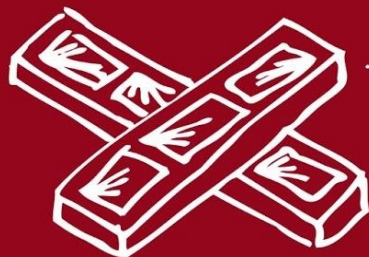


SUNDAY OF THE SAMARITAN WOMAN
MAY 3, 2026

**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 4) Pg. 40

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-Pentecost (Tone 8)

O Savior, at the middle point of this festive season, give my thirsty soul to drink from the waters of piety and devotion, for You called out to all men and said: "All of you, come to Me and draw the waters of immortality." Wherefore we bow down in worship before You and cry out with faith: "Grant us your mercy, for You are the Fountain of life.

Patronal Troparion (Tome 1) Pg. 15

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

Are You Thirsty?

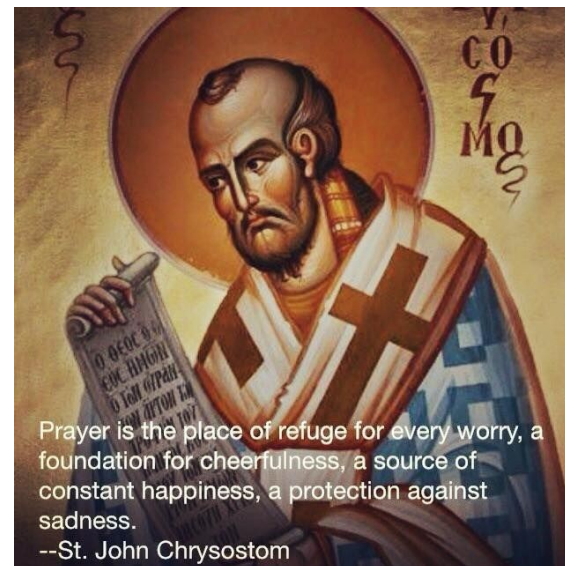
There is one final element in Christ's teaching here on which we must reflect. Water quenches the thirst of those who are thirsty; those who are not thirsty will not appreciate it. Similarly the Living Water which is the Holy Spirit is for those who are thirsty (see John 7:37) and are tired from trying to quench their thirst with brackish water (see John 4:13-15). When the Holy Spirit came upon the first followers of the risen Christ at Pentecost, they were refreshed because they were thirsty: they had been waiting for the Messiah and had found Him in Jesus. Those who were not thirsty were untouched by the Spirit or, rather, the Spirit convicted them for their lack of faith in the present work of God.

Taking the Spirit for Granted

There is always a temptation for us to celebrate Pascha and Pentecost with all the richness our Tradition has to offer and then to go back to our daily routines, assuming that we are living the life of the Spirit to the full. Russian theologian Paul Evdokimov described it this way: "We have become mere spectators or hearers removed from the context, the life and the presences evoked by the liturgical texts. In one of his studies on the Liturgy, Fr. Zacharias mentions the song that ends the Byzantine Divine Liturgy, 'We have seen the true light, we have received the heavenly Spirit,' and he asks: 'Have we really seen anything? Did we really receive the Holy Spirit? Or have we fallen into the habit of acting like the characters in Andersen's *The Emperor's New Clothes* by pretending to see what we do not see?'" (*Women and the Salvation of the World*, p. 15)

To help us stir up our awareness of the Spirit who dwells in us, the Church takes us from the festal season to a time of fasting, the Fast of the Apostles. All the Fasts are meant to shift our focus from the distractions of everyday life to the relationship we have with God. Shifting our attention from feasting to fasting, the Church is asking us the same question which St Paul asked the Corinthians: "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (1 Corinthians 3:16) Through the practices of the Fast (prayer, fasting, and almsgiving) – which are the basic practices of the Christian life – we strive to recover our awareness that we have indeed received the heavenly Spirit. As we grow in our Christian life, the promise Christ made to the Samaritan woman will become personally true for us: that the Holy Spirit whom we have received will become in us "a fountain of water springing up into everlasting life" (John 4: 14).

He stood in the center of the temple, the infinite God – God in essence, yet become incarnate for our sakes, taking upon Himself the limits of the flesh – and offered to everyone the living water of His word, saying: Come, and purify your hearts and quench the heat of your passions. Let no one be deprived of drink. The water that I give is the grace of God by which you partake of the better and eternal life. Whoever drinks of it will share with Me, the Creator, the kingdom and the glory of God.



DIVINE LITURGY INTENTIONS

Today +**Karlie Tautenhan (40 day)**. Requested by her family
+**Charlotte Stockhaus**

Next Sunday All our Mothers, Living and deceased

This morning's Coffee Hr. is hosted by the family of Karlie Tautenhan

Next Sunday's Coffee Hr. will be hosted by the men of the parish

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	\$ 907
Candles	\$ 53
Coffee Hr.	\$ 94
Stole	\$ 100
Memorials	\$ 155
Home Missions	\$ 35
TOTAL	\$1,334

