discos for the living of the parish as well as those who have passed away. If would like me to remember someone during the Divine Liturgy, Please call the rectory or email me at olphmelkite@gmail.com. I also plan to do fuller version of the Memorial Service after the pandemic is over for our brothers and sisters who passed away during the pandemic. Hopefully, the family members will all be present and we can offer our condolences in person and share a meal of mercy.



HAPPY MOTHER’S DAY

Happy Mother’s Day to all the mothers of the parish. Since we cannot give you a flower in person this year, please accept this picture as a symbol of our love and thanks for all you do! Let us also remember those women who may not be biological mothers but have taken on that role in many of our lives!

During this time of pandemic, let us pray to the Mother of God to continue to intercede to Christ in her loving and humble fashion and may she be a model of those virtues not just for mothers but for each of us!



Weddings — One year notice. Contact Fr. Bryan for Sacramental Preparation.

Baptisms — One month notice. Contact Fr. Bryan for Sacramental Preparation.

Please let Fr. Bryan know about anyone who is sick, in the hospital, or homebound so that he can visit and bring them the Eucharist on a regular basis once the social distancing guidelines are eased.

Liturgical Calendar (Subject to change depending on social distancing restrictions)

Wed. May 20 (7pm) Vespers for the feast of the Ascension

Thur. May 21 (7pm) Divine Liturgy for the feast of the Ascension

Sun. May 31 (10am) Feast of Pentecost

FINANCIALS

<u>March (restated)</u>	<u>April</u>	<u>Year to Date</u>
Income \$ 8,602	\$ 5,641	\$58,133
Expense \$10,606	\$10,643	\$65,182
Net (2,004)	(5,002)	(7,049)

Thanks to all who have continued to send in their weekly contributions. As you can see, we are running a deficit of \$7,049 year to date (10/1/19-4/30/20). We have received several generous donations to assist us. As I stated previously, it costs approximately \$8,000 per month to operate the parish. We are also trying to catch up on the amount we owe the Eparchy. We have \$3,200 left to pay on 2019 assessments and retirement charges. If you are financial able during the pandemic and are not sending in your weekly contributions, please prayerfully consider doing so.

I am researching an online payment company called Tithe.ly. Several of our parishes use it. I will let you know when it is available.

God bless your generosity!

Confronting Sin and Sinners

SOME CHRISTIANS TODAY seem to believe that Jesus never judged anyone. They feel that He welcomed everyone, without calling them to turn from their sin. This “live and let live” attitude hardly describes the Jesus we see depicted in the Gospels. Rather, these Scriptures show that the Lord reacted differently to different people in different circumstances, teaching us something about Himself and holding a mirror up to our actions as well.

Jesus’ Public Preaching

The Gospel of Mark, describes the beginning of Jesus’ public ministry in this way: “*Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the Kingdom of God, and saying: ‘The time is fulfilled, and the Kingdom of God is at hand. Repent, and believe in the gospel’*” (Mk 1:14, 15). The call to repentance was at the very heart of His teaching: of that there should be no doubt. How Jesus approached *individuals* who were living in sinful situations is another matter.

The Lord addressed very strong words to those who were the religious leaders of Israel – the Pharisees, Sadducees, scribes, and teachers of the Law – whom He judged to be failing in their mission to pastor God’s people. He publicly called them, “*a wicked and adulterous generation*” (Mt 13:4); “*blind guides*” (Mt 23:16, 24); “*fools and blind*” (Mt 23:17, 19); “*whitewashed tombs*” (Mt 23:27); and “*serpents – brood of vipers*” (Mt 23:33). He told them that they had hard hearts! In Mt 23 He repeatedly threatened them, “*Woe to you, scribes and Pharisees, Hypocrites! ... How can you escape the condemnation of hell?*” (Mt 23:13ff.). This is hardly the “gentle Jesus, meek and mild” beloved of so many. Yet, His hearers did not reproach Him for being politically incorrect; rather, “*people were astonished at His teaching, for He taught them as one having authority, and not as the scribes*” (Mt 7:28, 29).

Jesus’ Approach to Individuals

The Lord’s approach was very different when He was trying to lead people to recognize their own sinfulness and repent, He was not aggressive or condemnatory, but He was not timid either. When He was dining on the Sabbath with a leading Pharisee, a man with dropsy (edema) was brought before Him. The Gospel says that Jesus asked the (unasked) question of the onlookers by asking them a question, “*Is it lawful to heal on the Sabbath?*” (Lk 14:7) His questions forced people to examine their own beliefs or attitudes, opening a way for them to see their own errors and repent. He met them where they were, but He did not encourage them to remain there.

The Lord used parables in the same way. When He noticed that people were jockeying for the best places at the table, the Lord told a series of parables on being the guest or a host at a wedding. His hearers got the point that He was making without any of them being singled out for their behavior.

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! I

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.

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

Gospel: John 4:5-42

Hirmos (Pascha)

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 has 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 of Christ and drink from the Fountain of Immortality. Alleluia.

After Communion:

Christ is risen... (once)

After final blessing (3x)

Priest: Christ is risen!

People: He is truly risen!

Priest: Glory to His Holy Resurrection on the third day!

People: We adore His Holy Resurrection on the third day!