

SUNDAY OF THE PARALYTIC
APRIL 26, 2026

**CHRIST
IS RISEN!**



**RED IS FOR
THE BLOOD OF CHRIST
+
THE SHELL
IS LIKE THE SEALED TOMB
FULL OF LIFE
+
CRACKING
IS FOR SHATTERING
THE GATES OF HADES**



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

Rev. Deacon Elias Bailey

Email: fr.bryan.mcneil@melkite.org Cell: (774) 502-8547

Divine Liturgy: Sunday 10:00 AM

After Blessed is the Kingdom....Christ is Risen (3 times)

Antiphon (Feast)

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

-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.

-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 God, the Lord, from Israel's wellsprings.

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

Troparion of the Resurrection (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 of the dead. He has delivered us from the bosom of Hades and has granted to the world great mercy.

Patronal Troparion (Tome 1)

In giving birth you 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.

Kondakion of 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. You greeted the ointment bearing women, saying "Rejoice!" You gave peace to Your apostles, and to those who had Fallen resurrection

Instead of Trisagion: *All of you who have been baptized into Christ have put on Christ. Alleluia!*

Conduits of the Spirit

Christ's words, "*He who believes in Me... out of his heart will flow rivers of living water*" (John 7:38) point to another important element in His teaching. Believers are not meant to receive the Holy Spirit as if they were closed vessels. Rather they are meant to be channels by which the grace of the Spirit touches others. Thus when St Seraphim of Sarov showed Nicholas Motovilov what happens when a person acquires the Holy Spirit, he insisted, "This is not given to you alone but through you it is for the whole world!" If a believer has truly received the Holy Spirit, others are affected. As St Seraphim phrased it, "Acquire the Spirit of peace and thousands around you will be saved."

Icon of the Feast

The icon of this feast shown here depicts the Gospel scene of the adult Christ teaching in the temple during the Jewish festival. Often, however, the icon venerated on Mid-Pentecost depicts the twelve year old Jesus "*in the midst of the teachers, both listening to them and asking them questions*" (Luke 2:46), indicating that at all times and in every way Christ is the Source of wisdom, the Illuminator of our souls.

Development of This Feast

We have no documented witness to the origins of this feast, but it was widely known by the fifth century. The Bishop of Ravenna, Peter Chrysologus (c. 380-c. 450), called it a divine festival from the tradition of the apostolic fathers. It existed in the time of St. John Chrysostom and its observance can be documented in sixth century Antioch and seventh century Jerusalem. Hymns for this feast were written by Ss Elias, Patriarch of Jerusalem from 494 to 513, Anatolius, Patriarch of Constantinople (449-458), Andrew of Crete (seventh century) John of Damascus (eighth century) and Theophan the Confessor (ninth century).

Today this feast is only observed in Byzantine Churches, but this was not always so. Peter Chrysologus, quoted above, was a Western bishop and the feast was observed in the Ambrosian rite and other Western usages.

In some Churches the Lesser Blessing of Waters is conducted on this feast, preferably at a river or stream ("living water") and the fields and gardens are then blessed as well.

St. Theophan the Recluse on This Feast

"On Mid-Pentecost we hear the call of the Lord: '*Whosoever is thirsty, let him come to Me and drink*' (John 7:37). If this is so, then let us all run to Him. Whatever you thirst for – so long as it is not contrary to the spirit of the Lord – you will find relief in Him. If you thirst for knowledge, run to the Lord, for He is the one and only Light, enlightening every man. If you thirst for cleansing from sin and quenching of the flames of your conscience, run to the Lord, for He tore asunder the handwriting of our sins upon the Cross. If you thirst for peace in your heart, run to the Lord, for He is the treasury of all good, whose abundance will teach you to forget all deprivations and despise all earthly good, so as to be filled with Him alone. If you need strength, He is almighty. If you need glory, His glory surpasses the world. If you desire freedom, He gives true freedom. He will resolve all of our doubts, loose the bonds of our passions, dispel all our troubles and difficulties, will enable us to overcome all obstacles, temptations and intrigues of the enemy, and will make smooth the path of our spiritual life. Let us all run to the Lord!"

