

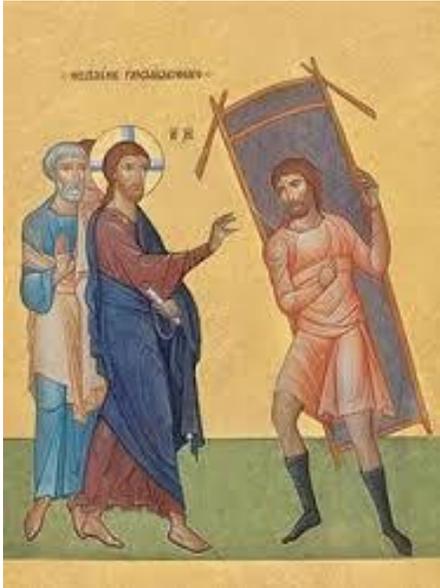
7. MAY. 2017.
SUNDAY OF THE PARALYTIC.
7. ТРАВЕНЬ. 2017.
ПРО РОЗСЛАБЛЕНОГО.

4-th. SUNDAY OF PASCHA.

TONE – 3.

НЕДІЛЯ 4-та. ПО ПАСЦІ.

ГОЛОС 3-ий.



The fourth Sunday of Holy Pascha is observed by the Orthodox Church as the Sunday of the Paralytic. The day commemorates the miracle of Christ healing a man who had been paralyzed for thirty-eight years. The biblical story of the event is found in the Gospel of John 5:1-15.

Close to the Sheep's Gate in Jerusalem, there was a pool, which was called the Sheep's Pool. It had five porches, that is, five sets of pillars supporting a domed roof. Under this roof there lay very many sick people with various maladies awaiting the moving of the water. The first person to step in after the troubling of the water was healed immediately of whatever malady he had.

It was there that the paralytic of today's Gospel was lying, tormented by his infirmity of thirty-eight years. When Christ beheld him, He asked him, "Will you be made whole?" And he answered with a quiet and meek voice, "Sir, I have no man, when the water is troubled, to put me into the pool." The Lord said unto him, "Rise, take up your bed, and walk." And straightaway the man was made whole and took up his bed. Walking in the presence of all, he departed rejoicing to his own house. According to the expounders of the Gospels, the Lord Jesus healed this paralytic during the days of the Passover, when He had gone to Jerusalem for the Feast, and dwelt there teaching and working miracles. According to Saint John the Evangelist, this miracle took place on the Sabbath.

Icon of the Sunday of the Paralytic

The icon of the Sunday of the Paralytic depicts the biblical story of the Christ healing the paralytic. Our Lord, accompanied by His disciples, is shown blessing the paralytic. The man has risen and taken up his bed as commanded by Christ. The paralytic is bowing toward the Lord in reverence and in gratitude for the great miracle that has been done. In the background of the icon is the pool where the infirmed came for healing.

<https://www.goarch.org/-/fourth-sunday-of-pascha-sunday-of-the-paralytic>

TROPAR OF SUNDAY IN TONE – 3. Let the heavens rejoice. Let earth be glad. For the Lord has shown strength with His arm. He has trampled down death by death. He has become the First-Born of the Dead. He has delivered us from the depths of hades and has granted to the world great mercy.

GLORY to the Father and to the Son and to the Holy Spirit.

KONDAK OF THE PARALYTIC IN TONE – 3.

As of old You raised the Paralytic, now through Your divine intercession, O Lord, raise my soul, paralyzed by all manner of sins and misguided actions, so that being saved I may cry out to You: Glory to Your Power, O compassionate Christ.

NOW AND FOREVER and to the ages of ages. Amen.

KONDAK OF THE RESURRECTION IN TONE – 8.

You did descend into the tomb, O Immortal One and destroyed the power of Hades. You did arise as victor, O Christ God, proclaiming to the Myrrh – Bearing Women, “ Rejoice “ You granted peace to Your Apostles, and bestowed resurrection upon the fallen.

READER : “ **PROKIMEN IN TONE – 1.** Let Your mercy, Lord, be upon us as we have put our hope in You.”

CHOIR : “ Let Your mercy, Lord, be upon us as we have put our hope in You.”

READER : “ Rejoice in the Lord, you righteous. Praise befits the upright.”

CHOIR : “ Let Your mercy, Lord, be upon us as we have put our hope in You.”

ЧИТ. : (СТИХ) “ Радуйтеся, праведні, в Господі, праведним належиться

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 3-ий.

