

**CHRISTOS VOSKRESE!  
VOISTINU VOSKRESE!  
CHRIST IS RISEN!  
INDEED HE HAS RISEN!**





# Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

V. Rev. Archpriest Andrew Bartek, Rector Parish Council President: Ron Royhab



## MAY Bulletin Sponsor:

*Fr. Andrew on the occasion of my Priestly Ordination*

### Liturgical & Events Schedule

#### Sunday, May 15

9:25 am: Paschal Hours followed by Divine Liturgy /  
Memorial Panachida / Social / Council  
Meeting

#### Tuesday, May 17

10:00 am: Deanery Meeting in Campbell, OH

#### Thursday, May 19

6:30 pm: Perch Festival Meeting

#### Saturday, May 21

4:00 pm: Great Vespers

#### Sunday, May 22

9:25 am: Paschal Hours followed by Divine Liturgy /  
Social

### VIGILS- MAY 8

**Sandy Martin (1)** Special intentions

**Natalie Twarek (5)** Mother's Day remembrance for our mom's, grandmothers and Godmothers, Mother's day blessing to Missy, Nikki and Amber. Birthday blessing to Missy and Laura, For the health and recovery of Mark, Carole, Sharon and Charlie, Kurt and Leslie, For the health of Amber, Tim, Dottie, Joe, Jamie, Jim, Stephanie, Ron, Ezra, David, Helen Lis and Tina's dad, Earl, Matt, Tom, Loren, Joe, Sonya, Margi & Joe, Betty, Jackie, MaryAnn & Bob, Chuck, Bohdi, David, Diane, Stella, Jake, Cheryl, Pat and Karen

**Christus resurrectus est;  
Vere resurrectus est.**

*Latin*

### SUNDAY MAY 8, 2022

**Gospel:** Mark 15:43-16:8 / John 19:25-27;21:24-25

**Epistle:** Acts 6:1-7 / 1 John 1:1-7

**Tone 3. Fourth Sunday of Pascha. Paralytic.** Ven. Isaiah, Wonderworker of the Kiev Caves. Ven. Pachomius the Abbot, and Ven. Silvanus of Nerekhta. Pachomius the Great, Founder of Coenobitic Monasticism. St Achilles, Bishop of Larissa. St Isaiah, Bishop and Wonderworker of Rostov. Ven. Evfrosin (Euphrosynus), Abbot and Wonderworker of Pskov, and his disciple, Ven. Serapion (Pskov). The slain Crown Prince Dimitry of Uglich and Moscow

### MAY BULLETIN / CANDLE SPONSORS

**Bulletin:** (\$50) From Fr. Andrew on the occasion of my Anniversary to the Holy Priesthood

**Chandelier:** (\$50) From Fr. Andrew In memory of my family & friends & Fr. David's Father Stanley

**Altar Candles:** (\$50) From Fr. Andrew in memory of His Grace Bishop Innocent / From Basil in memory of his brother Normen

**Eternal Light & Icon Screen:** (25) From Father Andrew in memory of His Eminence Archbishop Paul

**Candles @ the Cross:** From Laura: Birthday Blessings to Michael

**Candles @ St Tikhon's Icon:** For the Health of Tim & Cami & safety of Nicholas, Tikhon & Gleice

### FOR YOUR PRAYERS

Diane Tryon  
109 Joslyn Street  
Arcadia, OH 44804

### READER

May 15: Tim  
May 22: Joe  
May 29: Tim

## MAY: OTHER INCOME

**Goal for the month in this category:**

**\$4,000 (Average \$923 a week)**

**May 1:** \$25 Vigils; \$50 Bulletin; \$100 Chandelier; \$50 Altar Candles; \$25 Eternal Light; \$15 Candles at St Tikhon; \$15 Candles at the Cross

**May 8:** \$25 Vigils; \$60 Donations; \$50 Altar Candles

**TOTAL FOR MONTH:** \$415

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## OCMC- New Biography of our Support Clergy

Fr. Frumentios Msuri Kweka (Priest serving in Metropolis of Dar Es Salaam, Tanzania)

FR. Frumentios Msuri Kweka was born in a village named Moshi, in the high altitude region ascending Mt. Kilimanjaro. While studying at the seminary in Kenya, he was ordained to the priesthood by his Eminence Archbishop Makarios of Kenya and then returned to Tanzania after completing his studies. Fr. Frumentios currently serves the parish of Ss. Constantine and Helen in Arusha.

Orthodoxy came to the people of East Africa, not through the efforts of a single missionary, but through charismatic African men searching for the truth and “orthodoxia” in the early 1920’s. Correspondence began with the Patriarch of Alexandria, and in 1946, they were received into canonical Orthodoxy. In 1958 the holy Synod appointed Nicholas (Valeropoulos) the first Metropolitan of All East Africa, and in 1972 three African priests were ordained to the rank of auxiliary bishop.

