

News from St. Nick's **Sunday, May 23, 2021**

The Sunday of the Paralytic *(The Fourth Sunday of Pascha)*

Apostolic Reading: Acts 9:32-42

Gospel: John 5:1-15

(Jesus Heals the Paralytic)

Tone 3 • Resurrection Gospel 5

➡ **For COVID Guidelines, [click here](#)**

➡ **For Live Streaming Link, [click here](#)**

[\(Click here for a PDF version of this week's news\)](#)

ANNOUNCEMENTS

MASK-WEARING IS STILL REQUIRED. The news reports on the CDC's announcement regarding mask-wearing did not contain all of the details. For the time being, the Commonwealth's protocols regarding masks are still in effect. The Parish Council is keeping up to date with the latest guidance from the State and will follow those protocols.

LOOKING FOR THIS YEAR'S HIGH SCHOOL OR COLLEGE GRADUATES in our Parish so that we might recognize their achievements. If you know of a soon-to-be graduate, please inform either [Fr. Nick](#) or [Tim Rucho](#).

MEMORIAL DAY is Monday, May 31st. Fr. Nick will be at Hope Cemetery from 10:00 am. The common Memorial Service will be at noon at the Altar in Hope. If you would like Fr. Nick to visit a grave at another cemetery, [please contact him](#) to make arrangements: 508-335-7378.

ELECTRONICS RECYCLING HAS BEEN RESCHEDULED. It will now be held on **Saturday, July 10th** from 9 am to 2 pm. Gerry Belba is coordinating, and we need about 3 people to help with traffic and coordination. Please contact him at: vgbelba@msn.com.

HOLY TRINITY NEWS

COVID-19 UPDATE - Holy Trinity continues to be Covid-Free at this time. We continue to offer vaccination thru DPH for any resident who would like to receive one, and we assist all employees in setting up vaccination appointments.

VISITORS - Holy Trinity families and friends are now able to visit in our designated areas, in resident rooms and outdoors. Per the guidance, visitation may vary based on individual status. Please schedule your visit in advance with [Donna](#) in the Activities department by calling (508) 852-1000.

NEW ADMISSIONS - Holy Trinity is open for admissions. To inquire about admissions, for either long-term or short-term rehab, please call (508) 852-1000.

VOLUNTEERS – Do you have a green thumb, interest in reading to residents, know how to play the piano, etc.? Per the guidance, those who have been fully vaccinated may be considered for volunteer opportunities at Holy Trinity. Please call [Donna](#) with the Activities department at (508) 852-1000 to discuss one of the many ways you can lend a helping hand.

JOB OPENINGS - Holy Trinity is looking to add to its excellent staff. We are seeking a Director of Admissions, and there are also openings for nurses and CNAs for all shifts, including sign on bonuses and great benefits. [Click here](#) for a full listing with detailed job descriptions. If you have questions, please contact the Human Resources Generalist, [Kimberly Hescocock](#). Recent grads and people familiar with the languages and cultures of our Orthodox communities are encouraged to apply.

REHABILITATION – Did you know you have a choice when it comes to short-term rehab? Often times, patients are referred to services by a hospital or doctor based on factors other than quality of care. In choosing Holy Trinity, our skilled rehab team works with both the patient and the family to provide the highest level of individualized treatment. For more information, please contact our Director of Rehab, [Heather Walsh](#).

DIVINE LITURGY is celebrated in-person for residents each Wednesday mornings.

STAY CONNECTED - Be sure to like our [Facebook page](#) for frequent updates and photos of our resident activities.

Orthodox Links

[Romanian Orthodox Metropolia](#) of the Americas
[Assembly of Canonical Orthodox Bishops of North and Central America](#) (Assembly of Bishops)
[International Orthodox Christian Charities](#) (IOCC)
[Orthodox Christian Mission Center](#) (OCMC)
[Orthodox Christian Radio Network](#) (OCN)
[Council of Eastern Orthodox Churches of Central Mass.](#) (CEOC)

A Prayer of Fr. Laurence

Let us pray to the Lord

Eternal Father, O you who are the source and norm of all that is healthy and whole: As we continue our celebration of the resurrection of your only Son, who is your power and wisdom, we also celebrate his cure of the paralytic at the sheep's pool. This poor man was certainly dead if not buried, for the pallet on which he lay had become an open grave for him. But the Lord Jesus healed him of the paralysis of both his soul and body. May we, too, be worthy of being healed of all that holds us with the grip of death, so that like him, we, too, may jump for joy in praise of you all the days of our life.

For you are the physician of our souls and bodies, and we give you glory, Father, Son, and Holy Spirit: now and forever, and unto ages of ages. Amen.

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.

Do You Want To Be Healed?

