

~::~ SUNDAY OF THE PARALYTIC ~::~

You may wonder why the miracles of healing and raising from the dead, contained in this Sunday's Epistle, are read during this Resurrection season. The Fathers of the Church point out that in such wonders of restoration, we have a foreshadowing of our own resurrection from the grave.

The lesson from the Acts of the Apostles tells of **TWO** incidents. In the first, Peter the Apostle came to Lydda and there found a paralytic who had been kept to his bed for eight years. Peter said to Aeneas: **"Jesus Christ heals you! Get up and take up your bed."** Sure enough, Aeneas was restored to health and did as commanded.

The 2nd incident is even more glorious. A short distance from Lydda was the village of Joppa, and here lived a pious and charitable woman, Dorcas. She fell ill and died. The Christians washed her body and laid it in the upper room, apparently their place of worship. Having heard that Peter was nearby, they summoned him.

When Peter arrived, the village folk were in tears. The widows and poor showed him the clothes that Dorcas had sewn and given them. The apostle went to the upper room, knelt down in prayer, felt the power and inspiration of the Spirit, and then spoke to the dead woman: **"Tabitha, rise!"** She opened her eyes and sat up. One can only imagine the wonder created by this act.

As these miracles prove, there is **HOPE** in our troubled world. Our faith in Christ has the power to restore, to raise up, to resurrect. As we submit ourselves to Him, as we obey Him, we come into contact with this power of the Lord.

The Orthodox Weekly Bulletin Vestal, Cliffwood, New Jersey Litho in U.S.A.

ABOUT COMMUNION

We are happy that you have joined us today. Indeed, we pray for the "unity of the Faith" for the day when all of Christianity are united as ONE and can share a common Chalice. However, this is not the case as yet. Please note that Holy Communion, the actual Body & Blood of our Lord Jesus Christ, is only for Members of the Orthodox Church who have prepared themselves through prayer, fasting, and confession, & arrived before the Gospel reading. However, everyone is welcome to partake of the blessed bread and receive a blessing from the pastor at the dismissal. If you are interested, you may inquire with the pastor how you can become a member.

If you are a guest or otherwise not a regular communicant, please give your baptismal name when receiving.

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Peter performed his healing ministry solely for the purpose of leading hearts to faith in **JESUS**, the Son of God.



St. Anthony The Great Antiochian Orthodox Church

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WELCOME TO ST. ANTHONY'S

Where people from around the world come together to serve God and our community. We are glad you are worshipping with us today! This Church is one community of many in the One, Holy, Catholic, and Apostolic Church. The Church of Antioch belongs to two thousand years of evangelization, teaching, history, and tradition which expresses the continued commitment of its members to the Orthodox Christian faith in the Lord Jesus Christ!

St. Anthony Church is a Pan-Orthodox community, under the omophorion of His Beatitude Patriarch JOHN X within the Self-ruled Antiochian Orthodox Christian Archdiocese of North America. If you are a first time visitor, please fill out the guest form located on the literature table. We want you to feel at home in prayer and worship. Please submit your names to the ushers and introduce yourself to Fr. Elia at the end of the service so he may welcome you personally.

Following services, please join us for sharing of fellowship, coffee, and food.

DIVINE LITURGY VARIABLES ON SUNDAY, MAY 26, 2024

FOURTH SUNDAY OF PASCHA

SUNDAY OF THE PARALYTIC

APOSTLE KARPOS OF THE SEVENTY;

APOSTLE ALPHAEUS AND HIS CHILDREN, MARTYRS ABERCIUS AND HELEN

The Priest begins Divine Liturgy with "Blessed is the Kingdom" and the choir responds "Amen." Bearing the Paschal Candle, the Priest then leads the singing of the Paschal Apolytikion and censes the west side of the Altar Table.

Priest: Christ is risen from the dead, trampling down Death by death; and upon those in the tombs bestowing life!

~ The Choir then sings this twice, and the Liturgy continues with the Great Litany.

