

*From the Divine Office for the Sunday of the Paralytic*

*By the pool of Probatika lay a Paralytic. Seeing You, O Lord, he cried out: “I have no one to plunge me into the pool once the water has been stirred up! By the time I get there, someone else has gone in ahead of me and received healing. Thus I remain paralyzed!” The Savior was touched with compassion and said to him: “I have become man for your sake. I have assumed flesh for your sake. How can you say you have no one? Pick up your mat, I say, and walk!” All things are subject to You, Lord; all things obey You; You do whatever You wish. Be mindful of us all, O holy God, and in Your love for mankind, have pity on us!  
(Vespers)*

*You hold the whole universe in Your hand, O Lord Jesus, co-eternal with Your divine Father and sharing sovereign power with the Spirit, You appeared in the flesh, healing diseases and banishing demons. You gave sight to the blind; You made the Paralytic rise up and walk by Your divine word. You told him to carry his stretcher. With him, we celebrate and sing: “Glory to Your might, O Merciful Christ!” (Orthros)*



**SUNDAY OF THE PARALYTIC  
MAY 8, 2022**



**Our Lady of Perpetual Help Melkite Catholic Church**  
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**Divine Liturgy: Sunday 10:00 AM**

**After “Blessed is the Kingdom...”**

Christ is Risen from the dead and by His death He has trampled upon Death and has given life to those who were in the tombs (3 times)

**Antiphon (Feast)**

1: 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**

2: 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.**

3: 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 Your assemblies bless the Lord our God, from the wellsprings of Israel.

**People:** **O Son of God, who are risen from the dead, save us who sing to You, Alleluia!**

**Resurrectional Troparion (Tone 3) Pg. 39**

Let all in heaven rejoice, and all on earth be glad, for the Lord has exerted power with His arm: By death He has trampled upon Death and has become the firstborn from the dead. He has delivered us from the bosom of Hades and has granted to the world great mercy.

**Troparion of John the Apostle (Tone 2)**

Apostle beloved of Christ God, hasten to save a people that has no other recourse: for He who let you repose on His breast will also accept your intercession in our favor. O John the Theologian, beseech Him to dispel the cloud of paganism that is darkening us, and beg Him to grant us peace and mercy.

**Patronal Troparion (Tone 1) Pg. 15**

In giving birth, you have 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 intercession, 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.

A story is told about St Basil, the revered Fool for Christ, who confronted Tsar Ivan the Terrible one day because he was not at the Liturgy. Ivan protested that he was indeed in church for the service., Basil replied that the emperor’s body was in church, but his mind was on the Vorobiev hills (where he was having a palace built). When Basil died in 1557, the Tsar acted as one of his pallbearers. It would be even harder for people ruled by their pride or vanity to look beyond themselves to God or others. Their piety dries up “*like baked clay*” (Ps 21:16), withered like a plant with too much sun and no water. This is why combatting the passions has been seen as fundamental to a committed Christian life since the dawn of monasticism in the third century. In his Homily 37 on the Gospel of John, St John Chrysostom discusses the spiritual medicines necessary to combat the passions and other distractions from the Christian life: “The divine oracles [the Scriptures] are a treasury of all manner of medicines, so that whether it be needful to quench pride, to lull desire to sleep, to tread underfoot the love of money, to despise pain, to inspire confidence, to gain patience, from them one may find abundant resource.” The Scriptures held the medicine; the illnesses were the passions.

**The Church as Healer**

While the Scriptures portray the incarnate Christ as Healer of the man at Bethesda, it depicts the Body of Christ, the Church, as the source of Aeneas’ recovery. The Church is meant to be a therapeutic community in which Christ continues His healing work in our midst.



## DIVINE LITURGY INTENTIONS

Today People of Ukraine, living and deceased  
 May 15 +Anthony Moosa. Requested by Diane Moosa and family  
 May 22 +Aileen Abraham, Robert Abraham. Requested by Ron Abraham  
 May 29 +Lutfi Hajjar. Requested by Susan Arraje

Today's Coffee Hr. is hosted by the parish in celebration of Mother's Day

Next Sunday's Coffee Hr. is hosted by Diane Moosa & Family

Please Remember in your prayers: Susan Arraje, George Arraj, Jr., Robert Ghiz, Archie Opatka, Katherine Thomas, Charlotte Stockhaus, Ruth Welsh, James Rahall, Richard Abraham, Jr., George Chebib, and the people of Ukraine.

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	\$1,046
Candles	\$ 25
Coffee Hr.	\$ 25
<b>TOTAL</b>	<b>\$1,096</b>

God bless you for your generosity!



## HAPPY MOTHER'S DAY

*We wish all the mothers of the parish a happy Mother's Day! Please join us downstairs for the coffee hour and take a flower as a small token of appreciation for all you do!*

*We love you!*

Welcome to any visitors we may 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.

### PICNIC PLANNING MEETING

Our annual Family Picnic will be September 11, 2022 from noon to 6 PM.

We will have our next planning meeting on Monday May 9 at 7PM. All are welcome. The success of the picnic depends on your participation in whatever way you can. There are plenty of tasks to accomplish. I'm sure that at least one of them will make use of your talents!



### ANNIVERSARY CELEBRATION

As most of you know, next year (2023) is the one-hundredth anniversary of the parish. I would like to form a committee to explore how we want to mark the occasion. If you are interested in being on the committee or have some ideas about how to celebrate this milestone in the life of the parish, please contact me. We will have an initial meeting in the next month or so.