One cannot read the Gospels without being struck by how central the reality of sickness and desire for healing are to the proclamation of the Good News of Jesus' coming. When John the Baptist was in prison awaiting execution he sent word to Jesus asking him: "Are you the one who is to come, or are we to wait for another?" Jesus answered, ... 'Go and tell John ... the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them'" (Matthew 11:2-5). He was echoing the way in which the Prophet Isaiah said the Messiah would be known (cf Is 29:18). Healing—God's healing—is at the heart of His presence among us.

Both of today's Scripture readings, that of the healing Paralytic at the Pool of Bethesda (John 5:2ff), and the healing of the paralytic Æneas and the raising of Tabitha by Peter (Acts 9:32ff), are given to us as proof of Jesus' power to restore people to health. And, who does not want to be

healed?

When one is sitting on this side of sickness, it is hard to appreciate or imagine what it is like to be diminished or impaired. But our health is a fragile thing. Even when we have an illness that we know we'll recover from — like a mild flu — we still can get a glimpse into our own mortality. However, when the symptoms fade, often so does whatever insight we may have gained.

Sitting on the other side of sickness, the kind that is chronic and debilitating, things look very differently. People will do almost anything to get better. Those of us who suffer in this way know how it feels. If we have had a loved-one or friend who is afflicted we know the extent to which one would go to help relieve their pain. If you have been in this situation it is not hard to put yourself in the place of the paralyzed man waiting thirty-eight years by the Bethesda Pool waiting for a cure, or, as Æneas paralyzed for eight years perhaps due to a stroke. If you've ever visited a nursing/rehab facility, you probably understand what this means.

When Jesus' finds the paralyzed man, he asks him a question, the answer to which, on the surface, seems obvious: "Do you want to be made well?" (John 5:6) Some other translations say, "healed," but the most interesting is the King James': "made whole." There was a deficit in this man's soul that was larger than his disability, and the Lord perceived it. This is perhaps the reason Jesus, when he sees that man later after his walking had been restored, says to him: "See, you have been made well! Do not sin any more, so that nothing worse happens to you" (John 5:14). The Lord was giving him an insight into the spiritual challenges with which he would be presented now that he was "made whole."

Perhaps this is the reason the Lord initially asked him the question. In fact, Jesus never worked a healing unless he was invited to, either explicitly or implicitly, and for some very good reasons. One cannot be healed unless they want to be. Being healed changes you, and not just physically. Often we become comfortable with our illness and disoriented when it's gone. Being "whole" requires something from us; we have to assume roles and responsibilities we may not want to take on. All of this applies even more intensely when our sickness is spiritual. Being healed might be something we would like to avoid. It may hurt too much.

One thing that I very much appreciate about the stories of healing in the Gospels is that they remind us that human beings are the same not only in the here and now, but also down through the millennia. Without a doubt today's living conditions are different than in Jesus' time. Today we have cures for illnesses that afflicted them then, but we also have diseases that are as frightening to us as the illness described in the Gospels were to those people. Their fears and joys are the same as ours. When reminded of this we can begin to understand the fullness of what God did and does for all of us in the person of Jesus Christ. He healed the paralytic at Bethesda and Æneas the stroke victim so that we who live two thousand years from those events might have hope.

Similarly, our discussions about the state of health-care are not so very different than theirs. Whenever I hear someone talk about the cost of health-care, it always bring to mind the story of Jairus and his daughter, and the woman who had been suffering from hemorrhages for twelve

years (Luke 8:40ff). Jairus was rich. The woman had spent all she had on physicians. Both came to God as their last resort. There are two morals here. The first is that God should not be our *last* resort, but our *starting* point. The second is that people will give all they have in search for a cure. How many people do we know who have been bankrupted as they seek out the relief of their illness?

The search for healing and health is something that touches us all. Every time we sneeze we are reminded of how temporary this present existence is. At the same time, we also know that God offers us healing on many levels. In the next few weeks we will hear of other healings, other encounters with the Lord. We know the names of those people, even though they may not be mentioned in the Gospels. They are recorded in the memory of the Church. They were changed by their encounter with Jesus and followed him. As far as I know, we know little if anything about this paralytic. While we cannot say he wasn't changed by the encounter, it does not appear that he was.

We pray that God might make us whole and help us to be prepared to accept the challenges he presents us.

Christ is indeed Risen!

— Fr. Nicholas Apostola

DATES TO REMEMBER

Mon, May 31	Memorial Day, noon at Hope Cemetery
Sat, June 5	Staff Orthodox Food Pantry, 9am-noon
Thurs, June 10	Feast of the Lord's Ascension
Fri, June 18	Mustard Seed Meal, 5:00pm
Sat, June 19	Saturday of Souls, Liturgy, 10:00am
Sun, June 20	PENTECOST
Thurs, June 24	Parish Council Meeting, 7pm
Mon, June 28	Apostles Fast Begins
Sat, July 10	e-Recycling and more 9am-2pm

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Sunday Services: Matins at 9:00 am and Divine Liturgy at 10:00 am