

St. Nikolai Orthodox Church, Divine Liturgy, 9:30 / Saturday Vespers, 5 pm.

Book study/Christian Education following Vespers

Parish Council meetings 2nd Wednesday of the month, 7pm (open to parishioners)

9837 State Street, Louisville , Ohio 44641

Right Rev. Bishop Alexander, Bishop of Toledo, Orthodox Church in America

Very Reverend Father Joseph Cervo, Archpriest (AOCANA-retired)

Rev. Protodeacon James Gresh, Mission Administrator (OCA)

May 22, 2016: 4th Sunday of Pascha/ Sunday of the Paralytic

Website: <http://www.stnikolaiorthodoxmission.com>

Facebook page: "<http://www.facebook.com/SaintNikolaiOrthodoxMission> of Alliance

Welcome to Visitors. Thank you for coming and praying with us today. In the Orthodox Church, Holy Communion is reserved only for Orthodox Christians who have prepared themselves through prayer, fasting and confession during Great Lent. We invite you to introduce yourself to Father Joe and Deacon James at the end of the Liturgy and receive a piece of the blessed bread and join us for fellowship and Christian education. We look forward to seeing you again and encourage you to learn more about the Orthodox Faith.

CHRIST IS RISEN! INDEED HE IS RISEN!

Priest: Blessed is the Kingdom.....

Choir: Amen

Priest: “Christ is risen from the dead ...” (1 time)

Choir: Christ is risen from the dead ...” (2 times)

(The Divine Liturgy is begun in this manner until the Leavetaking of Pascha.)

Tone 3 Troparion (Resurrection)

Let the heavens rejoice! Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death. He has become the first born of the dead.

He has delivered us from the depths of hell, and has granted to the world//great mercy.

Tone 4 Troparion (St. Nikolai)

In truth you were revealed to your flock as a rule of faith, an image of humility and a teacher of abstinence; your humility exalted you; your poverty enriched you. Hierarch Father Nikolai, entreat Christ our God that our souls may be saved.

Tone 3 Kontakion (from the Pentecostarion)

By Your divine intercession, O Lord, as You raised up the Paralytic of old, so raise up my soul, paralyzed by sins and thoughtless acts; so that being saved I may sing to You://“Glory to Your power, O compassionate Christ!”

Epistle: Acts 9:32-42

Tone 1 Prokeimenon

Let Your mercy, O Lord, be upon us as we have set our hope on You!

v: Rejoice in the Lord, O your righteous! Praise befits the just!

Tone 5 Alleluia, Alleluia, Alleluia!

v: I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation.

v: For You have said: "Mercy will be established forever; Your truth will be prepared in the heavens."

Gospel: John 5:1-15

(Instead of "It is truly meet ...," we sing:)

The Angel cried to the Lady, full of grace:

"Rejoice, O pure Virgin! Again, I say: 'Rejoice, your Son is risen from His three days in the tomb!

With Himself He has raised all the dead.'" Rejoice, O ye people!

Shine, shine, O New Jerusalem! The glory of the Lord has shone on you.

Exult now, and be glad, O Zion! Be radiant, O pure Theotokos, in the Resurrection of your Son!

Communion Hymns

Receive the Body of Christ; taste the Fountain of immortality!

The righteous shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia, Alleluia, Alleluia!

Priest: "In the fear of God ..."

Choir: "Blessed is He that comes in the Name of the Lord ..."

Priest: "O Lord, save Your people ..."

Choir: "Christ is risen from the dead ... " (*sung once, instead of "We have seen the True Light ..."*)

Priest: "Always, now and ever ..."

Choir: "Let our mouths be filled ..."

(*At the Dismissal, the Priest says: "Glory to You, O Christ....," and the choir sings "Christ is risen from the dead...." (thrice).*)

And unto us He has given eternal life.

Let us worship His Resurrection on the third day.

Sunday of the Paralytic: On this day the Church remembers the man who lay by the Sheep's Pool in Jerusalem for thirty-eight years, waiting for someone to put him into the pool. The first one to enter the pool after an angel troubled the water would be healed of his infirmities, but someone always entered the pool before him. Seeing the man, the Lord felt compassion for him and healed him. The Kontakion for this Fourth Sunday of Pascha asks Christ to raise up our souls, "paralyzed by sins and thoughtless acts."

St. Nikolai Velimirovich: *Only the foolish think that suffering is evil . . .*

Only the foolish think that suffering is evil. A sensible man knows that suffering is not evil but only the manifestation of evil and healing from evil. Only sin in a man is a real evil, and there is no evil outside sin. Everything else that men generally call evil is not, but is a bitter medicine to heal from evil. The sicker the man, the more bitter the medicine

that the doctor prescribes for him. At times, even, it seems to a sick man that the medicine is worse and more bitter than the sickness itself! And so it seems at times to the sinner: the suffering is harder and more bitter than the sin committed. But this is only an illusion – a very strong self-delusion. There is no suffering in the world that could be anywhere near as hard and destructive as sin is. All the suffering borne by men and nations is none other than the abundant healing that eternal Mercy offers to men and nations to save them from eternal death. Every sin, however small, would inevitably bring death if Mercy were not to allow suffering in order to sober men up from the inebriation of sin; for the healing that comes through suffering is brought about by the gracefilled power of the Holy and Life-giving Spirit.

