

# CATHEDRAL OF SAINT MARKELLA

## WEEKLY NEWSLETTER

With the Blessings of His Eminence, Metropolitan Demetrius

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**APRIL 27<sup>TH</sup>/MAY 10<sup>TH</sup> – SUNDAY OF THE PARALYTIC**

**Τροπάριον. Ἦχος πλ. α'.**

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον  
πατήσας καὶ τοῖς ἐν τοῖς μνήμασι ζωὴν  
χαρισάμενος.

**Troparion. Plagal of 1<sup>st</sup> Tone.**

Christ is risen from the dead, by death hath He  
trampled down death, and on those in the graves  
hath He bestowed life.

**Τὸ Ἀναστάσιμον. Ἦχος γ'.**

Εὐφραινέσθω τὰ οὐράνια, ἀγαλλιášθω τὰ  
ἐπίγεια, ὅτι ἐποίησε κράτος, ἐν βραχίονι αὐτοῦ  
ὁ Κύριος. Ἐπάτησε τῷ θανάτῳ τὸν θάνατον,  
πρωτότοκος τῶν νεκρῶν ἐγένετο, ἐκ κοιλίας  
ἅδου ἐρρύσατο ἡμᾶς καὶ παρέσχε τῷ κόσμῳ τὸ  
μέγα ἔλεος.

**For the Resurrection. 3<sup>rd</sup> Tone.**

Let the Heavens rejoice; let earthly things be glad;  
for the Lord hath wrought might with His arm,  
He hath trampled upon death by death. The first-  
born of the dead hath He become. From the belly  
of Hades hath He delivered us, and hath granted  
great mercy to the world.

**Της Ἀγίας τοῦ Ναοῦ. Ἦχος πλ. α'. Τὸν  
Συνάναρχον Λόγον**

Παρθενίαν τηρήσασα ἀδιάφθορον, ουρανίοις  
θαλάμοις νύν συνηρίθμῃσαι, του πατρός το  
ασελγές αποκρούσασα, τους μαστούς και  
κεφαλὴν ἀπετμήθης πάρ αὐτοῦ, Μαρκέλλα  
Χίου το κλέος, και νύν ως μάρτυς στεφθεῖσα,  
πηγὴ θαυμάτων ἀφθονος δείκνυσαι.

**For the Saint of this Temple. Plagal of 1<sup>st</sup>  
Tone. Let Us Worship the Word**

Thy virginity thou didst preserve most incorrupt  
and now thou has been numbered among those  
who dwell in the mansions of heaven. Thou didst  
reject thy father's advances for which he severed  
thy breasts and head O Markella; the glory of  
Chios! And now crowned as a martyr thou wellest  
forth abundant miracles.

# ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΟΝ

## *Πράξεις Αποστόλων τὸ Ανάγνωσμα (9:32-42)*

Ἐν ταῖς ἡμεραῖς ἐκεῖναις, ἐγένετο Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. Εὗρεν δὲ ἐκεῖ ἄνθρωπὸν τινα Αἰνέα ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κρᾶββάτῳ, ὃς ἦν παραλελυμένος. Καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἰαταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη. Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Ἀσάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον. Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβηθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκεῖναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώῳ. Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν πρὸς αὐτόν, παρακαλοῦντες μὴ ὀκνήσαι διελθεῖν ἕως αὐτῶν. Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνῆγαγον εἰς τὸ ὑπερῶον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὔσα ἡ Δορκάς. Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος θείς τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπεν, Ταβηθά, ἀνάστηθι. Ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισεν. Δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν. Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν Κύριον.