Нехай веселяться небесні, нехай радуються земнії, бо сотворив державу силою Своєю Господь, подолав смертю смерть, первістком мертвих став, із безодні аду визволив нас і подав світові велику милість.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК РОЗСЛАБЛЕНОГО НА ГОЛОС 3-ий.

Душу мою, Господи, гріхами всілякими і безглуздими діяннями тяжко розслаблену, воздвигни Божественним Твоїм заступництвом, як колись і розслабленого підняв еси, щоб я, спасенний, взивав до Тебе: Милосердний Христе, слава владі Твоїй.

І НИНИ і повсякчас і на віки вічні, Амінь.

КОНДАК ПАСХИ НА ГОЛОС 8-ий. Хоч і до

гробу зійшов еси, Безсмертний, проте пекельну переміг Ти силу, і воскрес еси, як переможець, Христе Боже, що жінкам мироносицям сказав: “Радуйтеся” і спокій дарував Твоїм Апостолам, а впавшим Подав воскресіння.

ЧИТ. : “ **ПРОКИМЕН НА ГОЛОС 1-ий.**

Милість Твоя, Господи, хай буде над нами, бо уповаємо на тебе.”

ХОР. : “ Милість Твоя, Господи, хай буде над нами, бо уповаємо на тебе.”

похвала.”

ХОР. : “ Милість Твоя, Господи, хай буде над нами, бо уповаємо на тебе.”

READER : “ Let Your mercy, Lord, be upon us.”

CHOIR : “ As we have put our hope in You.”

ЧИТ. : “ Милість Твоя, Господи, хай буде над нами.”

ХОР. : “ Бо уповаємо на тебе.”

EPISTLE: Acts. 9 : 32 – 42.

³² Now it came to pass, as Peter went through all *parts of the country*, that he also came down to the saints who dwelt in Lydda. ³³ There he found a certain man named Aeneas, who had been bedridden eight years and was paralyzed. ³⁴ And Peter said to him, “Aeneas, Jesus the Christ heals you. Arise and make your bed.” Then he arose immediately. ³⁵ So all who dwelt at Lydda and Sharon saw him and turned to the Lord.

³⁶ At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds which she did. ³⁷ But it happened in those days that she became sick and died. When they had washed her, they laid *her* in an upper room. ³⁸ And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring *him* not to delay in coming to them. ³⁹ Then Peter arose and went with them. When he had come, they brought *him* to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them. ⁴⁰ But Peter put them all out, and knelt down and prayed. And turning to the body he said, “Tabitha, arise.” And she opened her eyes, and when she saw Peter she sat up. ⁴¹ Then he gave her *his* hand and lifted her up; and when he had called the saints and widows, he presented her alive. ⁴² And it became known throughout all Joppa, and many believed on the Lord. ⁴³ So it was that he stayed many days in Joppa with Simon, a tanner.

READER : “ ALLELUIA IN TONE – 5. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Алилуя на голос 5-ий. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

READER : “ Of Your mercies, O Lord, I will sing forever; unto generation and Generation I will proclaim Your truth with my mouth. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Милості Твої, Господи, повік оспівуватиму, з роду в рід оповім істину Твою устами моїми. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

READER : “ You have said: Mercy will be established forever and My Truth will

be prepared in the heavens. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Бо Ти сказав: повік збудується
милість, на небесах утвердиться

істина Твоя. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”



GOSPEL: John 5 : 1 – 15.

5 After this there was a feast of the Jews, and Jesus went up to Jerusalem. ² Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches. ³ In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. ⁴ For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had ⁵ Now a certain man was there who had an infirmity thirty-eight years. ⁶ When Jesus saw him lying there, and knew that he already had been *in that condition* a long time, He said to him, “Do you want to be made well?”

⁷ The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me.” ⁸ Jesus said to him, “Rise, take up your bed and walk.” ⁹ And immediately the man was made well, took up his bed, and walked.

And that day was the Sabbath. ¹⁰ The Jews therefore said to him who was cured, “It is the Sabbath; it is not lawful for you to carry your bed.”

¹¹ He answered them, “He who made me well said to me, ‘Take up your bed and walk.’”

¹² Then they asked him, “Who is the Man who said to you, ‘Take up your bed and walk?’” ¹³ But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in *that* place. ¹⁴ Afterward Jesus found him in the temple, and said to him, “See, you have been made well. Sin no more, lest a worse thing come upon you.”

¹⁵ The man departed and told the Jews that it was Jesus who had made him well.

INSTEAD OF: “ IT IS TRULY WORTHY...”

The angel cried to the Lady Full of Grace: Rejoice, O Pure Virgin. Again I say: Rejoice. Your Son is risen on the third day from the tomb, and He has raised up all the dead: Rejoice, all you people.