+ *St. Nikolai Velimirovich*, “23. *The 4th Sunday of Pascha: The Gospel on the Miracle at Bethesda John 5:1-16,*”

CONTEMPLATION by St. Nikolai (Velimirovich)

Contemplate the resurrected Lord Jesus:

1. How for forty days after the Resurrection He remained on earth, showing Himself to the faithful and strengthening them in the Faith;
2. How, by His forty-day manifestation, He demonstrated that He did not resurrect for His own sake, but for the sake of mankind.

If you wish to list someone on the parish prayer list, you must advise Father monthly.

PRAYERS requested:

For The Health and Salvation of:

Andrea Bartol (Steve & Sandy Bozeka’s daughter)

Letitia Bella (Lynette Baier’s mother)

Olympia Tillman (Father David’s mother)

Helen (Father David’s aunt)

Carl (friend of Father David)

Lisa “

Kitty “

Father David & Family

Father John Zdinak & Family

Gregory Cervo

Ann Cervo

Harper (13 yr. who just received heart transplant)

Arika (missing person) & her family

For The Repose of the Souls of the newly departed Servants:

+George Ralich (1 yr.)

+Carol Ritchey (Fr. Joe’s cousin-in-law)

+Bob Stoyanoff (friend of Popadija Linda and her mother Lois)

1 year Memorial Service: +George Ralich, requested by his son, Dan.

Coffee Hour today: Dan Ralich

Parish rummage sale at the Hartville Flea Market, Saturday, May 28.

Please collect items that still have resale value. Direct any questions to Georgie Washington at 330 635-1715

Another possible benefit of going to church: A 33 percent chance of living longer

By Julie Zauzmer, Religion Reporter, *The Washington Post*
Posted by [Orthodox Christian News](#) in [Orthodox News](#)

Religious services aren't just good for your soul — they might be good for your health.

A new study, released Monday in a journal published by the American Medical Association, says that those who attend church services more often actually have a better chance of staying alive in the long run.

Over a 20-year span, the study surveyed a group of more than 76,000 female nurses, most of whom were Catholic and Protestant. At the end of 20 years, more than 13,000 of them had died. The women who went to religious services more than once a week, it turned out, were 33 percent less likely to be in that group who died, compared to those who never attended services.

Tyler VanderWeele, a researcher at Harvard's school of public health who co-wrote the study, said the effect diminished as the study participants decreased their service attendance. Those who attended services once a week saw their odds of dying go down 26 percent. For those who attended less than weekly, the odds of dying decreased 13 percent, VanderWeele said.

That led the study's authors to a striking recommendation: "Religion and spirituality may be an underappreciated resource that physicians could explore with their patients, as appropriate," they wrote. "Our results do not imply that health care professionals should prescribe attendance at religious services, but for those who already hold religious beliefs, attendance at services could be encouraged as a form of meaningful social participation."

VanderWeele said that other studies have suggested a similar link between service attendance and decreased mortality, but his team aimed to prove that service attendance actually causes the better health outcomes. Because the nurses answered questionnaires periodically over a long time frame, he said, the researchers were able to look at whether a change in service attendance led to a change in health.

They found numerous benefits associated with attending services. Women who started going to services then became more likely to quit smoking and less likely to show signs of depression, for instance — even when the researchers controlled for a long list of other variables, from age and exercise habits to income and other non-religious social engagement.

The effect of religious attendance, they found, was stronger than that of any other form of participation in a social group like a book club or a volunteer organization.

"We were a bit surprised, initially, by the magnitude of the findings," VanderWeele said. He said they found a long list of positive effects: "Service attendance is increasing social support. Through social norms, it's also decreasing the likelihood of smoking. Perhaps through some of the messages of hope, it's decreasing depressive symptoms. Perhaps self-discipline, a sense of meaning or purpose in life — it's not just one pathway."

He continued, “I don’t think it’s one single reason that this effect is emerging. I think it’s that service attendance affects so many different aspects of life.”

Richard Sloan, a Columbia medical school professor who has expressed skepticism of similar studies in the past, said these latest results should not lead doctors to talk about faith in the examining room. “Physicians threaten to compromise the religious freedom of patients to make decisions about religious practice on their own,” Sloan said. “It’s perfectly reasonable for physicians to make medical recommendations which they expect patients to follow.... When physicians stray from a medical agenda to some kind of social agenda, it’s a violation of the patient’s autonomy.”

But VanderWeele said doctors should be aware of the apparent benefits of religious attendance.

One of the team’s most striking findings was on breast cancer. Women who attended services were no more or less likely to contract breast cancer. But those who attended services were substantially less likely to die of it.

“We were quite struck by that,” VanderWeele said. “Maybe it is a sense of hope or of faith, even in the face of illness and disease. A capacity to try to find meaning in the disease experience. Or feeling supported by a community even while struggling with illness. That would be my speculation as to those results. But I do agree it was surprising.”

Daniel Hall, a University of Pittsburgh medical professor not involved in this study who trained as both a doctor and a minister, said that pious people might see this study as affirmation that there is a God listening to the prayers at those worship services, and others might see non-faith-based explanations. “Human beings are so religious in their behaviors. Quite apart from a truth claim in whether there is a God or not, it’s just anthropologically one of the strongest ways human communities are held together,” he said.

Hall said that just as doctors learned in recent decades to be less squeamish about asking about patients’ sex lives, since the information can have medical value, physicians should keep patients’ faith lives in mind.

“Talking about people’s religious beliefs and practices is one of the last taboos,” he said. “Something’s going on there that we ignore. You see something that has that much of an effect? In what way would it be appropriate to come alongside it and understand it — even if you can’t manipulate it in the same way as blood pressure.”