## *Κυριακὴ τοῦ Παραλύτου*

### *Ἐκ τοῦ Κατὰ Ἰωάννην Αγίου Εὐαγγελίου (5:1-15)*

Τῷ καιρῷ ἐκεῖνῳ, ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἣ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα. ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐταράσσετο τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγίης ἐγένετο ὃς δὴποτε κατείχeto νοσήματι. ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ. τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· θέλεις ὑγίης γενέσθαι; ἀπεκρίθη αὐτῷ ὁ ἀσθενὴς· Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. λέγει αὐτῷ ὁ Ἰησοῦς· ἔγειρε, ἄρον τὸν κράβαττόν σου καὶ περιπάτει. καὶ εὐθέως ἐγένετο ὑγίης ὁ ἄνθρωπος, καὶ ἦρε τὸν κράβαττον αὐτοῦ καὶ περιεπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ θεραπευμένῳ· σάββατόν ἐστιν· οὐκ ἔξεστὶ σοὶ ἄραι τὸν κράβαττον. ἀπεκρίθη αὐτοῖς· ὁ ποιήσας με ὑγιῇ, ἐκεῖνός μοι εἶπεν· ἄρον τὸν κράβαττόν σου καὶ περιπάτει. ἠρώτησαν οὖν αὐτόν· τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοί, ἄρον τὸν κράβαττόν σου καὶ περιπάτει; ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστὶν· ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. μετὰ ταῦτα εὕρισκεῖ αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· ἴδε ὑγίης γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται. ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλε τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτόν ὑγιῇ.

# EPISTLE AND GOSPEL READINGS

## *Lesson from the Acts of the Apostles (9:32-42)*

In those days, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

## *Sunday of the Paralytic*

### *Gospel According to St. John (5:1-15)*

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. Now that day was the sabbath. So the Jews said to the man who was cured, "It is the sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.' "They asked him, "Who is the man who said to you, 'Take up your pallet, and walk?'" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befall you." The man went away and told the Jews that it was Jesus who had healed him.

# ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΡΑΛΥΤΟΥ

Τήν τέταρτη Κυριακή μετά τό Πάσχα, ἀναγινώσκεται τό θαῦμα τοῦ Κυρίου στόν Παραλυτικό τῆς Βηθσεδά, ὅπως τό περιγράφει ὁ Ἱερὸς Εὐαγγελιστὴς Ἰωάννης (Ἰω. 5, 1-16). Ὑπῆρχε στὰ Ἱεροσόλυμα, κοντὰ στὴν Προβατικὴ Πύλη τοῦ τείχους, κάποια δεξαμενὴ ἡ ὁποία στὴν ἑβραϊκὴ γλῶσσα ὀνομαζόταν *Βηθσεδά*: εἶχε δε γύρω τῆς πέντε θολωτὰ υπόστεγα στοές. Σ' αὐτὰ τὰ υπόστεγα ἦσαν ξαπλωμένοι πλῆθος πολὺ ἀρρώστων τυφλῶν, κουτσῶν, ἀνθρώπων μὲ κάποιο μέλος “ξηρό” καὶ ἀναίσθητο ἢ ἀτροφικὸ καὶ ὅλοι περίμεναν νὰ κινηθεῖ τό νερό τῆς δεξαμενῆς. Διότι, ὁ Θεὸς παραχωροῦσε κατὰ καιροὺς ἐκεῖ ἓνα θαῦμα: Ἄγγελος τάρασσε τό νερό καὶ ἐκεῖνος πού θὰ ἔμπαινε πρῶτος μέσα θεραπευόταν ἀπὸ ὅποιοδήποτε νόσημα κι ἂν υπέφερε. Ἐκεῖ, ἀνάμεσα στό πλῆθος τῶν ἀσθενῶν, ὑπῆρχε καὶ κάποιος παράλυτος, ὁ ὁποῖος περίμενε τὴν ταραχὴ τοῦ νεροῦ 38 χρόνια! Αὐτόν τόν ἀσθενὴ εἶδε ὁ Ἰησοῦς καὶ τόν ρώτησε: “Θέλεις ὑγίης γενέσθαι;” “Κύριε τοῦ ἀπάντησε ὁ παράλυτος ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τό ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δε ἔρχομαι ἐγώ, ἄλλος πρό ἐμοῦ καταβαίνει”. Τότε τοῦ εἶπε ὁ Ἰησοῦς: “Ἐγείρε, ἄρον τὸν κράββατόν σου καὶ περιπάτει.” Καὶ ἀμέσως ὁ παράλυτος ἔγινε καλὰ, πῆρε τό κρεβάτι του καὶ περπάτησε ἐλεύθερα.