THE FIRST ANTIPHON

Verse: Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Verse: Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High. (Refrain)

Glory... Both now... (Refrain)

THE SECOND ANTIPHON

Verse: May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

Verse: That Thy way may be known upon earth, Thy salvation among all nations; let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee. (Refrain)

Verse: May God bless us, and may all the ends of the earth fear Him. (Refrain)

Glory... Both now... O, only begotten Son and Word of God...

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ADRIANE & TED

energy for change, only to discover after a number of years that he was too dreamy, and reality is full of disappointments. Even if he has reached sublimity in human thought, he still hopes he will do what is within his power. Most people will settle for small victories while losing hope of the possibility of changing the world.

Christianity interprets all of this as a yearning for the divine image within us to return to its origin. Human beings are created in God's image (which we need to constantly to purify from our attachments to sinful passions). Human beings are also called to grow in His image until they reach the fullness that satisfies the soul. They are inherently drawn to their unlimited, infinite, and eternal Creator. In this pursuit, humans would find the sea insufficient, even if they were to drink it all. As long as they haven't discovered within themselves the original image of their Creator, unblemished by sin and corruption that befell it through their fall from their original paradise, they will keep seeking this origin in every other thing, field or path.



 **DIOCESE OF MIAMI AND THE SOUTHEAST**

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JUNE 12TH-15TH

FAMILY AS ICON

**HOSTED BY ST. STEPHEN CHURCH
HIRAM, GEORGIA**

GUEST SPEAKERS INCLUDE:



KEYNOTE SPEAKER:
DR. PHILIP MAMALAKIS



SPEAKER:
FR. JOHN OLIVER



SPEAKER:
FR. JAMES GUIRGUIS

THE THIRD ANTIPHON

Verse: Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.

Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!

Verse: As smoke vanishes, so let them vanish; as wax melts before the fire. *(Refrain)*

Verse: So let sinners perish before the face of God, and let the righteous be glad. *(Refrain)*

Verse: This is the day which the Lord hath made; let us rejoice and be glad in it. *(Refrain)*

THE EISODIKON (ENTRANCE HYMN) OF PASCHA

In the gathering places bless God the Lord, from the springs of Israel. Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.

~ Now sing these hymns in the following order.

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

APOLYTIKION OF ST. ANTHONY THE GREAT

Thou didst become like the zealous Elijah in his condition, and followed John the Baptist in his upright ways. Becoming a dweller in the wilderness, and an establisher of the universe by thy prayer O Father Anthony. Wherefore intercede thou with Christ our God to save our souls.

THE KONTAKION OF PASCHA IN TONE EIGHT

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

THE EPISTLE

O chant unto our God, chant ye. Clap your hands, all ye nations.

The Reading from the Acts of the Holy Apostles. (9:32-42)

In those days, as Peter went throughout all regions, he came down also to the saints who dwelt at Lydda. There he found a certain man named Aeneas, who was bedridden for eight years and paralyzed. And Peter said to him: "Aeneas, Jesus Christ heals you; arise and make your bed." And immediately he arose. And all who dwelt at Lydda and Sharon saw him, and they turned back to the Lord. Now there was at Joppa a certain disciple named Tabitha (which means Gazelle). She was full of good works and of charitable deeds which she did. And it came to pass in those days that she fell sick and died; and when they had washed her, they placed her in an upper chamber. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him: "Come to us without delay!" So Peter arose and went with them. And when he arrived, they took him into the upper chamber. All the widows stood by him weeping, showing the tunics and other garments which Tabitha 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, arise!" And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand, and raised her up. Then he called the saints and widows and presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

THE GOSPEL

The Reading from the Holy Gospel according to St. 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 38 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 May 26, 2024 Liturgy Variables 2 Fourth Sunday of Pascha 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 befalls you." The man went away and told the Jews that it was Jesus Who had healed him.

MEGALYNARION FOR PARALYTIC SUNDAY IN TONE ONE

The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day.

