

Ss. Peter & Paul Orthodox Church

May 7, 2023



4th Sunday of Pascha

*St. Alexis Toth
Confessor and Defender of
Orthodoxy in America*

Divine Liturgy

Readings

(Readings on Back)

- ♦ Acts 9:32-42
- ♦ John 5:1-15

Announcements:

Visit of Archbishop Daniel

Thank you to everyone who attended the weekend and made His Eminence feel so welcome. He said many gracious and complimentary things about the parish throughout the weekend. He is already looking forward to his next visit!

May Parish Council Meeting

Our May parish council meeting will be held on Wednesday, May 10th at 6:30pm in the parish hall. All are welcome to attend.

Food Festival Committee

With our Annual Food Festival rapidly approaching, we are looking for individuals to volunteer in a variety of roles. This is our largest fundraiser, and everyone is encouraged to help any way they can. If you would like to serve on the Food Festival Committee, please see Sam Jacob.

Fr. Joseph Vacation

Fr. Joseph and his family are travelling to Florida for vacation starting Sunday, May 14 - Sunday May 28. Fr. Basil Stoyka and Dn. Ed will serve the scheduled services. If you have an emergency and need a priest, please contact Fr. Basil (440) 654-4344. Fr. Joseph will have his email and cell phone as well if needed.

This Week

Wednesday, May 10

6:30pm - Parish Council

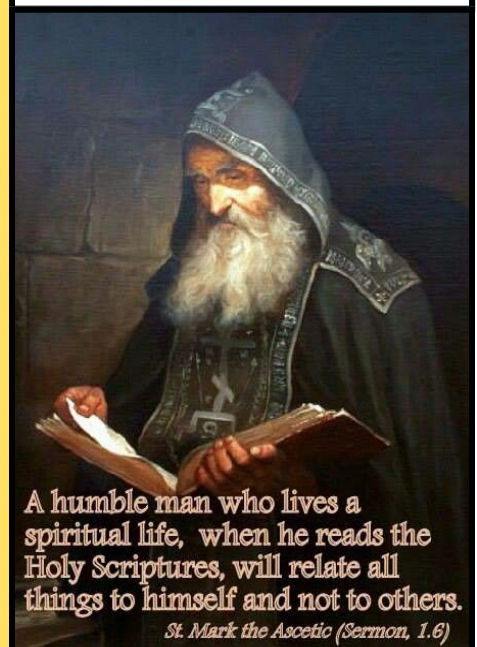
Saturday, May 13

6:00pm - Great Vespers

Sunday, May 14

9:00am - 3rd & 6th Hours

9:30am - Divine Liturgy



*A humble man who lives a
spiritual life, when he reads the
Holy Scriptures, will relate all
things to himself and not to others.*

St. Mark the Ascetic (Sermon, 1.6)

Gospel Meditation

Today's Gospel reading confirms us more and more strongly in the divinity of our Risen Lord Jesus Christ, the Son of God.

The Gospels for the last two Sundays told us about the appearances of the Risen One. They were as if filled with the light of Christ's Resurrection: the wonderful appearances to the disciples, to Thomas, to the myrrhbearers. But today's Gospel starts with a dismal, horrible picture: there is no brightness, no light. At the Sheep Gate there was



a pool which had five porches. "In these lay a great multitude of impotent folk, of blind, halt, withered.... For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years" (John. 5:2-5).

Just picture this: thirty-eight years in such a terrible condition, in pain and suffering, without a doctor, without care,

without medicine, and maybe even often without food. And this unfortunate man bore all this because he wanted to be well. He tried to enter the water after it was troubled, but he had no one to help him, was late, and did not receive healing. And so passed thirty-eight years. Why this is a human lifetime!

Suddenly everything changed. Jesus came up to him and said: "Rise, take up thy bed and walk..." and he walked (John. 5:8,9).

What happened? What took place? What happened is that the reason for his sickness was removed. Christ revealed this reason when He met this man in the temple and said to him: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee" (John. 5:14). Here is the reason — sin. Sin is the reason for all evil, for all our sufferings, for all our sicknesses. Yes, sin...sin alone. And Christ is the only one who can destroy it, who can forgive. But this is under one condition: "Sin no more."