### FINANCIALS

<u>4/2022</u>		<u>YTD(10/2021-4/2022)</u>	
Income	\$6,800	Income	\$50,296
Expenses	\$6,322	Expenses	\$43,697
Net	\$ 478	Net	\$ 6,599

As you can see, we are in a positive cash flow position for both April and year to date. Thanks for all you are doing to help us meet our expenses.

God bless you!

THE SCRIPTURES READ on the remaining Sundays in the Paschal season present us with some of life's most debilitating hardships: blindness, isolation, and, today, paralysis. In the passage from the Acts of the Apostles read today we hear about the healing of a man named Aeneas in Lydda (Lod), some 23 miles northwest of Jerusalem. Aeneas, we are told, *"had been bedridden eight years and was paralyzed"* (Acts 9:33).

In the Gospel reading which follows, we hear about another man *"who had an infirmity thirty-eight years"* (Jn 5:5) and who was healed by the Lord Jesus, at the Pool of Bethesda (or Bethzatha) outside Jerusalem, where the infirm gathered hoping for healing. This pool was used to clean the animals destined for sacrifice before they would be brought into the temple.

It is not clear why the sick gathered there. There was no explicit mention of miracles at this pool in Jewish sources of the day such as Josephus or Philo. The pool itself, buried in the destruction of Jerusalem, was unknown until archeologists uncovered it in the nineteenth century. This led some to suggest that the passage was not historical at all. Rather it was meant to teach that the "angel in the water" foreshadowed the transforming power of the Holy Spirit in baptism, which heals us of sin (see Tertullian, *On Baptism*, chapter 5).

Others have noted that there were healing springs and pools in the ancient pagan world as well. Cures at those pools followed specific patterns like the one John records here: the first one entering the pool after the water was "stirred" would be healed. John affirms that Christ's word alone, without any ritual or procedure, was enough to heal. Like the paralytic who had to stop relying on the pool for salvation and turn instead to Christ, so Israel had to stop relying upon the Law to save them, and turn to Christ instead.

#### **What Does It Mean to be Paralyzed?**

In the Early Church commentators did not often speculate on the pool or even the nature of the man's illness. It was more common to compare the physical infirmity of the paralyzed man to the spiritual paralysis which afflicts Christians, either occasionally or in a regular way.

It was often noted how, in the lives of each one of us, there will be spiritual paralysis: moments of weakness or failure, which can last for many years, as with the paralytic at the sheep pool. In "spiritual paralysis," the energies of our soul, of our mind, of our heart, of our will, of our body itself are fettered, fettered by the fact that we have no courage and we have no power within us to move and to act to the full of our longings. We stand, year after year on the very edge, on the bank of the pool that could give us life without being able to enter it.

#### **Christian Life as Synergy**

In one of the last New Testament books to reach its final form, the Second Epistle of St Peter, we see the Christian spiritual life addressed. Spiritual life, we read, comes *"... through the knowledge of Him who called us by glory and virtue, by whom have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature"* (2 Pt 1:3-4). The way to theosis, being partakers of the divine nature, comes because of Christ. God become incarnate so that we might become divinized. We, however, need to embrace this gift, lest it whither away and we become blind or paralyzed. We do this, the epistle continues, by practicing virtue, self-control, godliness, perseverance, brotherly kindness and love. *"For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins"* (2 Pt 1:3-9). Fruitful Christian life, then, requires that we do our part to make our own the gift of divine life we have received. We can become shortsighted or even blind to the gift of our baptism, remaining barren and unfruitful – in other words, paralyzed – without being committed to growing in virtue, knowledge, self-control and the rest. We may see this happen in the lives of some Christians who do not consider their baptism seriously, who rarely look to the Gospel, receive the Eucharist or even attend the Liturgy. They are blind to the gift of Christ and therefore paralyzed in the spiritual life. We see it in ourselves, when we cannot focus on the words we read or even the prayers we are saying, distracted by the concerns of daily life.

#### **Paralysis and the Passions**

As more philosophically-minded Greeks accepted Christ, they identified the signs of spiritual paralysis in terms of the classical passions: gluttony, lust, greed, anger, envy, sloth, pride and vainglory. A person who is focused on personal comforts (through food and drink, sex or material possessions) will find it difficult if not impossible to center on the spiritual life. If they attend church at all, they find their mind wandering back to the object of their passion.

#### **Trisagion**

**All of you who have been baptized into Christ have put on Christ. Alleluia!**

#### **Prokimenon**

**Reader:** Through all the earth, their voice resounds, and to the ends of the world their message.

**People:** Through all the earth, their voice resounds, and to the ends of the world their message.

**Reader:** The heavens declare God's glory and the firmament proclaims the work of His hands.

**People:** Through all the earth, their voice resounds, and to the ends of the world their message.

**Reader:** Through all the earth, their voice resounds,

**People:** And to the ends of the world their message.

#### **Epistle: 1Jn 1:1-7**

#### **Alleluia Verses**

The heavens shall proclaim Your wonders, O Lord, and Your truth in the assembly of the saints.

**Verses:** God is glorified in the council of His saints, great and awesome to all those around Him.

#### **Gospel: Jn. 5:1-15, Sunday of Paralytic**

#### **Hirmos of Pascha (Tone 1)**

The angel cried out to the one who is full of grace: "Hail, immaculate Virgin!" Hail, again, for your Son is risen from the tomb on the third day. Shine, shine, O New Jerusalem, for the glory of the Lord has shown 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 (Tone 1)**

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 (three times)**

#### **At the end of the Divine Liturgy**

**Priest: Christ is Risen!**

**People: He is truly Risen! (three times)**

**Priest: Glory to His Resurrection on the third day!**

**People: We adore His holy Resurrection on the third day!**