



St. Alexis of Wilkes-Barre Orthodox Church

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Services Schedule

Please see our [online calendar](#) for dates and times of Feast Day services.

Bulletin for Sunday, May 19, 2019

Welcome



Christ is Risen! Indeed He is Risen!

Jesus Christ taught us to love and serve all people, regardless of their ethnicity or nationality. To understand that, we need to look no further than to the Parable of

the Good Samaritan (Luke 10:25-37). Every time we celebrate the Divine Liturgy, it is offered "on behalf of all, and for all." As Orthodox Christians we stand against racism and bigotry. All human beings share one common identity as children of God.

"There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatian 3:28)

Weekly Services

Tuesdays at 8:30a - Daily Matins

Wednesdays at 6:00p - Daily Vespers (The Church is open at 4:30p for "Open Doors" - confession, meditation and reflection).

Thursday at 8:30a - Daily Matins

Saturday at 5:30p - Great Vespers

Sunday at 9:30a - Divine Liturgy

Members of our Parish Council are:

Greg Jankura - Council President

Michael Kuziak - Council Vice President

Natalie Kucharski - Council Treasurer

Glenn PenkoffLidbeck - Council Secretary

Kyle Hollis - Member at Large

Roderick Seurattan - Member at Large

Pastoral Care - General Information

- *Emergency Sick Calls* can be made at any time. Please call Fr Steven at (860) 866-5802, when a family member is admitted to the hospital.
- *Anointing in Sickness*: The Sacrament of Unction is available in Church, the hospital, or your home, for anyone who is sick and suffering, however severe.
- *Marriages and Baptisms* require early planning, scheduling and selections of sponsors (crown bearers or godparents). See Father before booking dates and reception halls!
- *Funerals* are celebrated for practicing Orthodox Christians. Please see Father for details. The Church opposes cremation; we cannot celebrate funerals for cremations.

Announcements

Christ is Risen!

Thank you to everyone who helped in the planning and preparation of our parish dinner. Everyone's contributions are much appreciated.

On Memorial Day, May 27th, I will be blessing the memorial of the Unknown Soldiers at the Beaverbrook Cemetary at 9am, as part of the Town of Clilnton's Memorial Day observances.

2019 Vacation Church School at Three Saints Park

When- July 8-12, 2018. **Where-** Three Saints Park, 112 Miller Road, Bethany, CT 06524. **Time** - Daily 9 am to 4 pm with Family Night on Friday starting at 5 pm. **Cost-** \$40 per child. Come join us for our week-long Vacation Church School for youth ages 5-15. Your child will experience fun, faith, friendship, swimming, games, bible study, religious education, worship and song. This year's theme will be "The Living Word - the Divine Liturgy". **Questions?** - Call Three Saints Church 203-735-0117 or Fr. Patrick Burns (203) 734-3988 Children of all faiths are welcome!

Saints and Feasts

May 19

Sunday of the Paralytic

Close to the Sheep's Gate in Jerusalem, there was a pool, which was called the Sheep's Pool. It had round about it 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 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, "Wilt thou 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 thy 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.

at the head of his troops, he saw in the sky after midday, beneath the sun, a radiant pillar in the form of a cross with the words: "By this shalt thou conquer." The following night, our Lord Jesus Christ appeared to him in a dream and declared to him the power of the Cross and its significance. When he arose in the morning, he immediately ordered that a labarum be made (which is a banner or standard of victory over the enemy) in the form of a cross, and he inscribed on it the Name of Jesus Christ. On the 28th Of October, he attacked and mightily conquered Maxentius, who drowned in the Tiber River while fleeing. The following day, Constantine entered Rome in triumph and was proclaimed Emperor of the West by the Senate, while Licinius, his brother-in-law, ruled in the East. But out of malice, Licinius later persecuted the Christians. Constantine fought him once and again, and utterly destroyed him in 324, and in this manner he became monarch over the West and the East. Under him and because of him all the persecutions against the Church ceased. Christianity triumphed and idolatry was overthrown. In 325 he gathered the First Ecumenical Council in Nicaea, which he himself personally addressed. In 324, in the ancient city of Byzantium, he laid the foundations of the new capital of his realm, and solemnly inaugurated it on May 11, 330, naming it after himself, Constantinople. Since the throne of the imperial rule was transferred thither from Rome, it was named New Rome, the inhabitants of its domain were called Romans, and it was considered the continuation of the Roman Empire. Falling ill near Nicomedia, he requested to receive