We have lived through the Passion days, we have lived through the very death of Christ, the death of the Lamb of God, Who takes upon Himself the sin of the world. This means our sin, too. He, the Only Sinless One, has become the sacrifice for us before our Heavenly Father. And now we are walking in the Easter joy of the Risen Christ. And so week after week. But still we stumble, fall, sin. But let us not despond; let us turn to Him.

The pool at the Sheep Gate was only a shadow of what Christ performed and is performing. He alone is the source of healing and forgiveness. He alone, as God, can forgive sins. Let us turn to Him, and He will say to us the same words He said to the paralytic: "Rise, take up thy bed and walk."

And we will rise and walk again in the light of His Resurrection. But let us remember His words to the paralytic, "Sin no more." And let us not sin, because Christ is Risen!

What is a Mitre?

Last weekend, during his archpastoral visit, His Eminence Archbishop Daniel made the announcement that our pastor emeritus, Fr Basil Stoyka, was awarded by the Holy Synod of Bishops of the Orthodox Church in America the honor of wearing the mitre. This is a historic and rare honor. In fact for decades, the OCA did not award the mitre to any of its priests, and only recently revived the honor that was regular in the rest of the Orthodox world. Fr Basil is the first priest in the Diocese of the Midwest to receive this award since it was brought back.

This may have many of you asking, "What is a mitre?" The mitre (pronounced might-er) in Orthodox Christian usage is a type of head-covering worn by certain clergy of the Orthodox Church as a part of their ceremonial dress. The word is derived from the Greek *μίτρα*, meaning a 'headband' or 'turban'.

A head-covering, as a mark of position of certain religious and secular officials, has a long history. In ancient Israel the Jewish high priest (Kohen Gadol) wore a headdress called the *Mitznefet* that wound around the head to form a broad, flat-top topped turban. Officials of the court of the Eastern Roman Empire wore a cap called the *camelaucum* (Greek: *καμिलाύκιον* *kamilaukion*) that developed into the imperial crown by the ninth century. A miter in the imperial form was not used by Orthodox bishops until after the fall of Constantinople in 1453. Today, the typical miter in Orthodox churches is based on the imperial crown of the late Eastern Roman Empire.

The present day miter is made in the shape of a bulbous crown and may be constructed of number of materials such as brocade, damask, or cloth of gold. Embroidery may be used in its construction as well as use of jewels for decoration. The miters, while often of gold, may use other liturgical colors. Normally, there are four icons attached to the miter. These usually are icons of Jesus Christ, the Theotokos, John the Baptist, and the Cross. A cross surmounts the miter, either upright for bishop's miters or laying flat on miters awarded to priests.

The wearing of the miter is a prerogative of bishops, but it may also be awarded to distinguished archpriests, protopresbyters, and archimandrites. They are not so common in the USA - we can't go down the street and pick

Prayers Appreciated for:

Living:

Ray Fetcenko
Dn. Doug, Mat. Kathy
Katherine, Sam,
Lisa, Paula, Marianne
Suleiman, Holley,
Molly, Steve

Departed:

Tall Candles

Are given by
Marge & Jack Pysarchyk
in memory of their parents,
John and Kathyne
and in memory of the
Fidyk family:
John, Magdalyna, Timothy,
Kathyne & Sophie
on their 103rd anniversary of
coming to Lorain and joining
Ss. Peter & Paul

WEEKLY READINGS

Monday, May 8

Holy Apostle John the Theologian

Acts 10:1-16

John 6:56-59

Tuesday, May 9

Prophet Isaiah

Acts 10:21-33

John 7:1-13

Wed, May 10

Holy Apostle Simeon the Zealot

Hebrews 2:11-18

John 5:1-4

Thurs, May 11

Ss. Cyril & Methodius

Acts 10:34-43

John 8:12-20

Friday, May 12

Martyr John of Vlachia

Acts 10:44-11:10

John 8:21-30

Saturday, May 13

Virgin Martyr Glyceria

Acts 12:1-11

John 8:31-42

one up from the store. We have placed an order with a workshop in Ukraine for Fr. Basil's mitre to be made. We will be scheduling another not-too-distant visit from the Archbishop to publicly award this to Fr Basil. Most likely it will be a non-Sunday liturgy to allow other priests from the diocese to attend this historic event in the life of our diocese. Axios Fr. Basil!



An Archpriest's Mitre

Today's Scripture Readings

Epistle: 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.

Glory to Thee, O Lord, glory to Thee!

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