DIVINE LITURGY INTENTIONS

Today +Charlotte Stockhaus
Our Families and Friends, Living and Deceased
Next Sunday +Karlie Tautenhan (40 day). Requested by her family

This morning's Coffee Hr. is hosted by

Next Sunday's Coffee Hr. will be hsted by the family of Karlie Tautenhan

Please remember in your prayers: Zenon Tencza, Robert Ghiz, Sadie Mirante, Richard Abraham, Sr., Frank Boyda, Carol Boyda, Bob Lynch, Michael Mooradian, Dennis Desplaines, Thomas Houde, Ken Jordan, Mary Rizk, Michael McNeil, Jeff McNeil, Jeannine McNeil, Neil Gartner, Linda Gartner, Arthur Hill, Houda Daou, Lauren Abraham, Nicholas Haddad, Elaine Foley, David Ahlin, Elio Kanaan, Susan Bailey, Jacqueline Ventriglia, those affected by the natural disasters throughout the world, the people of Gaza, and for peace in Ukraine & the Middle East. Let us also pray for the repose of the souls of Zakeya Assaf, Genvieve Hatem, Hanna Francis, Saddalh Alkateb. If there are people for whom you would like me to pray, please reach out and give me their names. Part of our vocation as Christians is to pray for each other, especially when someone is sick or suffering in any way.

Last Week's Collection

Weekly	\$ 690
Candles	\$ 45
Coffee Hr.	\$ 168
TOTAL	\$ 903

God bless you for your generosity!



Welcome to any visitors we have with us this morning! We are happy to have you worship with us.

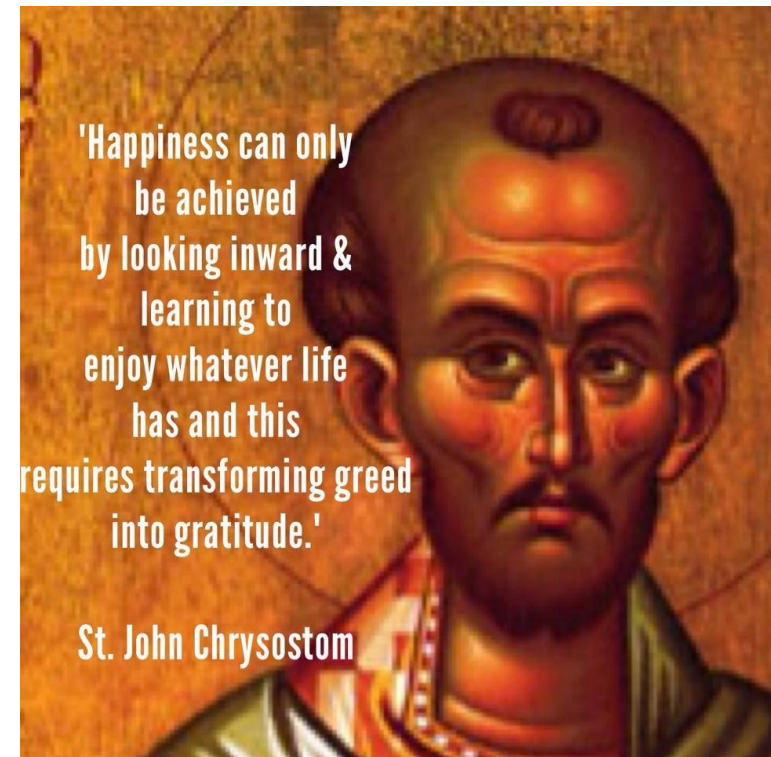
Please join us downstairs in the church hall for the coffee hour so that we can get to know each other better and answer any questions you may have about the parish or the Melkite Church.

FAMILY FUNDAY

The Ladies Sodality invites you to their annual Family Funday on Sunday June 7 after the Divine Liturgy. There will be music, bouncy house, face painting and more! The menu is hamburgers, hot dogs, chicken, potato salad, macaroni salad, watermelon, dessert and drinks.