May 21

Constantine and Helen, Equal-to-the Apostles

This great and renowned sovereign of the Christians was the son of Constantius Chlorus (the

ruler of the westernmost parts of the Roman empire), and of the blessed Helen. He was born in 272, in (according to some authorities) Naissus of Dardania, a city on the Hellespont. In 306, when his father died, he was proclaimed successor to his throne. In 312, on learning that Maxentius and Maximinus had joined forces against him, he marched into Italy, where, while

divine Baptism, according to Eusebius (The Life of Constantine. Book IV, 61-62), and also according to Socrates and Sozomen; and when he had been deemed worthy of the Holy Mysteries, he reposed in 337, on May 21 or 22, the day of Pentecost, having lived sixty-five years, of which he ruled for thirty-one years. His remains were transferred to Constantinople and were deposited in the Church of the Holy Apostles, which had been built by him (see Homily XXVI on Second Corinthians by Saint John Chrysostom).

As for his holy mother Helen, after her son had made the Faith of Christ triumphant throughout the Roman Empire, she undertook a journey to Jerusalem and found the Holy Cross on which our Lord was crucified (see Sept. 13 and 14). After this, Saint Helen, in her zeal to glorify Christ, erected churches in Jerusalem at the sites of the Crucifixion and Resurrection, in Bethlehem at the cave where our Saviour was born, another on the Mount of Olives whence He ascended into Heaven, and many others throughout the Holy Land, Cyprus, and elsewhere. She was proclaimed Augusta, her image was stamped upon golden coins, and two cities were named Helenopolis after her in Bithynia and in Palestine. Having been thus glorified for her piety, she departed to the Lord being about eighty years of age, according to some in the year 330, according to others, in 336.



May 22

4th Wednesday after Pascha - Mid-Pentecost

After the Saviour had miraculously healed the paralytic, the Jews, especially the Pharisees

and Scribes, were moved with envy and persecuted Him, and sought to slay Him, using the excuse that He did not keep the Sabbath, since He worked miracles on that day. Jesus then departed to Galilee. About the middle of the Feast of Tabernacles, He went up again to the Temple and taught. The Jews, marvelling at the wisdom of His words, said, "How knoweth this man letters, having never learned?" But Christ first reproached their unbelief and lawlessness, then proved to them by the Law that they sought to slay Him unjustly, supposedly as a despiser of the Law, since He had healed the paralytic on the Sabbath. Therefore, since the things spoken by Christ in the middle of the Feast of Tabernacles are related to the Sunday of the Paralytic that is just passed, and since we have already reached the midpoint of the fifty days between Pascha and Pentecost, the Church has appointed this present feast as a bond between the two great feasts, thereby uniting, as it were, the two into one, and partaking of the grace of them both. Therefore today's feast is called Mid-Pentecost, and the Gospel Reading, "At Mid-feast"--though it refers to the Feast of Tabernacles--is used.

It should be noted that there were three great Jewish feasts: the Passover, Pentecost, and the Feast of Tabernacles. Passover was celebrated on the 15th of Nisan, the first month of the Jewish calendar, which coincides roughly with our March. This feast commemorated that day on which the Hebrews were commanded to eat the lamb in the evening and anoint the doors of their houses with its blood. Then, having escaped bondage and death at the hands of the Egyptians, they passed through the Red Sea to come to the Promised Land. It is also called "the Feast of Unleavened Bread," because they ate unleavened bread for seven days. Pentecost was celebrated fifty days after the Passover, first of all, because the Hebrew tribes had reached Mount Sinai after leaving Egypt, and there received the Law from God; secondly, it was celebrated to commemorate their entry into the Promised Land, where also they ate bread, after having been fed with manna forty years in the desert. Therefore, on this day they offered to God a sacrifice of bread prepared with new wheat. Finally, they also celebrated the Feast of Tabernacles from the 15th to the 22nd of "the seventh month," which corresponds roughly to our September. During this time, they live in booths made of branches in commemoration of the forty years they spent in the desert, living in tabernacles, that is, tents (Ex. 12:10-20; Lev. 23).



May 24

Saint Vincent of Lerins

Saint Vincent was born in Toul in Gaul; he was the brother of Saint Lupus, Bishop of Troyes, who was a companion of Saint Germanus of Auxerre.

Saint Vincent was first a soldier, then left the world to become a monk of the renowned monastery of Lerins, where he was also ordained priest. He is known for his *Commonitorium*, which he wrote as an aid to distinguish the true teachings of the Church from the confusions of heretics; his most memorable saying is that Christians must follow that Faith which has been believed "everywhere, always, and by all." He wrote the *Commonitorium* about the year 434, three years after the Third Ecumenical Council in Ephesus, which he mentions in the *Commonitorium*, and defends calling the holy Virgin Theotokos, "She who gave birth to God," in opposition to the teachings of Nestorius which were condemned at the Third Council.