“Κύριε, ἄνθρωπον οὐκ ἔχω.” Ἡ τραγικὴ ὁμολογία τῆς μοναξιᾶς τοῦ ἀνθρώπου μακριὰ ἀπὸ τὸν Θεό. Ἡ ἐξομολόγησις τῆς ἀδυναμίας τοῦ ἀνθρώπου νὰ βοηθηθεῖ τὸν ἑαυτό του, τῆς ἀποτυχίας τοῦ ἀνθρώπου νὰ σωθεῖ “ἀφ’ ἑαυτοῦ του”. Στους ὕμνους τῆς ἡμέρας ὁ Ἱερὸς Ὑμνογράφος, θέτει τὸν Χριστὸ νὰ μιλάει στον παράλυτο καὶ νὰ τοῦ λέγει: *Ἐγὼ ἔγινα ἄνθρωπος γιὰ σένα καὶ σύ μοῦ λέγεις “ἄνθρωπον οὐκ ἔχω”;* Τὴν ἀδυναμία τοῦ ἀνθρώπου ἀδυναμία· τό κενὸ τοῦ ἀνθρώπου ἔρχεται νὰ γεμίσει ἡ θεία πραγματικότητα.

Ὁ παράλυτος θεραπεύθηκε, ἀλλὰ ἡ ἡμέρα τοῦ θαύματος ἦταν Σάββατο. Καὶ αὐτὸ ἦταν ἀφορμὴ κριτικῆς τοῦ Κυρίου ἀπὸ τοὺς ἐχθροὺς Του. “Οὐκ ἔξεστί σοι εἶπαν σὸν πρῶτον παράλυτο ἄραι τὸν κράββατον”. Ὄταν μετὰ ἀπὸ καιρὸ βρῆκε ὁ Ἰησοῦς τὸν θεραπευθέντα σὸν Ναό, τοῦ εἶπε: “*Ἴδε υγιῆς γέγονας μηκέτι ἀμάρτανε, ἵνα μὴ χειρὸν σοι τι γένηται.*” Ἡ αἰτία τῆς ἀσθενείας ἦταν ἡ ἀμαρτία. Ὅπως ψάλλει ἡ Ἐκκλησία, “ἀπὸ τῶν πολλῶν μου ἀμαρτιῶν, ἀσθενεῖ μου καὶ ἡ ψυχὴ”. Στις περισσότερες περιπτώσεις, τὰ προβλήματα υγείας εἶναι συνέπεια καὶ ἀποτέλεσμα ἀμαρτίας, κατὰ τό “*τὰ ὀψώνια τῆς ἀμαρτίας θάνατος*”. Ἀπὸ αὐτὸ προκύπτει, ὅτι τόσο ἡ μετάνοια, ὅσο καὶ ἡ ἀποχὴ ἀπὸ τὴν ἀμαρτία, εἶναι στοιχεῖα ἀπαραίτητα τόσο γιὰ τὴν πνευματικὴ, ὅσο καὶ γιὰ τὴν σωματικὴ θεραπεία τοῦ ἀνθρώπου.



# SUNDAY OF THE PARALYTIC

On the 4th Sunday of Pascha the Church commemorates the miraculous healing by Christ of the paralytic man (John 5, 1-16).

The life of the Paralytic, who waited at the sheep pool, which in Hebrew is called Bethesda, was tragic. For 38 years he was paralyzed and abandoned. Alone, amongst so many ill people and fellow countrymen, he patiently waited for the miraculous movement of the waters, after which the first person to enter would be cured. In this environment Christ meets with the Paralytic. God meets with His creation, the God-man with man.