As Orthodox communities in the area grew, the large region was divided into separate dioceses in Kenya, Uganda, and Tanzania, in order to minister to the increasing numbers of faithful. From the time of Metropolitan Nicholas in the late 1950’s, missionary efforts in Tanzania had been focused *Con’t Page 7*

## MAY LITURGICAL ATTENDANCE

Sunday, May 1: 23 attended (4 being guests ) / 16 Communicants

Monday, May 2: 8 attended Liturgy

Saturday, May 7: 5 attended Vespers

Sunday, May 8: 18 attended Liturgy (5 being guests) 14 Communicants

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## 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.

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## MAY: RESTRICTED FUND DONATIONS

**May 1:** \$25 Lions Club; \$10 Building Fund; \$10 Cemetery Fund; \$10 Baby Bottles

**May 8:** Baby Bottles \$50; Building Fund \$50

## Patience and Reception

### By Fr. Lawrence Farley

Recently I was asked a very important and perceptive question by a very smart catechumen, a man converting from Roman Catholicism. He knew that at the Council of Nicea (325 A. D.) the assembled bishops voted for the homoousios teaching of Christ's full divinity by an overwhelming majority of something like 318 to 2. He also knew that at the Council of Florence (ca. 1439 A. D.) the assembled bishops also voted for union with the Pope and the western church by a similar kind of majority, the only significant dissenting vote being that of Mark of Ephesus. So, he asked, if the Orthodox accept the Council of Nicea because of the episcopal consensus present there, why do they not also accept the legitimacy of the Council of Florence, since it was attended by a like episcopal consensus? Why do the Orthodox not consider the assembly at Florence to be an Ecumenical Council? Why are the Orthodox not therefore now Roman Catholics? It was a serious and sensible question, from a person of considerable theological sophistication.

The answer involves a recognition of the importance of what has been sometimes called "reception" in the history of the councils, and of how episcopal gatherings are recognized as "Ecumenical Councils" by the Orthodox.

An episcopal gathering is recognized as authoritatively teaching the truth—i.e. as an "Ecumenical Council", one with relevance to the Church throughout the entire ecumene or world—not simply by the voting numbers, but by how that council was received by the Church throughout the world after the council ended. It is true that at Nicea the assembled bishops voted overwhelmingly to condemn Arius, and to approve the homoousios formula expressing Christ's full divinity. It is also true that the Nicene gathering was not finally accepted by overwhelming numbers throughout the world as authoritatively teaching the truth until decades later.

In the decades following the Council of Nicea, the champion of the council, Athanasius was regarded very controversial, and he was repeatedly condemned and exiled. Other councils were held and other formulae tried out. Let's scrap homoousios.

How about homoiousios—not "of the same essence", but "of like essence"? Or how about we forget about all talk of essences (ousia) and just say that the Son is "like" the Father? In those years other councils were held and other alternatives to Nicene teaching tried out.

The debate was held over decades and across the miles, and it was spectacularly messy, inefficient, confusing, and something of an embarrassment to the Church's professed unity. But eventually pretty much everyone figured out that it all came down to a choice between Arius and Athanasius—which of course was not much of a choice at all. When the dust finally settled years later, the Church knew that Nicea had it right all along. Nicea turned out to be "an Ecumenical Council", and the other councils were then regarded as false councils. But that was with hindsight. During those tumultuous post-Nicene decades, debate and confusion reigned.

So, for a Council to be regarded as teaching the truth and as "Ecumenical" (the label is often more confusing than helpful) what is required is its reception and acceptance by overwhelming numbers of the Church—not by everyone, but by a clear consensus. For of course there will always be heretical dissenters. If the truth were that obvious, there wouldn't have been need for a Council in the first place.

This is different than in current Roman Catholicism, where what is required for a gathering to be declared "Ecumenical" is a pronouncement by the Pope. When Pope John XXIII called his bishops to the Vatican in the early 60s, everyone coming to the gathering knew that they coming to an ecumenical council—because the Pope said so. Debate and eventual reception by the Church at large in the years following was not required—nor really allowed. Opposing Vatican II was not something you did if you knew what was good for you, especially if you were a bishop. The Roman Catholic understanding of Ecumenical Councils is different than the early Church's understanding of it, for the Roman Catholic Church is papal in a way that the early Church was not.

Fast forward from Nicea to Florence in the fifteenth century. The Orthodox Church in the east had been in effective schism with the west for a long time. The date of the schism is usually (and arbitrarily) given as 1054, but things didn't sour really badly until 1204 when the Crusaders sacked Constantinople and the Pope put a Latin on the episcopal chair there. Attempts were made to sort things out, and ***Con't Next Page***

*Fr. Lawrence Con't from previous pg*

everyone knew that the schism between east and west needed to get resolved. Ostensibly that was why Orthodox bishops came from the east to the west in the city of Florence.

Actually they were there because the Emperor desperately needed military help from the west if Constantinople was to survive the impending attack from Turks. He had made a tour of the west trying to garner money, arms, and support and had come up dramatically short. The Pope offered to throw his support behind the project—but only on condition that unity could be achieved between east and west. This, of course, was code for “complete capitulation on the part of the east to the west”. And everyone knew it.