Without identifying by name Augustine, Bishop of Hippo, Saint Vincent condemns his doctrine of Grace and predestination, calling it heresy to teach of "a certain great and special and altogether personal grace of God [which is given to the predestined elect] without any labour, without any effort, without any industry, even though they neither ask, nor seek, nor knock" (*Commonitorium*, ch. XXVI). See also Saint

John Cassian, February 29; Saint John Cassian wrote his refutations before, and Saint Vincent after, the condemnation of Nestorius at the Third Council in 431, and the death of Augustine in 430. Saint Vincent reposed in peace about the year 445.

Parish Calendar

Service and Events

May 19 to May 27, 2019

Sunday, May 19

Sunday of the Paralytic
Evangelism and Outreach Ministry meeting
9:15AM Reading of the 3rd Hour
9:30AM Divine Liturgy

Monday, May 20

Evelyn Leake
The Holy Martyr Thalleleus

Tuesday, May 21

Constantine and Helen, Equal-to-the
Apostles
8:30AM Daily Matins

Wednesday, May 22

4th Wednesday after Pascha - Mid-Pentecost
4:30PM cancelled - Open Doors
6:00PM Cancelled - Evening Prayers

Thursday, May 23

Michael the Confessor, Bishop of Synnada
Brubaker
Faro
8:30AM Daily Matins

Friday, May 24

Symeon the Stylite of the Mountain
Melesko

Saturday, May 25

Third Finding of the Precious Head of St.
John the Baptist
5:30PM Great Vespers

Sunday, May 26

Buildings and Grounds Ministry Meeting
Kathryn Brubaker
Sunday of the Samaritan Woman
9:15AM Reading of the 3rd Hour
9:30AM Divine Liturgy

Monday, May 27

Alexander Melesko
The Holy Hieromartyr Helladius

Prayers, Intercessions and Commemorations



William, Sophia, Robert,
Ann, Evelyn, Nina, John,
Alex, Vincent, Luke,
Kathryn, Anastasia,
Malcolm, Veronica,
Darlyne, Irene, Nancy,
Elena, Jevon, Stella
Anna, Ivan and Joscean.

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

All of our College Students: Alex, Kaitlyn, Jack,
Sam, Connor, Nadia, Isaac and Matthew.

Many Years! to Evelyn Leake on the occasion of her birthday and Name's Day; to Sophia and Bill Brubaker and Vinny and Marlene Melesko on the occasion of their anniversaries; and to Vinny on the occasion of his Name's Day; and to Kathryn Brubaker on the occasion of her birthday.

Pray for: All those confined to hospitals, nursing homes, and their own homes due to illness; for all those who serve in the armed forces; widows, orphans, prisoners, victims of violence, and refugees;

All those suffering chronic illness, financial hardship, loneliness, addictions, abuse, abandonment and despair; those who are homeless, those who are institutionalized, those who have no one to pray for them;

All Orthodox seminarians & families; all Orthodox monks and nuns, and all those considering monastic life; all Orthodox missionaries and their families.

All those who have perished due to hatred and intolerance and all those departed this life in the hope of the Resurrection.

Today we commemorate:

Paralytic. Hieromartyr Patrick, Bishop of Prussa, and his companions: Presbyters Acacius, Menander, and Polyenus (2nd-3rd c.). Ven. Cornelius, Abbot of Komel' (Vologdá—1537). Ven. Cornelius, Abbot of Paleostrov (15th c.). Rt. Blv. John, Prince

of Uglich, tonsured as Ignatius (Vologdá—1523). Ven. Sergius of Shukhtomsk (1609). St. John Bishop of the Goths in the Crimea (8th c.). Rt. Blv. Dimitry Donskoy, Grand Prince of Moscow (1389).

Hymns of the Day

Priest: "Blessed is the Kingdom ... "

Choir: "Amen."

Priest: "Christ is risen from the dead ..." (2 ½ times)

Choir: "and upon those in the tombs bestowing life!"

(The Divine Liturgy is begun in this manner until the Leavetaking of Pascha.)

Tone 3 Troparion (Resurrection)

Let the heavens rejoice!

Let the 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 hell, and has granted to the world// great mercy.

