

RESOURCES FOR THE DOMESTIC CHURCH THE SUNDAY OF THE PARALYTIC

THE TRISAGION PRAYERS

Parents: By the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

Response: Amen.

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.
(3x)

+Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. (3x)

+Glory be to the Father and to the Son and to the Holy Spirit, * now and for ever and ever.
Amen.

Trinity most holy, have mercy on us. Cleanse us of our sins, O Lord; pardon our transgressions, O Master; look upon our weaknesses and heal them, O Holy One; for the sake of Your Name.

Lord, have mercy. (3x)

+Glory be to the Father and to the Son and to the Holy Spirit, * now and for ever and ever.
Amen.

Our Father, Who art in heaven, hallowed by Thy Name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil.

Parents: By the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

HYMN FOR THE SUNDAY OF THE PARALYTIC

Troparion, Tone 8: Raised in virtue, O father Theodosius,* from childhood you loved the monastic life* and attained your desire courageously.* You lived in a cave adorning your life with fasting and radiance* and abided in prayer like the bodiless powers.* You shone like a beacon in the land of Rus'.* Entreat Christ God to save our souls.

EPISTLE & GOSPEL FOR THE SUNDAY OF THE PARALYTIC

EPISTLE: ACTS 9:32 - 42

In those days it came to pass that Peter, while visiting all of them, came to the saints living at Lydda. And he found there a certain man named Aeneas who had been lying in bed for eight years, since he was a paralytic. And Peter said to him, "Aeneas, Jesus Christ is healing you: get up and make your bed." And he got up immediately. And all the inhabitants of Lydda and the plain of Sharon saw him, and they were converted to the Lord.

Now in Joppa there was a certain woman disciple named Tabitha, which translated means Dorcas, and she devoted herself to good works and almsgiving. But it happened at that time that she fell ill and died: and they washed her and laid her in an upper room. And since Lydda is close to Joppa, the disciples, hearing Peter was there, sent two men to him with the request, “Come to us without delay.”

“And Peter got up and went with them, and on his arrival, they led him to the upper room, and all the widows stood around him weeping, showing him the gowns and cloaks Dorcas used to make for them. But Peter, putting them all out, knelt down and prayed, and turning to the body, he said, “Tabitha, get up!” And she opened her eyes, saw Peter, and sat up. Then Peter gave her his hand and raised her up, and calling the saints and the widows, he gave her back to them alive. And it became known all over Joppa, and many believed in the Lord.¹

¹ Epistle Book, English (Apostolos): Bishop Joseph Raya, Alleluia Press, 1980

GOSPEL: JOHN 5:1 - 15

At that time Jesus went up to Jerusalem. Now there is at Jerusalem, by the pool of the sheep, a pool called in Hebrew Bethesda, having five porticoes. In these were lying a great multitude of the sick, blind, lame, and those with shriveled limbs, waiting for the moving of the water. For an angel of the Lord used to come down at certain times into the pool and the water was stirred. And the first to go down into the pool after the stirring of the water was cured of whatever infirmity he had.

Now a certain man was there who had been thirty-eight years under his infirmity. When Jesus “saw him lying there, and knew that he had been in this state a long time, he asked him, “Do you want to get well?” The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred; for while I am coming another steps down before me.”

Jesus said to him, “Rise, take up your pallet and walk.” And at once the man was cured. And he took up his pallet and began to walk. Now that day was a Sabbath. The Jews therefore said to him who had been healed, “It is the Sabbath; you are not allowed to take up the pallet.” He answered them, “He who made me well said to me, ‘Take up your pallet and walk’ “They asked him then, “Who is the man who said to you, ‘Take up your pallet and walk?’

But the man who had been healed did not know who it was, for Jesus had slipped away, since there was a crowd in the place. Afterwards Jesus found him in the temple, and said to him, “Behold, you are cured. Sin no more, lest something worse happen to you.” The man went away and told the Jews that it was Jesus who had healed him. ²

² Gospel Book, English: Bishop Joseph Raya, Alleluia Press, 1978

CATECHETICAL SUMMARY

“Let them know that the Lord came not to make a display, but to heal and teach those who were suffering. For the way for one aiming at display would be, just to appear, and to dazzle the beholders; but for one seeking to heal and teach the way is, not simply to sojourn here, but to give himself to the aid of those in want...”

Saint Athanasius, *On the Incarnation*

In both the Epistle and Gospel proclaimed in the Church today we hear of healings. And lest we be “dazzled” by these healings it is important to remember their true meaning and purpose. For Christ’s miracles were meant for one purpose, to bring those who were “dazzled” by them to faith in him and trust in his word. Yes, these miraculous healings did take place, but they were not simply a bodily healing. More importantly, Jesus’ healings were an opportunity for the one healed to walk once again with God. “Go,” Jesus tells the former Paralytic, “and sin no more.” This ministry of spiritual healing is extended to us also who have been baptized into Christ. Let us, therefore, following Saint Athanasius’ admonition, seek not simply to impress people with exterior show but begin to live the life of Christ, giving ourselves “to the aid of those in want.”

CHALLENGE QUESTIONS:

1. What does it mean to spiritually walk with God?
2. How can we help heal others who are spiritual paralytics?
3. What does it mean to be in “want” or need?
4. What does it mean to be in spiritual poverty?