

## **Parish Prayer List (Living)**

*(Parish)*

|             |           |          |            |
|-------------|-----------|----------|------------|
| Evangelos   | Carolyn   | Robert   | Sharon     |
| John        | Maria     | Anamay   | Ron        |
| Lawrence    | Dianna    | Efthalia | Denny      |
| Anthony     | Pauline   | Kathleen | John L.    |
| Beverly     | David     | Michael  | Anastasia  |
| Nina        | Walter    | Nathan   | Mary       |
| Joseph      | Duncan    | Thecla   | Michael    |
| Reader Mark | Jason     | Silouan  | Susan Mary |
| Maximus     | Emily     | Clint    | George     |
| Magdalini   | Connie    | Emil     | John H.    |
| Barbara     | Yevgeniya | Roman    | Ilija      |
| Olga        | Marina    | Seraphim | Maria      |
| Sophia      | Danny     |          |            |

*(non-Parish)*

|              |             |                |              |
|--------------|-------------|----------------|--------------|
| Alexandra    | Rachael     | Jessilyn       | Amanda       |
| Christopher  | Fr. Michael | Paige and Paul | Sean         |
| James        | Nicholas B. | Karin          | Meg          |
| Barry Pierce | Rick P.     | Susan K        | Michael C.   |
| Anna         | Brian       | Kathy Tanner   | Salvatore    |
| Travis       | Billy Ray   | Alma           | Charles Kahn |
| Peter        | Maria       | Michael        | Timothy      |
| Petrese      | Mary        | Astilee        | Dan Brown    |
| Tony         | Donna       | Joe and Jessie | Sherry       |
| Megan        | Emily M.    | Clyde          |              |

## **Parish Prayer List (Fallen Asleep)**

Michael Baker (+3/26)

Christine Henn (+4/21)

Michael Pilja (+4/7)

Fr. Michael Rosco (+5/15)

**Christ is Risen! Indeed He is Risen!**  
**Christos Voskrese! Voistinu Voskrese!**  
**Christos Anesti! Alithos Anesti!**

### ***Thoughts from the Fathers***

But think...of the blessings which await the righteous: how they will stand at Christ's right hand, the gracious voice of the Master, the inheritance of the heavenly Kingdom, the gift which is beyond the grasp of the nous, that sweet light, the endless joy, never interrupted by grief, those heavenly mansions, life with the angels, and all the other promises made to those who fear the Lord. Let these thoughts dwell with you, sleep with you, arise with you. See that you never forget them, but, wherever you are,

keep them in mind so that evil thoughts may depart and you may be filled with divine solace.

*Saint Theodoros the Great Ascetic*

This is all good, that is, repentance even for small sins, which many don't even consider sins; but you must, more than anything take care of the main thing. Merchants, when they trade, take care to procure as much gold as possible. All are metals - iron, tin, silver, and copper - and all of them are very valuable metals in and of themselves, but merchants care most of all about gold. Thus, we more than anything must acquire humility - humble yourself, humble yourself. If a man has humility, he has everything; but if he does not have humility, he has nothing, even if he can work miracles and has worked miracles. Humble yourself. ("This is very hard, Batiushka.") Of course - but is it easy to acquire gold?

*Elder Barsanuphius of Optina*

We can keep guard over the whole world by keeping guard over the atmosphere of heaven within us, for if we lose the Kingdom of Heaven, we will save neither ourselves nor others....But the Kingdom of God will not make its abode in the heart of a person who has no obedience, for such a person always wants his will - rather than God's - to be done. In the Kingdom of God there is no possibility of a kingdom within a kingdom. This was the goal of the fallen spirits too, and that is why they have fallen away from the Lord, the King of Glory. A person who is entrapped in the vicious cycle of chaotic thoughts, in the atmosphere of hades, or has only so much as touched it, feels the torments of hell.