We believers in unison bless thee, O Virgin, crying: Rejoice, O gate of the Lord. Rejoice, O living city. Rejoice, O thou from whom didst rise upon us from the dead the Light of Resurrection, He Who was born of thee.

KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

Receive ye the body of Christ; taste ye the Fountain of immortality.

~Instead of "We have seen the true light," sing "Christ is Risen" once.

Announcements

Epistle Readers



May 26	Subdeacon John	Acts of the Holy Apostles (9:32-42)
June 2	Subdeacon Adrian	Acts of the Holy Apostles (11:19-30)
June 9	Dr. Alex Skaff	Acts of the Holy Apostles (16:16-34)
June 16	Susan Perers	Acts of the Holy Apostles (20:16-18, 28-36)
June 23	William Van-Dusen	Acts of the Holy Apostles (2:1-11)
June 30	Olga Munoz	St. Paul's Letter to the Hebrews (11:33-40 ; 12:1-2)

TODAY'S COFFEE HOUR IS SPONSORED BY SUNDAY SCHOOL

Congratulations to all our children on completing another successful school year. May you have a joyous summer break! Please join us for Sunday school graduation after the service!



Thoughts on the Fullness of Life, Part One

By Metropolitan Saba (Isper)

In man, in every human being, there is an inner longing towards that which is perfect, but often, he is not aware of what that is. Man longs for fulfillment. He has an insatiable desire to get rich from everything. He wants to grow and increase in everything he loves, or in everything he believes is useful or necessary to him. He is never satisfied with anything in this world. You see him always striving, with all his energy and ability, for what is more plentiful and more abundant, but his desire is never quenched or satisfied. He considers the quest to be his salvation, the source of the joy and reassurance for which he longs.

He considers money to be his savior, so he strives, collects, and accumulates, never reaching the point of satisfaction with what he has obtained, but rather his greed increases. He aspires to high positions, searching for proof of existence and self realization there. This may begin as a service to others and end up being self serving. He is captivated by the love of power; power is tempting, whether it is in the realm of the family, administration, or church. The love of power infiltrates the most sacred places and situations. A person sees it as self-protection and satisfaction of ego without limits. He sees the desires of life as the meaning of his existence. He kisses her passionately, until she possesses him and enslaves him. He moves through it from one stage to another, until he discovers that he has spent his life chasing dreams that gave him no comfort.

Man fears death. This is his biggest problem. He is familiar with life, but he fears death because he does not know what it is. What man does not know is his enemy. He runs away from it, avoids it, circumvents it, does not want to confront it, or even remember that it is coming. For him, he no longer sees anything other than the present life as the way to search for the truth, or to absorb what he imagines is the truth. The idea of immortality has accompanied man in all times and civilizations, and still does. Despite his discovery that this earthly life is unfulfilling for him, he does not want to replace it with what he does not know.

How can this limited and mortal man have this longing for the limitless and the immortal? How can he dream of immortality when he does not see an immortal being around him, when even modern scientific theories claim the very universe is not eternal? Why does it hurt him when someone else gets what he wants, making him envious, hateful, and desperate, possessed by an inferiority complex? Why does he want fullness in everything, when there is nothing in front of him and around him except deficiency, defect, and corruption?

He longs for a better life, thinking it is about this thing or something else, but he soon discovers that he was wrong, and disappointment strikes him. Disappointment is characteristic of the modern man. He begins his youth with great enthusiasm, high ideals, and an amazing

2024 PLEDGE DRIVE

The Pledge Form for 2024 is available for you, please sign one and turn it in ASAP
Thank you to the following Parishioners
who already signed their pledge card

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Total Pledges for 2024 from 28 pledges so far close to \$97,570

(Our Goal for 2024 is \$100,000.00)

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A special congratulations to
Adrian Magelitz and *Octavius Beeny* for
graduating high school!
May God Bless You on your next journeys!



Beloved in Christ, Christ is risen!

