



Holy Cross Orthodox Church

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CHRIST IS RISEN! INDEED HE IS RISEN!

Week of May 7th to May 13th

4th SUNDAY OF PASCHA — Tone 3.

Rest of St. Alexis Toth, Confessor and Defender of Orthodoxy in America (1909). Paralytic. Commemoration of the Appearance of the Sign of the Precious Cross over Jerusalem in 351 AD. Martyr Acacius the Centurion at Byzantium (303). Rest of Ven. Nilus, Abbot of Sora (1508). St. John of Zaden in Georgia, and 12 disciples: Ss. Shio, David, Anthony, Thaddæus, Stephen, Isidore, Michael, Pyrrhus, Zeno, Jesse, Joseph, and Abibus (6th c.). Ven. Nilus the Myrrhusher of Lavra (Mt. Athos—1651). Monastic Martyr Pachomius (Mt. Athos—1730). The “ZHIROVITSKAYA” Icon of the Mother of God (1470).

Liturgy of St. John Chrysostom

Epistle: Acts 9:32-42 and Galatians 1:11-19
Gospel: John 5:1-15 and John 10:1-9

Weekly Liturgical Schedule

Sundays 9:15 am – Hours

9:30 am - Divine Liturgy

The Healing of the Paralytic Excerpts by Fr. Thomas Hopko

So according to this event in St. John’s gospel, there was a man who had been ill and paralyzed for 38 years, and he was lying there, waiting somehow to be healed. Then it says in this narrative that Jesus comes there, and he sees this man lying there, and he says to him, “Do you want to be healed?” Now when we hear Jesus saying that it can sound very strange to us, almost silly. And if you were being very facetious and very rude, the man would have said to Jesus, “Well, what do you think I’m lying here for? Of course, I want to be healed. That’s why I’m here.”

But if we take it as it’s given, Jesus says to him, “Do you want to be healed?” Now that’s a very important question; it’s not a silly question at all. In fact, it’s a critical question; it’s a crucial question—because all of this is addressed to *us*.

So it can be that we could hear ourselves, the Lord saying to us, “Do you want to be healed?” and that’s that question that is asked to *us* all the time, because, we must remember, some folks don’t want to be healed. Some folks prefer their sickness; they prefer their madness; they prefer their blindness; they prefer their paralysis—for whatever reasons. They find some pleasure in it, or they prefer to be sick, so they don’t have to take responsibility. They don’t have to walk, they don’t have to live, they don’t have to act. They say, “Oh, I’m sick.” People can pity them. People can come and give something. You might say, “Gee, that’s strange. Of course, everybody wants to be well. Everybody wants to be active.” But, you know, that may not always be that true.

Now the sick man answers and said, “Sir, I have no one to put me into the pool when the water is troubled. And when I am going, another steps down before me.” So, he said: I can’t get to the water. I can’t get to the healing water, and I have no one who will help me into that water. Now, the minute you hear about being *put into water*, you can’t help but think about baptism. In the Orthodox Church, baptism is done by immersion in water. The very word, *baptism* in Greek, means not only immersion; it means simply cleansing.

Now, at this gospel, this *being put into the water* also creates that memory of baptism. The man could have said, “Yes, I desire to be healed, but I have no one to baptize me. I have no one to put me into the water when that water heals, and I can be made well.” It’s interesting that Jesus, in St. John’s gospel, he doesn’t put the man into the water. He does not. He simply says to him, “Stand up, take up your pallet, and walk.” And at once, the man was healed, and he took up his pallet, and he walked.

So, Jesus effects the healing of that man by His word alone. It’s the Word that accompanies baptism that saves us. Sure, it’s the water; sure, it’s the immersion, but it’s the words that accompany them. There are plenty of baptisms all over the world. The Jews baptize; the Essenes baptize. Hindus and Buddhists have libation ceremonies. But there’s only one baptism that heals. There’s only one baptism that gives everlasting life, and that’s the baptism into Christ. Everyone who has

been baptized into Christ have put on Christ, baptized in the name of the Father and the Son and the Holy Spirit. As Christ died on the cross once and for all and is raised once and for all, so those who have been baptized with faith in the Father and the Son and the Holy Spirit, in Christ that is their once-and-for-all resurrection together with Jesus. So, it's the Word.

