

PSALM 113

Alleluia

1. When Israel departed from Egypt, the house of Jacob out from among a foreign people,
2. Judea became his sanctuary, and Israel his dominion.
3. The sea saw it, and fled; the Jordan was turned away.
4. Like rams the mountains leapt for joy, and the hills like a flock of lambs.
5. Sea, what caused you to flee? And you, Jordan, why did you turn away?
6. The mountains, why did you leap like rams, and the hills, like a flock of lambs?
7. The earth was shaken by the presence of the Lord, by the presence of the God of Jacob.
8. He Who converted the rock into a pool of water, and the rocky crags into fountains of water.
9. [1] Not to us, Lord, not to us, but unto Thy name give glory, for Thy mercy and Thy truth.
10. [2] Lest the heathen may sometimes say, "Where is their God?"
11. [3] Our God is in the heavens and on earth; He hath created whatsoever He pleased.
12. [4] The idols of the heathen are of silver and gold, works of men's hands.
13. [5] A mouth they have, but they speak not; they have eyes, but they see not.
14. [6] They have ears, but they hear not; they have noses, but they cannot smell.
15. [7] They have hands, but they cannot touch; feet they have, but they cannot walk; nor can they speak through their throat.
16. [8] May they that make them become like them, indeed all who put their trust in them.
17. [9] The house of Israel trusts in the Lord; He is their helper, and their defender.
18. [10] The house of Aaron had trusted in the Lord. He was their helper and their defender.
19. [11] They that fear the Lord have trusted in the Lord; He is their helper and their defender.
20. [12] The Lord has been mindful of us, and has blessed us; He has blessed the house of Israel; He has blessed the house of Aaron.
21. [13] He has blessed them that fear the Lord, both small and great.
22. [14] The Lord augments you, you and your children.
23. [15] You are blessed by the Lord, who made heaven and the earth.
24. [16] The heaven of heavens is the Lord's, but the earth He has granted to the children of mankind.
25. [17] The dead shall not praise Thee, O Lord, nor all those who have descended into Hades.
26. [18] But we who live will bless the Lord, from now, and unto ages of ages.

This is the fifth psalm of Kathisma XVI. It is read in its entirety during the Ninth Royal Hour of Theophany.

During the Liturgy of Theophany, verses 1, 2, and 3 are the responses to Antiphon1, and verse 5 is the response after the singing of *By the Intercessions of the Theotokos*.

NOTE: Verses 1 through 8 of Psalm 114 and the entire Psalm 115 of the Masoretic text are joined as one to create Psalm 113 in the Greek Septuagint Bible.

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SAINT SOPHIA GREEK ORTHODOX CATHEDRAL

Ἁγία Σοφία τοῦ Θεοῦ

Washington, D.C.

April 25, 2010

Sunday of the Paralytic

The Tone for this day is the Third

The Morning Gospel of the Orthros is No. 5 Luke 24:12-35

At that time, Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened. That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, and they were talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him. And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning, and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see." And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. So they drew near to the village to which they were going. He acted as if he were going farther, but they urged him strongly, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. When he was at table with them, he took the bread and blessed and broke it and gave it to them. And their eyes were opened, and they recognized him. And he vanished from their sight. They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, saying, "The Lord has risen indeed, and has appeared to Simon!" Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

**PROKEIMENON: Sing praises to our God, sing praises. praises to our King
Clap your hands, all you nations. Psalm 46:6 + 1**

The Epistle is from Acts of the Apostles 9:32-42

IN THOSE DAYS, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments which Dorcas 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, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

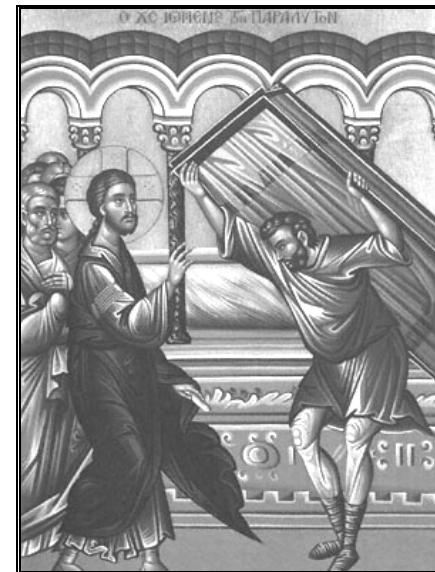
The Gospel Reading is from John 5:1-15

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 thirty-eight 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 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 befall you." The man went away and told the Jews that it was Jesus who had healed him.

Healing of the Paralytic

Healing is one of the most important aspects of Christ's ministry for we see this in the period before Lent in the healing of the blind man, five Sundays before Pascha and again today, three Sundays after Pascha with the healing of paralytics. Why is it thus? Because the body, created by God, is a holy receptacle for the soul and the spirit. It deserves care and healing. The care is up to us, but illness too is due to our sinfulness and/or the sinful nature of the world we live in. This is emphasized by the repeated admonition by Christ to those whom He has healed: "Go forth and sin no more." Think carefully about this: e.g. we pollute our environment by disposing old batteries improperly and by numerous other means. Because of this our children may be born with deformities of mind or body, leukemia, and numerous other illness whose cause we do not yet appreciate. We expose ourselves to infectious diseases, eat foods and have other habits which predispose us to cardiovascular and pulmonary disorders, to mention only a few. Aren't these all a product of our sinning once we are aware of their possibility?

The testimony of today's epistle reveals that Christ has given to His Church, through the Apostles, the power to heal. Sometimes we forget that the healing that results from the prayers of our clergy may be that for a sinful soul rather than for the sick body. After all, which is more important - your body or your eternal soul?



Jesus makes the connection between sin and afflictions repeatedly. The concept of healing and well being is profoundly different in the mind of the church than elsewhere. Physical infirmity is easily recognized but healing from an infirmity is closely allied with the entire healing of soul and body that all Christians should seek. Therefore seek to have your sins forgiven when you are seeking to find healing of your illnesses.