

Concerning Holy Communion:

1. **If you are a communicant member of an Orthodox parish**, you are welcome to receive Holy Communion at Saint Mark's. If possible, and this is preferred, announce your intention to receive Communion to Fr. Jonathan prior to the Liturgy, or at the Chalice.
2. **If you are not a member of the Orthodox Church**, please refrain from approaching the Chalice for Communion. Instead, you are welcome to receive some of the blessed bread (*antidoron*) from a small side table, and introduce yourself to Fr. Jonathan following the Liturgy.

Prayers of Holy Oblation are offered for the Health of:

Archpr. Dimitri	Archpr. Stephen	Archpr. Elias	Mat. Marion	Mat. Mary
Sbdn. Joseph	Irene	Laurie	Barbara	Nina
Tanya	Nicole & Noelle	Eli	Joshua	Mark
Nick	Karen	Charles	Gregory	Ricardo
Nancy	Deanna	Heather	Peter	Bill
Kay	Lydia	Mary	Mikey	Patrick
Maksim	Richard	Kathy	Dolores	John
Jerry	Charlotte	Alexandra	Zina	Grant
Faith	Madison	Nicholas		

Expecting mothers and unborn children: Natalie, Moriah, Cassia, and Arlie

Prayers of Holy Oblation are offered in Memory of:

Gervasios Viktor

May Birthdays:

Joseph Michael (5/2) Radica Koutselas (5/14) Jason Gentile (5/18)
Fr. Stephen Plumlee (5/25) Ian Stefanescu (5/31)

TO SPONSOR COFFEE HOUR, please sign up on the calendar book on the glass case. COFFEE HOUR.

St. Mark is a Parish of the OCA Diocese of the South under the leadership of Metropolitan Tikhon and Archbishop Alexander. Our mission is to be a spiritual home to all who enter; to be a Christ-like community of Orthodox Christians; to be active in worship, fellowship, and witness, through participation in the Sacraments to come into close union with God.

If you are unable to attend services, but wish to continue your Stewardship contributions, send them to PO Box 1315, Bradenton FL, 34206.

Memorial Bricks for the St. Mark Memorial Garden can be ordered at www.thatismybrick.com/stmarkorthodox. You can order a 4"x 8" or 8"x8" brick with or without an Orthodox Cross, the number of characters vary accordingly. If you have any questions about the ordering process, see Fr. Jonathan.

St. Mark Orthodox Church

1517 57th Street E
Bradenton, FL 34208

"The Messenger"

V. Rev. Fr. Jonathan Cholcher
Rector

V. Rev. Fr. Stephen Plumlee
Attached

Sub-Deacon James Abraham

Parish Phone: (941)-749-7662
Parish Website: Bradentonorthodox.org
www.facebook.com/St.MarkOrthodoxChurch
Parish E-mail: stmarkocarector@gmail.com
Fr. Jonathan's Cell: (941)-807-5393
Office Hours: W, Th, F 10:00 AM – Noon

This week at St. Mark

14	Wednesday	9:30 AM	Divine Liturgy (Midfeast of Pentecost)
		6:00 PM	Vespers/Faith & Life Class
17	Saturday	3:30 PM	Intro to Orthodoxy
		5:00 PM	Great Vespers
18	Sunday	9:30 AM	Divine Liturgy

[Note: this week because of Liturgy for the Midfeast on Wednesday, Liturgy on Thursday will not be served as usual.]

Sunday, May 11, 2025 Tone 3
4th Sunday of Pascha
Sunday of the Paralytic

Prokeimenon Tone 1 (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)

Acts 9:32-42 (Epistle)

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.

John 5:1-15 (Gospel)

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.

Hymns after the Entrance with the Gospel:

Troparion Tone 3 (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.

Glory to the Father, and to the Son, and to the Holy Spirit,

Kontakion Tone 3 (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!"

Now and ever and unto ages of ages. Amen

Kontakion Tone 8 (Pascha)

Thou didst descend into the tomb, O Immortal,


Thou didst destroy the power of death.

In victory didst Thou arise, O Christ God,

proclaiming, "Rejoice!" to the Myrrhbearing Women,//

granting peace to Thine Apostles, and bestowing Resurrection on the fallen.

