

May 3, 2015: The Fourth Sunday of Easter (Healing of the Paralytic)

Epistle: The Acts, 9:32-42:

Now it came to pass, as Peter went through all parts of the country, that he also came down to the saints who dwelt in Lydda. There he found a certain man named Aeneas, who had been bedridden eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus the Christ heals you. Arise and make your bed." Then he arose immediately. So all who dwelt at Lydda and Sharon saw him and turned to the Lord. At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds which she did. But it happened in those days that she became sick and died. When they had washed her, they laid her in an upper room. And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring him not to delay in coming to them. Then Peter arose and went with them. When he had come, they brought him to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them. But Peter put them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up. Then he gave her his hand and lifted her up; and when he had called the saints and widows, he presented her alive. And it became known throughout all Joppa, and many believed on the Lord.

Gospel: John 5:1-15:



After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches. In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had. Now a certain

man was there who had an infirmity thirty-eight years. When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, "Do you want to be made well?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me." Jesus said to him, "Rise, take up your bed and walk." And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed." He answered them, "He who made me well said to me, 'Take up your bed and walk.'" Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?" But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place. Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you." The man departed and told the Jews that it was Jesus who had made him well.

Bethesda, in translation, *the House of mercy*, prefigures the Church and the Sacrament of Baptism or Holy Illumination. While the water of Bethesda was stirred by an angel, once a year, the water of Baptism receives the healing power (is stirred) not by an angel but by the Holy Spirit, who confers it the power of spiritual healing, the forgiveness of sins (original and personal), and not just once a year, but every time the Sacrament is celebrated. Moreover, the Church, through this first Sacrament and the other six as well, continues the (spiritual and physical) healing begun by our Lord and Savior Jesus Christ. As the new *House of Mercy* and of salvation, the Church continues the redeeming work of Christ, the restoration of mankind.

For over two thousand years, our loving Lord and Savior has been asking every person: *"Do you want to be made well?"* The emphasis is on the first part of this question: *Do you want*, which means that wellness, restoration, salvation is not imposed even by God. Man has to feel the need, has to long for his spiritual and physical healing and, as a result, respond to the dialogue initiated by the question.

The message of this Sunday's gospel is that man's complete restoration begins with his spiritual healing (forgiveness): *"See, you have been made well. Sin no more, lest a worse thing come upon you."* This *"worse thing"* is spending the rest of our lives in spiritual and physical sickness and turning this time into a missed opportunity for forgiveness and restoration.

Let us, therefore, become disciples and tell the world always and especially during this Paschal season that *"it was Jesus who had made us well."*

Fr. George Bazgan

Sunday Fellowship

**The following families are scheduled to look after
this Sunday's fellowship:**

**Sasu Liviu & Corina
Bob Marian & Maria
Barbu Gheorghe & Liliana**

Thank you all very much!

MEMBERSHIP

**The Board of Directors extends a warm appeal to all supporters of our parish,
asking them to pay their membership as soon as possible.**

**This way we can ensure that we have the necessary funds to fulfill our financial
obligations during the Summer months and for the rest of the year as well.**

THANK YOU VERY MUCH!

Blessing of the Graves

The blessing of graves will take place on Saturday, May 16 (the last Saturday before the Lord's Ascension), at 10:00 AM at St. Michael's Cemetery. Those who have loved ones buried in other cemeteries, please contact Fr. George (473 - 0029) for scheduling.

PROHOD AT BOIAN

On Sunday, May the 17th, the Sunday before the Lord's Ascension into heaven, we are all invited to partake in the Divine Liturgy and the blessing of the graves (Prohod) at our mother Church, *St. Mary's* in Boian.

Thank you!

CHURCH ANNIVERSARY



On May the 24th, we will celebrate our Church Anniversary:

10:00 AM: Divine Liturgy.

12:00 AM: Memorial service for the church founders.

12:45 PM: ANNIVERSARY BANQUET.

Tickets: \$40/adults and \$15/children (7-14).

Contact Claudiu Nanu: 780-914-1223

GARAGE SALE

The Romanian Orthodox Church will be hosting a Garage Sale:

- Friday, May 29 2015: 10:00 AM - 7:00 PM
- Saturday, May 30 2015: 10:00 AM - 5:00 PM
- Sunday, May 31 2015: 10:00 AM - 2:00 PM.

This is a fundraising event with proceeds going towards the kitchen renovation.

To make this event a success, we NEED your help!

ITEMS NEEDED :

CHILDREN'S CLOTHING (IN GOOD CONDITION).

ADULT CLOTHING (IN GOOD CONDITION).

TOYS /ELECTRONIC GAMES/OTHER ELECTRONICS.

SPORTS EQUIPMENT.

SMALL HOUSEHOLD APPLIANCES AND FURNITURE.

TOOLS.

GARDEN ITEMS.

MISCELLANEOUS (BOOKS, CHINA, DECORATIVE ITEMS, JEWELRY, PURSES, VASES, etc.).

Donations are accepted every Sunday between 10:00 AM to 1:00 PM,

(or call to make other arrangements).

NOTE: *This event requires a large number of volunteers to sort, price and advertise so please let us know if you can lend a hand.*

For further information, to make a donation or to volunteer, please contact:

- Psa. MARIA BAZGAN: 780-473-0029
- MARIANA DIACONU: 780-473-6711
- MARIETA MIEILA: 780-439-9310
- GABRIELA DINCA: 780-497-1326.

Thank you very much!

On Mixed Marriages

Living in a pluralistic society, such as ours, has its share of advantages and challenges as well, especially for the young people.

When it comes to mixed marriages, the Orthodox parents and their children need to know what the position of the Church is. Based on the teaching of the Orthodox Church, mixed marriages must meet the following conditions:

1. The non-Orthodox party must be a Christian. This means that that person must have been or must be baptized (before the wedding service) in one of the other two Christian denominations: Catholic or Protestant. Of course, we would prefer that such a person be baptized in the Orthodox Church.

Therefore, an Orthodox person cannot marry a non-Christian in the Orthodox Church.

2. The wedding service must take place in an Orthodox Church and be officiated by an Orthodox priest. Just because the wedding takes place in an Orthodox church does not mean that the non-Orthodox party becomes Orthodox. This is done only as a favor to the Orthodox party.

3. The children resulted from this union must be baptized and raised/educated in the Orthodox Church.

Should an Orthodox person enter a marriage union with a non-Christian, such a person must understand that by so doing they have forfeited their right/possibility to receive Communion and be a Godparent at a Christening or a Wedding.

For further details, please talk to the priest.

Fr. George Bazgan