There is an old expression that says; "Crisis separates the men from the boys." It's certainly true that a crisis shows up everything that was previously hidden. It shows people for what they really are. It distinguishes people who have real virtues, from those who just pretend they do. That's one good thing about a crisis. The crucifixion and death of the Lord Jesus Christ immediately divided the Lord's disciples and followers into two very different groups: it separated the men from the boys. Only the women reacted with courage, while the men (the disciples) hid.

Saint John Chrysostom says that the great virtue of a man is his courage. This is a quality every male Christian must have, if he is to become holy ...but we don't often have it. The monastics of the Church teach us that courage is also a quality every woman must also acquire.

If we lack courage, we will quit. We will run away as soon as we are afraid. That's the reason Saint John Chrysostom says the Pious Joseph of Arimathea had both love and courage when he went to Pontius Pilate and begged for the Body of Jesus. The Pious Joseph was not making a simple request: he was exposing himself as a follower of Christ. He did this out of love. This took courage. Yet the courage and the love we commemorate last Sunday of the Myrrh-bearers is not primarily associated in the minds of most people with the memory of the Pious Joseph. It is associated with the group of holy women, whom holy tradition describes as showing manly courage – courage that could have gotten them killed. Courage that all but one of the disciples (John the Evangelist) themselves lacked.

Let us have courage, then, like the Myrrh-bearers. And let us pray for those who need to recover it.

In the Risen Lord,

Fr. Elia Shalhoub

Very Rev. Fr. Elia Shalhoub, Pastor



English	<i>Christ is Risen! Truly, He is Risen!</i>
Arabic	<i>AL MASEEH QAM! HAQQAN QAM!</i>
Greek	<i>Christos Anesti! Alithos Anesti!</i>
Ethiopian	<i>Yasous Taustwal! Aown Tasous Tanastwal!</i>
French	<i>Christ est ressuscite! En verite il est ressuscite!</i>
Hebrew	<i>Ha Mashiyach qam! Ken hoo qam!</i>
Swahili	<i>Christos ma fa-fuka! Qualey ma fa-fuka</i>
Romanian	<i>Christos a Inviat! Adeverat a Inviat!</i>
Eritrean-Tigre	<i>Christos tensiou! Bahake tensiou!</i>
Russian	<i>Khristos voskres! - Voistinu voskres!</i>
Spanish	<i>Cristo ha resucitado! En verdad ha resucitado!</i>

SUNDAY, MAY 26TH 2024

SUNDAY OF THE PARALYTIK



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.

CARPOS AND ALPHAEUS, APOSTLES OF THE 70

This holy Apostle was numbered with the Seventy, and ministered unto the holy Apostle Paul, journeying with him and conveying his epistles unto those to whom they were written. He became Bishop of Beroea in Thrace, where he endured great tribulations while bringing many of the heathen to holy Baptism, and also suffered martyrdom there. Saint Paul mentions him in II Timothy 4:13.

Hopelessness

The definition of 'hopelessness' is the feeling or condition of having no hope; despair; desperation. In the Gospel reading for this Sunday - John 5: 1-15, we learn of an encounter between Jesus Christ and a man who had been paralyzed for 38 years. For quite some time, he sat by the 'Sheep Pool' hopeless, in despair and desperately looking to be healed. Christ would grant him healing that he sought with one condition: "Go and sin no more."

Most of us no doubt have felt hopeless at times, enduring times in our life when everything around us seems to be crumbling, and nothing can be done about it. If we're not careful, the sense of hopelessness can morph into an ongoing outlook on life where we expect the worst to happen. We believe things are already decided against us - and there's nothing we can do. The Paralytic believed this.

Christ restored the Paralytic who had all but lost hope. If we trust in Him, Christ can give us a fresh perspective on the darkness that can surround us. He is our true hope.

Glory to Thee, O Christ our God and sure hope, glory to Thee!

In closing, some wisdom from the Church Fathers.

"The heart naturally seeks happiness—and the Devil gives a false direction to this tendency, and allures it by earthly happiness, that is—by riches, honors, splendor of dress, furniture and various amusements." St. John of Kronstadt