

19. MAY. 2019. 4-th. SUNDAY OF PASCHA. TONE – 3. SUNDAY OF THE PARALYTIC.
19. ТРАВЕНЬ. 2019. НЕДІЛЯ 4-та. ПО ПАСЦІ. ГОЛОС 3-ий. НЕДІЛЯ ПРО РОЗСЛАБЛЕНОГО.



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.

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.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 3-ий.

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

СЛАВА Отцю і Сину і Святому Духові.

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.”

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

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

КОНДАК РОЗСЛАБЛЕНОГО НА ГОЛОС 3- й.

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

І НИНІ і повсякчас і на віки вічні, Амінь.

КОНДАК ПАСХИ НА ГОЛОС 8-ий.

Хоч і до гробу зійшов єси, Безсмертний, проте пекельну переміг Ти силу, і воскрес єси, 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.”

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

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

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

ХОР. : “ Бо уповаємо на тебе.”

THE 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.

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.

WHEN SINGING:

- “Blessed is the Kingdom.....Christ is risen.....” (3 times)

- “Regular Antiphons.

- “God save your people.....Christ is risen.....” (1 time)

- “Glory to You, Christ our God.....Christ is risen.....” (3 times)

НА: - Благословенне

Царство.....Христос воскрес (тричі)

- Антифони – звичайні.

- Спаси, Боже, людей

Твоїх.....Христос воскрес (1-раз)

- Слава

Тобі.....Христос воскрес (тричі)

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.

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.

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.”

ПРИЧАСНИЙ. “Тіло Христове прийміте, життя безсмертного вкусіте. Алилуя.”
“Хваліть Господа з небес, хваліть його в небі. Алилуя.”

“Let no one say to me, How can I love God whom I do not see? ...You do not see God, but you see created realities, you see his works, heaven and earth and sea... You do not see God, but you see his servants, his friends – I mean, holy men who enjoy his trust. Attend on them, and you will have no little easing of your desire; in the case of human beings we normally love not only our friends but also those loved by them.” (St. John Chrysostom, Old Testament Homilies, Volume 3, pg. 74)

Father Ted's Blog: Meditations of an Orthodox Priest

In Acts 9:32-42, Peter visits the Christians at Lydda – in Acts the Christians are called “saints.” “Saints” is another way of saying “holy ones.” Unfortunately in the English language we have separated the idea of the saint from one who is holy. We say in English, “the Holy Spirit” and “Saint Paul.” The Greek word we translate as “Holy” and “Saint” is actually the same word. To help us keep the connection we sometimes need to think in terms of “the Saint Spirit” and the “Holy Paul.” Or, we might pray, “Saint God, Saint Mighty, Saint immortal, have mercy on us.” It sounds totally wrong in English but that is because we have two separate words (saint and holy) that we are using to translate the one Greek word (*agios*).

When we minister to God’s “saints” – our fellow church members – we serve God Himself.

By referring to his fellow Christians as saints, the Holy, Peter is reminding all of us that holiness is to be a normative part of the Christian’s life. Holiness does belong to God and to those saints whom we honor in the icons of our churches. It is supposed to be also a normal element of the life of every Christian. Christian holiness includes imitating our Lord and Master Jesus Christ who came not to be served but to serve others (Matthew 20:28). frted.wordpress.com/tag/acts-932-42/

“Speak to all the congregation of the people of Israel and say to them:

You shall be holy, for I the LORD your God am holy” (Leviticus 19:2).

Question: "Who was Dorcas / Tabitha in the Bible?"

<https://www.gotquestions.org/Dorcas-in-the-Bible.html>



Answer: Dorcas, or Tabitha, in the Bible lived in the town of Joppa, a city on the coast of the Mediterranean Sea. Dorcas was also called Tabitha—*Dorcas* is a Greek name meaning “gazelle,” and *Tabitha* is the Aramaic rendering of the same name. Dorcas, or Tabitha, was a charitable person who made things, especially clothing, for the needy in Joppa. The story of Dorcas in Acts 9 is notable because Peter raised her back to life after she had died.

Dorcas was known for her good works and acts of love for the poor (Acts 9:36); she was much loved in the community of Joppa. When she became ill and died, the believers who knew Dorcas heard that Peter was in the nearby town of Lydda, and they sent for him. The

Bible does not specifically say that the disciples at Joppa were hoping for Peter to resurrect Dorcas, but they did call urgently for him (Acts 9:38). When Peter arrived at the home where Dorcas' body had been laid out, he went up to see the body. There were many widows there, weeping. They all showed Peter "the robes and other clothing that Dorcas had made while she was still with them"—tangible evidence of Dorcas' loving service (Acts 9:39).



Dorcas is raised from the dead... Acts 9:38-42

What happened next is proof that our God is full of glorious, unrestrained power: "Peter sent them all out of the room; then he got down on his knees and prayed. Turning toward the dead woman, he said, 'Tabitha, get up.' She opened her eyes, and seeing Peter she sat up. He took her by the hand and helped her to her feet. Then he called for the believers, especially the widows, and presented her to them alive. This became known all over Joppa, and many people believed in the Lord" (Acts 9:40-42).

Bringing Dorcas back from the dead was not done for Dorcas' sake—Peter knew she was in paradise, with Jesus, and that her life after death was preferable to her life on earth (see Luke 23:43). Peter's motive, at least in part, for raising Dorcas to life may have been for the sake of the widows and others in Joppa who needed the help Dorcas could provide. The resurrection of Dorcas was also a major reason so many people in Joppa believed. This miracle performed in the name of the Lord led many to faith in Christ.

Dorcas is a fine example of how we are to meet the needs of those around us. Christians are to "continue to remember the poor" (Galatians 2:10). Part of "religion that God our Father accepts" is "to look after orphans and widows in their distress" (James 1:27). This was the type of religion Dorcas practiced.

We also see in the story of Dorcas how the Body of Christ functions as a whole. We are united in Christ, and the believers in Joppa mourned the loss of Dorcas as a close family member. "There should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it" (1 Corinthians 12:25-26). Dorcas was one of their own, and her absence left a huge void in their lives.