Tone 3 Kontakion (from the Pentecostarion)

By Your divine intercession, O Lord, as You raised up the Paralytic of old, so raise up my soul, paralyzed by sins and thoughtless acts; so that being saved I may sing to You://

“Glory to Your power, O compassionate Christ!”

Tone 8 Kontakion (Pascha)

You descended into the tomb, O Immortal,
You destroyed the power of death.
In victory You arose, O Christ God,
proclaiming: “Rejoice!” to the Myrrhbearing
Women, //
granting peace to Your Apostles, and
bestowing resurrection on the fallen.

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 3rd Tone. Psalm 46.6,1.

Sing praises to our God, sing praises.

Verse: Clap your hands, all you nations.

The reading is from Acts of the Apostles 9:32-42.

In those days, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since

Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

Gospel Reading

Sunday of the Paralytic

The Reading is from John 5:1-15

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "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." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked.

Now that day was the sabbath. So the Jews said to the man who was cured, "It is the sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.' "They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befall you." The man went away and told the Jews that it was Jesus who had healed him.

Wisdom of the Fathers

In that case [Matt 9:2] there was remission of sins, (for He said, "Thy sins be forgiven thee,") but in this, warning and threats to strengthen the man for the future; "Sin no more, lest a worse thing come unto you."

St. John Chrysostom

Homily 37 on John 1, 4th Century

Great is the profit of the divine Scriptures,

and all-sufficient is the aid which comes from them ... For the divine oracles are a treasury of all manner of medicines, so that whether it be needful to quench pride, to lull desire to sleep, to tread under foot the love of money, ... from them one may find abundant resource.

St. John Chrysostom

Homily 37 on John 5, 4th Century

Reflection



Homily for the Sunday of the Paralytic in the Orthodox Church

May 25, 2013 · Fr. Philip LeMasters

Christ is Risen!

On this fourth Sunday of the season of Pascha, we

remember Jesus Christ's healing of the paralytic, the paralyzed man who had not been able to move for 38 years, probably his entire life. He had seen others healed miraculously in a nearby pool of water, but he had no one to help him get there when the angel stirred the water. So he was stuck, unable to move, unable to heal himself, and unable to receive God's blessing.

This event occurred during the Jewish feast of Pentecost, which commemorated the giving of the law through Moses. The Lord Jesus saw this poor man, lying near one of

the gates to the temple area, and He simply asked him if he wanted to be healed. When the man explained that he had no one to help him into the healing pool, Christ said, "Rise, take up your bed and walk" and he did so. This healing occurred on the Sabbath day, when the Old Testament law indicated that no work was to be done, so some of the Jews criticized the man for walking around carrying his bed on that day.

In response to their questions, we find out that this man did not even know Jesus Christ's name; he could not identify the One who healed him. But then the Lord found him and said, "See, you have been made well. Sin no more, lest a worse thing come upon you."

During this season of Pascha, when we remember Christ's victory over death and sin, we want to become like this man who took up his bed and walked, who entered into a new life made possible by the mercy of our Lord, God, and Savior Jesus Christ. We want to participate in the blessing that Christ's resurrection has brought to the world and to be transformed and healed by it. For like this man, we are too often paralyzed when we face difficult and painful life circumstances before which we feel powerless. We cannot snap our fingers and change our world, other people, or even ourselves. We cannot raise the dead, heal diseases, or otherwise make our problems go away. We are weakened by our habitual sins, our passions, or disordered desires and habits that keep us from experiencing the joy, peace, and freedom of life eternal.

Like this poor man, we have a law, a set of religious commands, but we often lack the strength to move ourselves to obey them.

Sometimes we have carried burdens in our souls for thirty-eight years or longer; perhaps we cannot even imagine ourselves without anger, hatred, greed, lust, pride, self-righteous judgment, sloth or other sins that we know all too well. How often have we said, "I won't act that way anymore. I won't do this, I won't say that, I won't think this way. I won't treat him or her as I have before." But all too often, we lack the strength to change; the disappointing truth is that we are paralyzed by our sins and weakened by a lifetime of giving in to temptation. We may even have accepted the excuse that that is simply who we are and there is no point in even trying to change. The good news of Pascha, however, is that the Risen Lord calls every single one of us to "Rise, take up your bed and walk." His blessing is not for a select few, but for the whole world: all the living and the dead. The Lord has mercy on those who do not even know His name, like the paralyzed man. He asks only whether we want to be healed, for He never forces us. And to those who will accept His mercy, the Lord promises the strength to rise, take up our beds and walk; in other words, He enables us to live a new life. We have to be ready, however, to carry our beds even on the Sabbath day, for reminders of our sins, weaknesses, and of the imperfection of the world will still be with us. Very often these are our own thoughts to which we pay too much attention; for we find it impossible to believe that we really have been forgiven, that what is done is done, that the Lord's mercy has brought us into a new way of living. How often we carry a burden of guilt and fear that paralyzes us, that freezes us in

the past and makes us think that we are fooling ourselves to imagine that Christ's victory is also ours. And how often we become obsessed with whatever challenges and difficulties we face, blowing them out of proportion until we think that they are even more powerful and real than the Lord Who has conquered sin and death.