Prayer Request for the sick

Robert (John) Forster
Robert Kozera
Matushka Larysa
Megan – David & Phyllis Bartos' daughter
Herta Brasowski – Former Parishioner
Linda, Christine & Lisa – Friend of Robert & Debra Forster
Rosemary – Friend of David & Phyllis Bartos

Please pray for our families over in Ukraine:

Olga, Yaroslav, Lydia, Sergei
Anatoly, Olga, Maria, Andrei;
Anatoly, Svetlana, Yulia, Alina
Leonid, Nadezhda, Andrei, Halina,
Vladimir, Marina, Dmitry, Nina
Nadezhda, Alexander, Tatyana,
Roman, Nikolai
Roman, Olessia, Alexander
Vitaly, Denis, Vasily, Raisa, Valery, Nikolay
Olga, Halina, Petr, Natalia.

Please let us know if there is anyone you would like to add to the Prayer List.

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. Alexis)

O righteous Father Alexis,
our heavenly intercessor and teacher,
divine adornment of the Church of Christ,
entreat the Master of All
to strengthen the Orthodox Faith in America,
to grant peace to the world//
and to our souls great mercy!

Tone 5 Kontakion (St. Alexis)

Let us, the faithful, praise the Priest Alexis,
a bright beacon of Orthodoxy in America,
a model of patience and humility,
a worthy shepherd of the flock of Christ!
He called back sheep who had been led astray
and brought them by his preaching//
to the Heavenly Kingdom.

Tone 3 Kontakion (Pentecostarion)

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

Tone 1 Prokeimenon (Pentecostarion)

Let Thy mercy, O Lord, be upon us / as we have set our
hope on Thee! (Ps. 32:22)

*V. Rejoice in the Lord, O you righteous! Praise
befits the just! (Ps. 32:1)*

Tone 7 Prokeimenon (St. Alexis)

The righteous shall rejoice in the Lord / and shall hope in
Him. (Ps. 63:11a)

Tone 5

Alleluia, Alleluia, Alleluia!

*V. I will sing of Thy mercies, O Lord, forever; with
my mouth I will proclaim Thy truth from
generation to generation. (Ps. 88:1-2)*

*V. For Thou hast said: Mercy will be established
forever; Thy truth will be prepared in the heavens.
(Ps. 88:3)*

Tone 6

*V. Blessed is the man who fears the Lord, who
greatly delights in His commandments. (Ps. 111:1)*

(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,
thy 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 thee.
Exult now, and be glad, O Zion!
Be radiant, O pure Theotokos,
in the Resurrection of thy Son!

Communion Hymn

Receive the Body of Christ; taste the fountain of
immortality!
The righteous shall be in everlasting remembrance! He
shall not fear evil tidings! (Ps. 111:6)
Alleluia, Alleluia, Alleluia!

Scripture Readings

Acts 9:32-42 (Epistle)

32 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.

33 There he found a certain man named Aeneas, who had been bedridden eight years and was paralyzed.

34 And Peter said to him, "Aeneas, Jesus the Christ heals you. Arise and make your bed." Then he arose immediately.

35 So all who dwelt at Lydda and Sharon saw him and turned to the Lord.

36 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.

37 But it happened in those days that she became sick and died. When they had washed her, they laid her in an upper room.

38 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.

39 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.

40 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.

41 Then he gave her his hand and lifted her up; and when he had called the saints and widows, he presented her alive.

42 And it became known throughout all Joppa, and many believed on the Lord.

Galatians 1:11-19 (Epistle, Saint Alexis)

11 But I make known to you, brethren, that the gospel which was preached by me is not according to man.

12 For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.

13 For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it.

14 And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb and called me through His grace, 16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,

17 nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days.

19 But I saw none of the other apostles except James, the Lord's brother.

John 5:1-15 (Gospel)

- 1 After this there was a feast of the Jews, and Jesus went up to Jerusalem.
- 2 Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches.
- 3 In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water.
- 4 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.
- 5 Now a certain man was there who had an infirmity thirty-eight years.
- 6 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?"
- 7 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."
- 8 Jesus said to him, "Rise, take up your bed and walk."
- 9 And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.
- 10 The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed."
- 11 He answered them, "He who made me well said to me, 'Take up your bed and walk.'"
- 12 Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?"
- 13 But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place.
- 14 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."
- 15 The man departed and told the Jews that it was Jesus who had made him well.

John 10:1-9 (Gospel, Saint Alexis)

- 1 Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.
- 2 But he who enters by the door is the shepherd of the sheep.
- 3 To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.
- 4 And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.
- 5 Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers."
- 6 Jesus used this illustration, but they did not understand the things which He spoke to them.
- 7 Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep.
- 8 All who ever came before Me are thieves and robbers, but the sheep did not hear them.
- 9 I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.