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

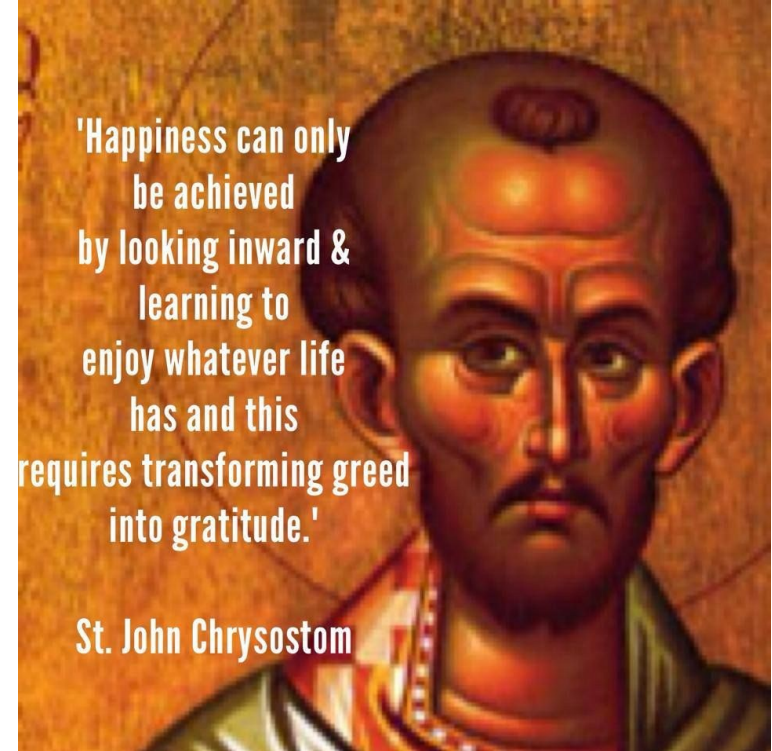
The Ladies Sodality invites you to their annual Family Funday on Sunday June 7 after the Divine Liturgy. There will be music, bouncy house, face painting and more! The menu is hamburgers, hot dogs, chicken, potato salad, macaroni salad, watermelon, dessert and drinks.

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

Mark you calendars now!

'Happiness can only be achieved by looking inward & learning to enjoy whatever life has and this requires transforming greed into gratitude.'

St. John Chrysostom



SOURCE OF LIVING WATER

IN AGRICULTURAL SOCIETIES the end of the harvest means that the workers could relax, celebrate and give thanks. In Judaism this is marked by the Feast of Sukkoth (tents or tabernacles), which celebrates God as the One who provided for the Israelites in the wilderness and who continues to provide for His people to this day. While the Temple stood, Sukkoth was one of the “pilgrimage feasts,” occasions when Jews were expected to visit Jerusalem and make their offerings at the temple.

One of the ceremonies performed daily in the temple during this feast celebrated how God provided water in the desert for the Israelites fleeing Egypt. A golden decanter of spring water would be brought in a joyful procession from the Pool of Siloam to the temple and poured by a priest into a precious vessel which drained over the altar. This ceremony was accompanied by prayers for a fertile year ahead. People also prayed for the coming of the Messiah for, as Isaiah prophesied, on that day “*with joy you will draw water from the wells of salvation*” (Isaiah 12:3). What a shock it must have been to the fervent Jews taking part in this ceremony to see Jesus call attention to Himself: “*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...’*” (John 12:37). As God had provided water in the wilderness, so Jesus would quench the thirst of those seeking salvation. As we sing on the Feast of Mid-Pentecost, “*As a river of divine glory, the Lord gives streams of goodness to all and calls out: ‘All who thirst, come to Me and drink deeply, because I am the Fountain of compassion and the Ocean of mercy’*” (Sticheron at Vespers).

Rivers of Living Water

Jesus’ next words would have been even more startling: “*He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water*” (v. 38). Water was never abundant in the Middle East; nevertheless, both Jews and Christians emphasized that for religious purposes fresh, running (“living”) water was the most fitting image, as standing water was not life-giving. Thus the first-century book of Church order, the *Didache*, instructs: “After the foregoing instructions, baptize in the name of the Father, and of the Son, and of the Holy Spirit, in living [running] water. If you have no living water, then baptize in other water, and if you are not able in cold, then in warm. If you have neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit” (Didache 7:1).

In our era people used to Biblical citations assume that the Lord Jesus is quoting some Scripture verse in v. 38 cited above. But, as St John Chrysostom and other Fathers pointed out, “Out of his heart will flow rivers of living water” is not a verse from any Biblical book. Rather the Lord is referring to a whole range of Scriptures which make numerous references to the Messiah as the source of the life-giving Spirit.

During the exodus from Egypt Moses brought forth water from a rock at God’s command, an event remembered and celebrated in both the Torah and the Psalms. St Paul would say that this was the Word of God, even before His incarnation, who was caring for his people: “*For they drank of that spiritual Rock that followed them, and that Rock was Christ*” (1 Corinthians 10:4).

The prophets Isaiah, Joel, Ezekiel and Zechariah all looked forward to the Messianic age when rivers of living water would spring forth from the temple or from the Holy City to water all creation. Isaiah in particular connected this flowing of water with an outpouring of the Holy Spirit: “*For I will pour water on him who is thirsty, and floods on the dry ground; I will pour My Spirit on your descendants, and My blessing on your offspring*” (Isaiah 44:2, 3). “*You shall be like a watered garden, and like a spring of water, whose waters do not fail*” (Isaiah 58:11). The water that quenches the thirst of the people is the Holy Spirit whom the Lord Jesus, the source of the Holy Spirit, sends into the world. This is what Christ says to the people in the temple, just as He told the Samaritan woman whom He met by the well at Sychar: “*Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst*” (John 4:13, 14).

Instead of 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!

People: In wisdom You have wrought them all.

Epistle: Acts 11:19-30

Alleluia

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: Jn 4:5-42

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)

Instead of “Blessed by the name of the Lord:” Christ is Risen! (3 times)

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!