*Elder Thaddens of Vitovnica*

You see, I wish and pray that you would all hold fast to the right order as teachers, that you would not simply be listeners to what is said by us but also transmit it to others, casting your net for those still in error so as to bring them to the way of truth - as Paul says, 'Edify one another' (1 Th. 5:11) and, 'With fear and trembling work out your own salvation' (Php. 2:12). In this way we will have the satisfaction of seeing the Church grow in numbers, and you will enjoy more abundant favor from above

through the great care you show for your members. God, you know, does not wish Christians to be concerned only for themselves but also to edify others, not simply through their teaching but also through their lifestyle and the way they live it; after all, nothing is such an attraction to the way of truth as probity of life - in other words, people pay less attention to what we say than to what we do.

*Saint John Chrysostom*

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Synaxarion for the Sunday of the Paralytic

*By Nikephoros Kallistos Xanthopoulos*

On this day, the fourth Sunday of Pascha, we commemorate the Paralytic and, as is meet, we celebrate the miracle wrought for him.

**Synaxarion**

This event is placed here, because Christ worked this miracle at the time of the Hebrew Pentecost. For, having gone up to Jerusalem for the Feast, He went to the pool with five porches, which Solomon had built and which was called the Sheep's Pool, because it was there that they used to wash the entrails of the sheep that had been slaughtered in the Temple for sacrifice; the first person to enter it, when the water was troubled by an Angel once a year, was made healthy. Christ found in that place a man who had been ill for thirty-eight years and who lay there, despairing of finding anyone to place him in the water; from this we learn how beneficial endurance and patience are; and that since He was going to grant us Baptism, which cleanses every sin, God provided that miracles should be wrought in the Old Testament through water, so that, when Baptism was bestowed, it might be accepted. Jesus came to this paralytic, who was called Jarus, and questioned him; he related his despair over finding someone to help him. Christ, knowing that he had been wasting away with this illness for so long a time, said: "Rise, take up thy bed, and walk." At once, he became healthy, and, taking his bed upon his shoulders, lest the event should seem illusory, he walked to his house. Since it was the Sabbath, he was forbidden by the Jews to walk. He explained that the One Who had healed him

had told him to walk on the Sabbath, though he did not know Who He was; for when a crowd had gathered in that place, the Gospel says, Jesus secretly departed.

After this, Jesus found him in the Temple and said to him: “Behold, thou art made whole; sin no more, lest a worse thing come unto thee.” Some say—though incorrectly—that Jesus spoke these words, because this man would later smite Him when He stood before Caiaphas, the High Priest and would, as a result, be granted a worse trial than paralysis, that of being tormented in the eternal fire, not just for thirty-eight years, but for ever; rather, the Lord showed that the illness of paralysis befell him because of his sins. However, not all illness comes from sins, but in some cases it comes about from physical causes, from gluttony, indifference, and many other factors. The paralytic, knowing that it was Jesus Who had healed him, made this known to the Jews; they, goaded into defending themselves, sought to kill Christ, because He had supposedly broken the Sabbath. Christ said much to them about this, maintaining that it is right to do good on the Sabbath; and that it was He Who, being equal to the Father, had said that one should keep the Sabbath; and just as His Father had worked hitherto, so did He work.

It should be known that this paralytic is different from the paralytic in St. Matthew’s Gospel; for the healing of the latter took place in a house, with men assisting him, and he was told: “Thy sins are forgiven thee.” This man was healed at the Porches, and he had no man to help him, as the Holy Gospel says; but, like the other paralytic, he did take up his bed. It is celebrated now, because it occurred during the season of Pentecost, as did the wonders involving the Samaritan woman and the blind man. We celebrate St. Thomas and the Myrrh-Bearers in assurance of Christ’s Resurrection from the dead; but we celebrate the other wonders leading up to the Ascension, because they were done at different times in the season of the Hebrew Pentecost, and because St. John, whose Gospel is read during this period, is the only Evangelist to mention them.

By Thy boundless mercy, O Christ our God, have mercy on us.  
Amen.