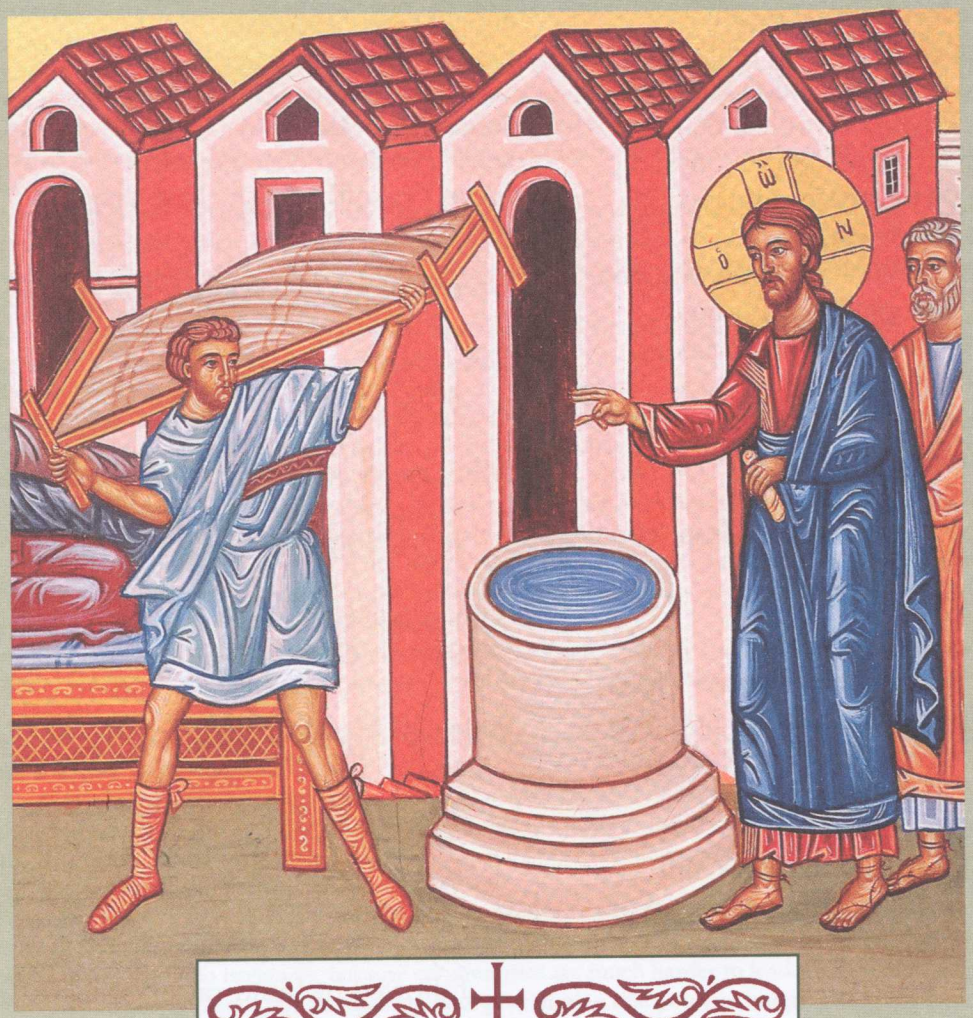


Today we observe the **SUNDAY OF THE PARALYTIC**. Let us recall that long-suffering man who hoped, with patience, that one day he would be cured. It is clear that our Lord healed him out of sheer compassion. This miracle by Jesus showed once again His true love for mankind.

Sunday, April 29, 2018 - Fourth Sunday of Pascha: Paralytic

Please continue to pray for...

Subdeacon Joseph, Sophia, Robert, Ann, Evelyn, Nina, Joan, John, Alex, Alan, Luke, Kathryn, Stasia, Glenn, Veronica, Darlyne, Irene, Nancy, Joseph, Dionysian, Elena, Jevon, their unborn child, Ivan and Joscean.

And for... Madelyn, Sofie, Katrina, Olena, Valeriy, Olga, Tatiana, Dimitri, Alexander and Maxim.

Announcements:

Saturday, May 5, 2018 - Sunday, May 6
Pastoral Visit of Archbishop Nikon

Saturday, May 19, 2018
Parish Rummage Sale; 9am - 3pm
More information about how you can participate to be forthcoming.

This week we celebrate:

Cathy Martins, Alex Page and Anne Hosking on the occasion of their birthdays.

Our Parish Council Representatives are:

Susan Hayes - President
Greg Jankura - Member at Large
Vincent Melesko - Member at Large
Susan Egan - Treasurer
James Pepitone - Vice President
Glenn PenkoffLedbeck - Secretary

Schedule of Services for the Week

Tuesday, May 1, 2018
8:30a - Daily Matins

Wednesday, May 2, 2018
4:30p - Open Doors
6:00p - Daily Vespers

Thursday, May 3, 2018
8::30a - Daily Matins

Saturday, May 5, 2018
5:30p - Great Vespers with Litya followed by parish potluck dinner with the Archbishop

Sunday, May 6, 2018
9:30a - Divine Liturgy
followed by 'fund-raiser' meal with the Archbishop. Proceeds to benefit ONE Steward. Don't forget to bring in canned goods to support the food pantry!

Commemorations of the day...

Paralytic. Nine Martyrs at Cyzicus: Theognes, Rufus, Antipater, Theostichus, Artemas, Magnus, Theodotus, Thaumasius, and Philemon (3rd c.). Ven. Memnon the Wonderworker. Martyrs Diodorus and Rhodopianus—Deacon, at Aphrodisia in Anatolia (3rd-4th c.). St. Basil, Bishop of Ostrog in Montenegro (16th c.). Lazian Martyrs slain in Dudikvati and Papati (Georgian, c. 1820).