ANNOUNCEMENTS

- Our Parish website is www.bradentonorthodox.org. See also www.facebook.com/St.MarkOrthodoxChurch.
- **A COFFEE HOUR SPONSOR SHEET** is located on the glass bookstore case in the Narthex. Please consider sponsoring Coffee Hour in 2024. Speak with Cathy Johns for more information.
- **Immediately following each Divine Liturgy as we venerate the Cross, we pray the Post-Communion Prayers. Please maintain quiet until the prayers are completed.**
- **Debt Reduction Thermometer** – located on the back wall of the Narthex, marking our progress in this longer-term goal of eliminating our mortgage debt and saving for further expansion of our facilities (e.g., a fellowship hall). *Consider how God has blessed you to contribute to this goal with your prayers, time, talents, and treasure.* 
- **Quarterly Charity (April-June): Orthodox Christian Fellowship (OCF)**, an organization of Orthodox student groups on college and university campuses throughout the country. You can give by designated check or marked envelope.
- **The Pentecostarion** – we are currently in the 50 day-long season of the Church year from Pascha to Pentecost, from the time of our Lord's crucifixion and Resurrection to the promised out-pouring of the Holy Spirit upon the disciples (Acts 2). The resurrection of Christ at Pascha (Passover) is the firstfruits (1 Cor. 15:20), the pledge or guarantee, of the final harvest for the Kingdom of God at Pentecost (see Lev. 23:10-16). Since the word *Pentecost* literally means "fiftieth," we call the collection of hymns and prayers for this season the *Pentecostarion*; it conducts us forward in our worship of God toward the fulfillment of His promise of unending life with God the Holy Trinity.
- **Baby Shower for Natalie Aluzzo** – next Saturday, May 17, at Belle and Michael DeNardo's home; please RSVP to Belle at 475-439-1815 if you plan to attend.
- **The Myrrhbearers** will meet next Sunday, May 18, following Liturgy.



The Perseverance of the Paralytic

Let us be ashamed then, beloved, let us be ashamed and groan over our excessive sloth. "Thirty and eight years" (Jn. 5:5) had that man been waiting without obtaining what he desired, and withdrew not. And he had failed not through any carelessness of his own, but through being oppressed and suffering violence from others, and not even thus did he grow dull; while we if we have persisted for ten days to pray for anything and have not obtained it, are too slothful afterwards to employ the same zeal.

And on men we wait for so long a time, warring and enduring hardships and performing servile ministrations, and often at last failing in our expectation, but on our Master, from whom we are sure to obtain a recompense greater than our labors – for, says the Apostle, "Hope makes not ashamed" (Rom. 5:5) – on Him we endure not to wait with becoming diligence.

What chastisement does this deserve! For even though we could receive nothing from Him, ought we not to deem the very conversing with Him continually the cause of ten thousand blessings? "But continual prayer is a laborious thing." And what belonging to virtue is not laborious? "In truth," says someone, "this very point is full of great difficulty, that pleasure is added to vice, and labor (pain) to virtue." And many, I think, make this a question. What then can be the reason?

God gave us at the beginning a life free from care and exempt from labor. We used not the gift aright, but were perverted by doing nothing, and were banished from Paradise. On which account He made our life for the future one of toil, assigning as it were His reasons for this to mankind, and saying, "I allowed you from the beginning to lead a life of enjoyment, but you were rendered worse by liberty, wherefore I commanded that henceforth labor and sweat be laid upon you" (cf. Gen. 3).

And when even this labor did not restrain us, He next gave us a law containing many commandments, imposing it on us like bits and curbs placed upon an unruly horse to restrain his prancings, just as horse breakers do. This is why life is laborious, because not to labor is wont to be our ruin. For our nature cannot bear to be doing nothing, but easily turns aside to wickedness...

Wherefore I exhort you that, laying aside all carelessness, you be zealous for virtue. For the pleasure of wickedness is short, but the pain lasting; of virtue, on the contrary, the joy grows not old, the labor is but for a season. (St. John Chrysostom, from *Homily 36 on The Gospel of St. John*)