Christ approached the Paralytic with compassionate intentions and asked him: *“Do you want to be healed?”* The Lord asked with discretion, in order to cure; He sought with love, in order to save. The Paralytic had waited patiently for 38 whole years and his hopes had never been destroyed; he had never disbelieved; never drawn back. He waited, although all his friends and relatives had abandoned him. Everyone returned back to their homes, work, families, because they saw that nothing was happening. In vain they were trying to help their relative, to put him into the pool. Others, getting in first, were healed, while he remained ill. Their faith and hopes had been worn away, and they had abandoned me. The paralytic expressed his complaint to Christ by saying, *“Lord, I have no one to assist me”*.

Every day, the five galleries of the pool of Bethesda were full of crowds and invalids, but no one was willing to share the Paralytic’s sufferings. As today, when millions of people suffer from different bodily or spiritual diseases, and all with one voice cry out: *“Lord, we have no one”*! The Paralytic of today’s Gospel reading practiced a sinful way of life. The Lord was not satisfied simply to cure him. The sins of the paralytic had ruined him. It would be right to cure him, but on condition that he would sin no more. Sin and the prodigal way of life are oftentimes the reasons of man’s different tribulations. Our moral and family sufferings have their roots in our own desires. We cause them through our own foolish behavior and sinful deeds. And for this reason, our Lord commended the Paralytic, *“You have become well; sin no more, so that nothing worse happens to you.”* In other words, now you have been healed, be careful not to return to a sinful life, so that nothing worse may happen to you.

Unfortunately, although all of us know that this advice is so logical and true, we tend to violate it. We allow our pride to overrule our logic. We amuse ourselves, get drunk, smoke, have unlawful sexual relationships, and engage in calamitous relationships with evil people. How many times, in spite of promising not to sin, do we find ourselves in the mortal tentacles of sin? How many times, although we have the will to withstand our sinful desires, do we not immediately surrender to the passions of the flesh? How many times have we felt strong, but we have been proven to be weak?

You have become well; sin no more, lest something worse happen to you!



# SAINTS OF THE WEEK

## *Monday, May 11<sup>th</sup>*

Apostles Jason and Sosipater (1<sup>st</sup> c.)

Martyrs Dada, Maximus, and Quintilian at Dorostolum (286)

## *Tuesday, May 12<sup>th</sup>*

St. Memnon the Wonderworker of Corfu (2<sup>nd</sup> c.)

St. Nektary of Optina (1928)

## *Wednesday, May 13<sup>th</sup>*

Holy Apostle James, the brother of St. John the Theologian (44)

St. Ignatius Brianchaninov, Bishop of Caucasus and Stavropol (1867)

## *Thursday, May 14<sup>th</sup>*

Prophet Jeremiah (650 B.C.)

Hieromartyr Macarius, Metropolitan of Kiev (1497)

## *Friday, May 15<sup>th</sup>*

St. Athanasius the Great Archbishop of Alexandria

St. Athanasius III, patriarch of Constantinople and Wonderworker of Lubny

## *Saturday, May 16<sup>th</sup>*

Martyrs Timothy the Reader and his wife Maura of Antinoe in Egypt (286)

St. Peter the Wonderworker, Bishop of Argos (10<sup>th</sup> c.)

St. Ansfried, Bishop of Utrecht (1010)



# A SERMON FOR THE SUNDAY OF THE PARALYTIC

*By Archbishop Andrei Rymarenko*

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"* (Jn. 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 (Jn. 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"* (Jn. 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 Paschal joy of the Risen Christ, and so week after week. But still we stumble, fall and 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!



# ANNOUNCEMENTS

- Construction continues on the entryway of the Cathedral. To donate to the Entryway Fund, please see the inside of the Newsletter or speak to someone at the pangari.
- This year's Greek Independence Day Parade has been postponed. We will keep you informed of the date change.



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## ENTRYWAY FUND DONATIONS

Please mark next to the item you would like to donate:

- |  |          |
|--|----------|
| <input type="checkbox"/> Column          | \$10,000 |
| <input type="checkbox"/> Steps           | \$3,000  |
| <input type="checkbox"/> Platform (5 SF) | \$1,500  |
| <input type="checkbox"/> Other Donation  | _____    |

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Please make checks payable to  
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