Yes, the formerly paralyzed man had to carry his bed, the reminder of his illness; but the miracle was that he could actually do that: he had the strength to stand up, walk, and carry something. And we are all given the ability in Jesus Christ to make progress in our lives, to become more like God, to grow in holy joy by using even our most difficult struggles as opportunities to trust more fully in the Lord, to take up our crosses, be purified of our passions, and to shine more brightly with the light of Christ.

Through our Savior's cross, joy has come into the all the world. And it is through our patient, faithful endurance of whatever trials, tribulations, and temptations we face that we will open ourselves to the joy, to the strength, to the life that has conquered even death itself.

We cannot triumph over all our troubles by sheer will power, but we can do what we can do. Each day, each moment, each hour, we can walk as best we can in the right direction—in other words, we can refuse to lie down again in our bed of weakness and despair. We can do our best to pay no attention to negative and unhealthy thoughts; we can treat others as we would have them treat us; we can keep our mouths shut when we are tempted to judge or condemn others; we can focus our energies on changing what we can change in our lives and relationships—and leave the rest

in God's hands. In other words, we should not think we are either totally paralyzed or completely healthy. We are somewhere in between, and the same Lord who conquered death itself constantly invites and enables us to greater strength and wholeness, to the joy of those who know that they really can move—step by step—more fully into the brilliant light of the Kingdom.

Fortunately, we do not have to wrestle with these problems as isolated individuals. We are blessed to participate in the life of Christ as members of His Body, the Church. And in the sacrament of confession, we are assured of God's forgiveness and exhorted to give no further care to the sins which we have confessed. The paralyzing burden of our sins is lifted at confession; no, that does not mean that we are never tempted again or that we do not have to live with the consequences of our actions, but it does mean we hear the voice of Christ and feel the touch of His hand as He says, "Rise, take up your bed and walk." The sins which you have confessed are behind you. Do not return to them. Go forward with your life to the glory of God. Go and sin no more. The point here is not legalism, but healing. For if we really want to be made well, we must open the paralysis of our souls on a regular basis to Christ the Great Physician, Who is present to us in His Body, the Church. And every time that we take confession, Christ in effect says to us, "See, you have been made well. Sin no more, lest a worse thing come upon you."

No one forces us to sin or to cower in fear before the difficult challenges of life; but it seems inevitable that we will at times be overcome by our passions and our problems. We are often like someone healed

of paralysis who cannot escape the habit of staying in bed or cope very well with the challenges and struggles of his new life. So we lie down again in our bed of habitual sins and weaknesses. But fortunately for us, the Lord is merciful. He always asks us, "Do you want to be healed?" And if we respond with truthfulness and humility, He has compassion on us, and assures us of His forgiveness and strength.

So we rise, take up our bed, and walk. We may fall back into our paralysis, weakness, and fears more times than we can count. We may fall down ten thousand times, but Christ is always there to raise us up and give us a share in His eternal life. We probably do not see it in our own lives, but through this journey of humble repentance we do find healing. The course of our struggle is upward; the paralysis decreases; our souls are strengthened as we struggle to press forward in faithfulness; the light shines in the darkness and the darkness has not overcome it.

And this is a vital part of the good news of Pascha. Despite the setbacks, despite the temptations, despite the burdens and obstacles that we and others place on our path, the glorious new day of God's kingdom has dawned. Christ has raised all humanity, including us, from sin and death. No, our sharing in Christ's salvation is not something magical that happens in an instant; like everything in creation, it takes time. And that is not because of God, but because of us. So let us not only say "Christ is Risen!" this Paschal season; let us rise with Him, getting up from whatever sins have weighed us down, finding the strength in His resurrection to overcome our paralysis

and weakness, to refuse to be shackled by fear, and move step by step, day by day, into the joy of His Kingdom. Now is the time to take up our beds and walk in the brilliant light of the empty tomb, for Christ is Risen!

HEALING OF THE PARALYTIC