IRMOS: Shine forth, Shine forth, O New Jerusalem, for the glory of the Lord has shone upon you. Exult now and be glad O Zion, and rejoice, O pure Theotokos, in the Rising of the One born of you.

COMMUNION VERSE: “ Receive the body of Christ; taste the Fountain of Immortality. Alleluia.” “ Praise the Lord from the heavens, praise Him in the highest. Alleluia.”

ЗАМІСТЬ ДОСТОЙНО. Ангел звістив

Благодатній: “ Чистая Діво, радуйся,” і ще раз кажу: “Радуйся” Твій Син воскрес на третій день із гробу і мертвих воздвигнув, люди, веселіться.

Світися, світися, Новий Єрусалиме, слава бо Господня над Тобою зійшла. Радій нині і веселися, Сіоне, а Ти Чистая, красуйся, Богородице, бо Воскрес Народжений Тобою.

ПРИЧАСНИЙ. “ Тіло Христове прийміте, життя безсмертного вкусіте. Аلیلія.”
“ Хвалить Господа з небес, хвалить його в небі. Аلیلія.”

In early tradition, Pascha meant baptism and baptism always had a paschal feel to it. The two were inextricably linked. Archpriest Lawrence Farley .pravmir.com/paralytic-pool/

One wonders sometimes about why the Gospel story of the healing of the paralytic was chosen for the Paschal season. One understands why the stories of Thomas and the Myrrh-bearers were chosen, but the paralytic? Perhaps our incomprehension is rooted in our modern separation of Pascha from baptism. In the early Church, Pascha was considered as *the* time for baptism, and the spectacle of many catechumens lining up to be baptized in the baptistery and then processing with solemn joy into the church to be anointed with laying on of hands by the bishop forged an indelible link in people’s minds between Pascha and baptism.

That might explain why all the Sunday Gospels in the Paschal season after the Sunday of the Myrrh-bearers focus upon water: the Samaritan woman finds Christ by the well, and the blind man finds salvation as he washes in the pool of Siloam. Similarly, the paralytic encounters Christ as he sat by the waters of Bethesda. In all these Gospels, we find water, a clear echo of baptism for those to whom baptism was linked with Pascha. The presumed descent of the angel into the Bethesda pool foreshadowed the spiritual and transformative power of Christian baptism.

It was there that Jesus found him. When Jesus asked him, “Do you want to be healed?” (John 5:6), he didn’t say, “Yes Lord, please heal me!” He was still hoping to get into the pool, and he answered, “Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me.” But salvation wasn’t in the pool. It was in Jesus. Jesus simply said, “Rise, take your pallet, and walk,” and the man did. He didn’t need the pool after all. All he needed was Jesus.



MESSAGE FROM THE MISSION OUTREACH COMMITTEE cont'd.

Христос воскрес! Воістину воскрес!

Christ is risen! Indeed, He is risen!

Last Sunday we delivered several bags of groceries to our Eritrean neighbours and a packet of Wal-Mart gift cards, all of which was gratefully received. Thanks to the generous donations by cheque to our Outreach, we were also able to make a donation of \$200.00 to the Bishop's Ukrainian Orphanage Fund.

Religions and Peace – Address of His–All Holiness Ecumenical Patriarch Bartholomew Apr 28, 2017 <http://www.oikoumene.org/en/resources/documents/other->

...Inter-religious dialogue recognizes the differences of religious traditions and promotes peaceful coexistence and cooperation between people and cultures. Inter-religious dialogue does not mean to deny one's own faith, but rather to change one's mind or attitude towards the other. Biases and prejudices come from the misrepresentation of religion. By our presence today, during this important Conference, we would like to oppose at least one prejudice: Islam does not equal terrorism, because terrorism is a stranger to any religion. This is why inter-religious dialogue can chase away fear and suspicion. It is central for peace, but only in a spirit of mutual confidence and respect.

The credibility of religions today depends on their attitude towards the protection of human freedom and dignity, as well as on their contribution to peace. This is the presupposition not only of peaceful coexistence, but even the sheer survival of humanity. We can face these challenges only together. Nobody — not a nation, not a state, not a religion, nor science and technology — can face the current problems alone. We need one another; we need common mobilization, common efforts, common goals, common spirit. Therefore, we regard the present multifaceted crisis as an opportunity for practicing solidarity, for dialogue and cooperation, for openness and confidence. Our future is common, and the way toward this future is a common journey. As it is written in the Psalms: "Behold now, what is so good or so pleasant as for brothers to dwell together in unity?" (Psalm 133:1)