Tickets are \$15 for adults, \$10 for children over 12. Children under 12 are free.

Mark you calendars now!



MID-PENTECOST

ON MOST FEASTS of our Church year we display an icon which depicts the event commemorated and explains its theological meaning. This is not the case on the Feast of Mid-Pentecost which is observed this week. To be sure, the icon shows Christ preaching in the Temple but that does not give us a hint of the depths of meaning contained in this feast.

This feast is observed on the 25th day of our 50 day Paschal season: the actual mid-point of this observance. It serves to turn our minds towards the climax of these fifty days, the outpouring of the Holy Spirit at Pentecost. As the highpoint of the Lord's presence in our midst was His death and resurrection, its climax was the event which brought us to share in His resurrection life: the coming of the Spirit upon mankind in the Church. In the words attributed to St Athanasius, "God became man so that we might receive the Holy Spirit."

The Source of Living Water

In Jn 7:14-30, read at the Liturgy on this feast, we hear how Jesus taught in the temple "about the middle of the feast" of Tabernacles (v. 14) and confronted the Jewish leaders who challenged Him. This event may have prompted the choice of this day to celebrate His teachings. The heart of His teaching on this occasion, however, would only come as the feast was concluding: "On the last day, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, of his heart will flow rivers of living water.' But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified" (John 7:37-39).

In this passage Christ proclaims – and on this feast we celebrate – several connected aspects of the divine plan for our salvation:

- "Rivers of living water" are meant to flow from the hearts of those who believe in Christ.
- This would happen when believers receive the Spirit.
- This would only take place when Jesus was "glorified."

In the theology of St John's Gospel the idea of "exaltation" or "glorification" is used to describe Christ's death and resurrection. This is drawn from Christ's words at Bethany predicting His passion: "*The hour is come, that the Son of Man should be glorified*" (John 12:23). What would appear to be His humiliation would actually be His glorification. This truth is proclaimed in our icons of the crucifixion where the charge against Christ dictated by Pilate ("King of the Jews") is replaced by the proclamation "The King of Glory."

The image of "living [that is, running] water" used to describe the power of the Holy Spirit and the Lord as its source is drawn from the prophecy of Jeremiah: "*O Lord, the hope of Israel, all who forsake You shall be put to shame...because they have forsaken the Lord, the fountain of living waters*" (Jeremiah 17:13). This image was still powerful in the minds of early Christians who thus preferred that baptism be given in running ("living") water.

Christ is proclaimed as the Source of this living water in the troparion of the feast: "At the middle point of this festive season give my thirsty soul to drink of the waters of true worship, for 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!"

Christ as the Source of living water is a central theme in the Gospel of John which we read on three Sundays in the Paschal season. Christ heals the paralyzed man at the Pool of Bethesda (see John 5:1-15). He heals the blind man at the pool of Siloam (see John 9:1-38). He tells the Samaritan woman, "*whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life*" (John 4:14). All these passages, as well as the reading on Mid-Pentecost, would have been particularly meaningful to those newly baptized in living water at Pascha.

Prokimenon

Reader: Sing praise to our God, sing praise! Sing praise to our King, sing praise!

People: Sing praise to our God, sing praise! Sing praise to our King, sing praise!

Reader: All you peoples, clap your hands! Shout to God with cries of gladness!

People: Sing praise to our God, sing praise! Sing praise to our King, sing praise!

Reader: Sing praise to our God, sing praise!

People: Sing praise to our King, sing praise!

Epistle: Acts 9:32-42

Alleluia

In You, O Lord, I have hoped: let me never be put to shame. In your justice, save me and deliver me, lend me your ear and hasten my deliverance.

Verse: Be for me a protecting God, a sheltering house to save me.

Gospel: Jn 5:1-15

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 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 taste the Source of Immortality. Alleluia.

After Communion: Christ is Risen... (Once)

At the end of the Divine Liturgy

Priest: Christ is Risen!

People: He is truly Risen! (three times)

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

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