The Healing of the Paralytic and the Loneliness of Contemporary Man By Fr. George Calciu

What is more striking in today's Gospel (John 5:1-15), is the loneliness of the sick man.

Have you heard? "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." (Jn. 5: 7).

The most tragic state of man is loneliness, he's total isolation. According to Saint Cyprian of Carthage: "Everyone falls alone, but we are been saved in the community", in the community of the church. To be alone means to fall, to get lost. Being along implies thinking only of oneself, (or perhaps not even so) because you're overwhelmed by the suffering in which you lie. You are overpowered by the futility of life. If your life is lonely and bereft of God, it becomes useless and lost - a life whose meaning has vanished from the moment you became isolated.

This paralytic did not even have a relative, or a friend to put him in the pool when the water was troubled, so that he could be healed.

How many times do we find ourselves in this situation? How many times do we feel alone or sick or disable, or bereft of anyone to help us to be healed or relieved from our suffering? Or perhaps, in our loneliness and pain we cannot find someone to share [our suffering], because as a German proverb says: a pain shared is halved, but an unrequited pain is doubled. So it happened with this (paralytic) man.

But our merciful Lord asked him: "Wilt thou be made whole?" (John 5:6). Such a question addressed to the sick, may seem unnecessary. Of course he wants to be healed.

However, our Savior's was alluding to something else. This man was sick for his sins, and when he was asked: "Wilt thou be made whole?" our Savior was in fact asking him: "Do you want to repent of your sins?" The proof of this is revealed to us later, when Jesus met him in the temple and said: "Behold, thou art made whole: sin no more, lest a worse thing come onto thee " (Jn. 5:14).

What is even more striking to us and to others, is that the moment Jesus healed the paralytic man, those around him instead of rejoicing seeing him healed, the scribes and the Pharisees became angry and said: "It is the Sabbath, it is not lawful for you to carry thy bed."(John 5:10). They did not say: "We are grateful that you are healed! Go and give thanks to God". Rather, they were only interested in the formality of the law, which stated that on Saturdays, one should not work. They sacrificed man in order to obey this Law.

And they have asked him: "Who is the Man that healed you?" But he didn't know "who it was" (cf. John 5:12-13). But when Jesus met him in the temple, he went away and told the Jews that: "It was Jesus Who had made him whole" (see Jn 5:15).

He's intent was not to denounce Jesus to the Jews, rather his sincere will to say to anyone: "This Man helped me! He healed me! He stood by me in misery! "

We all feel the need to proclaim it when someone had helped us. We feel the need to reveal a miracle. Not for praise, but to escape the loneliness, the sickness and the pain! I feel the need to proclaim who brought me to the Faith, who absolved me from my sins and the wickedness of my heart: a priest, a believer, a friend ... I feel the need to say: "He helped me!" So it was with this paralytic.

My beloved faithful, our contemporary society and most authorities ... are increasingly isolating us, in order that. we may become lonelier, less bound to each other and less communicative, in order that they may lead us to their intended destination. They are trying to isolate us, because communities are much harder to lead than isolated individuals.

... The West doesn't use violence but another method: proclaiming that you are "unique", that you have "many rights", you are an "independent man", that you need to be alone, not confined to your parents, not obedient to them or to anyone as a child, because you are a "free man".

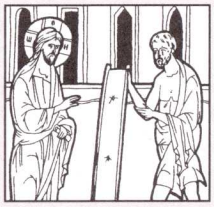
This misunderstood freedom is a revolt against God, it is nihilism.

Thus, we have reached the state that we see today, with all the crimes that haunt the world...where 14 year-old children shoot their teachers, their friends, and their parents.

We broke the human ties with those we live near. That spiritual relationship between my brother and me, between my parents and me, between parents and children, between friends has vanished. And in this disintegration of the personality, which leads towards a demonized world, we are growing increasingly isolated.

Let us remain united in faith and love with one another, through Jesus Christ our Lord. Let us stay united in the community of the Church, because the Church of Christ is the only beneficial social group. Other groups lead to self-destruction. They attempt to destroy humankind, to make man an instrument of business, a mare cog in this complicated mechanism of human society.

THE HEALING MINISTRY OF CHRIST



The Gospels are filled with stories of the great healing power that Christ possessed. His was a **"healing ministry,"** with much of His time spent curing illnesses of both body and soul of those who believed in Him. Like their Master before them, the Apostles participated in God's work of healing as well, always careful that they performed their miraculous deeds in the Name of the Risen Lord. The power of healing was identified by the Apostle Paul as a gift of the Holy Spirit in his 1st Letter to the Corinthians.

It is interesting to note that our Holy Church has continued throughout the centuries to believe in healing miracles, pointing out Christ's own words: **"He who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father."** (John 14:12) St. Ireneaus, writing near the end of the 2nd century, speaks of miracles in his time: **"Some drive out devils . . . some have foreknowledge of the future . . . others heal the sick through the laying on of hands . . . and even the dead have been raised up and have remained with us for many years."** To this day, the Orthodox practice of prayer for the sick follows the New Testament instruction of St. James: **"Is anyone among you sick? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up."** (James 5:14-15)

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We welcome all visitors to our Divine Liturgy and services. While Holy Communion may only be received by prepared Orthodox Christians, our non-Orthodox guests are welcome to participate in our prayers and hymns and to join us in venerating the Cross and and receiving blessed bread at the conclusion of the Liturgy. Please sign our guest card and join us for refreshments and fellowship after the services.

Feel free to ask questions before or after the services. Any member of our Council or Congregation are glad to assist you. Literature about the Orthodox faith and this parish can be found in the narthex (back of the Church).