So it was that the eastern bishops showed up in Florence with their Emperor under strict orders to resolve the schism no matter what. In other words, the bishop sat through the sessions with the Imperial gun to their heads. Not surprisingly, most of them caved in, signed onto whatever the Pope and the western church wanted, and declared the schism resolved. This involved accepting things like the supremacy of the Pope, purgatory, and the filioque addition to the Creed. But at least one person refused to sign: Mark, bishop of Ephesus.

The reception of the Council of Florence was in marked contrast to the reception of the Council of Nicea. Eventually Nicea came to be accepted by the overwhelming majority. The Council of Florence was a non-starter from the beginning, with many bishops retracting their signatures and their approval as soon as they got back home, especially when faced with popular outrage. Bishop Bessarion of Nicea fled back to the west where he was rewarded with a cardinal's hat. Bishop Isidore of Kiev returned to Kiev was promptly thrown into prison for his perceived betrayal of Orthodoxy. He escaped and eventually ended his days as the Latin-rite bishop of Sabina. Pope Pius II later gave him the title of the Latin Patriarch of Constantinople, which of course by then meant nothing and involved no real jurisdiction.

The Orthodox east continued in its steadfast rejection of the Florentine gathering (expressing their definitive rejection by eventually canonizing Mark of Ephesus). At Nicea, there was no Imperial gun aimed at episcopal

heads; at Florence there was. Just as marriages are “annulled” if free consent is lacking, so with councils. Florence was something of a shot-gun wedding/ council, and so lacked the conditions of a true council (as the immediate aftermath proved).

What does all this mean? Two things.

First of all it means that Christ's promised guidance of the Church does not involve magic. Fallible bishops do not magically become infallible when they gather together in council. If they did, there would never have been any false councils (like the Council of Hieria of 754 which condemned icons). Christ promised to guide His Church as a whole, not a collection of bishops or a single bishop like the Pope. The Church may conclude that it has been rightly guided when it finally reaches a settled consensus about something (like the homoousios or the legitimacy of icons), a consensus which is never overthrown.

But (and this is the second point), it takes time to reach this final and settled consensus, and during that time of debate and argument, things will be messy. Orthodoxy is sometimes criticized for its administrative inefficiency, and it is suggested that things would be better, less messy, and more efficient if we had a Pope or an Ecumenical Patriarch who would be “First Without Equals” (to quote an actual recently used phrase).

I agree. Things would be less messy and more efficient. We could skip the whole embarrassing process of disagreement and debate and jump straight to a conclusion—which would often be the wrong conclusion. Because, as said above, Christ has not promised to guide a single person, be that person Pope or Patriarch, but the Church as a whole, and bypassing the process of debate and eventual reception means that we thereby reject the very process by which Christ has promised to guide us. Experience—historical and recent—proves that when bishops ignore this messy process of conciliarity leading to consensus, the results are not pretty.

The final result of all of this is that we must all be patient. Christ will guide His Church, but we must allow for the process of debate which eventually leads to consensus and reception. The Emperor was not content to wait for it in the *Con't Next Page*

## PRAYER LIST- UPDATED MAY 10

**HIERARCH'S / CLERGY:** His Beatitude, Metropolitan Herman; Archbishop Benjamin from San Fransico; John Duranko (Father's home pastor); James Gleason (Father's Spiritual Father); Moses Berry; Gregory Grivna; Emilian Hutnyan; Joseph Von Klarr; Michael Kuzara; John Zabinko / Deacon Paul Gansle, Deacon Peter Rentsch, Deacon Michael Wilson / Sub-deacon Wylie Meath

**MATUSHKII:** Pani Patricia Duranko; Susan Dank; Virginia Lecko; Margaret Zabinko

**PARISHIONERS & THEIR FAMILIES:** James Bargdill (Schutt); Jim Basala (Fr.); John Beadle (Elchisco); Kristen Cassell; Carole Conaway (Twarek); Maryann Cook (Twarek); Sharon Dietrich (Twarek); Charlie Dietrich (Twarek); Ethan Feldman (Fr); Michael Glovinsky; Shirley Gresh (Glovinsky); Joseph Habegger (Kovach); Elaine Hileman; Betty Kovach; Helen Lis; David Mazurik; Child Stella Miller (Elchisco); William Pipenur (Hileman); Pat Rentz; Earl Rindfleisch; Helen Jean Rofkar (Elchisco); Joe Rose; Sonya Rose; Ron Royhab; Maryann Royhab; Stephanie Royhab; Tom Twarek; Paul Twarek; Diane Tryon; Greg Tyron; Child Bodhi (Cassell); Kathryn Tryon & her unborn child

**OTHER REQUESTS:** Marge Dziama; Child Ezra; Kurt Franck (Royhab); Ben Franklin (Kovach); Dorothy Goldman (Twarek); Donald Gresh (Glovinsky); Andrea Joy (Kovach); Jake Lipstraw (Twarek); Mark Ludvik (Guzy); Marsha (Rose); Mark Masica (Kovach); Pauline Meath (Fr); Karen Muzyka (Fr); Jamie Philpot (Twarek); Robert Piznar (Rentz); William Romanchak (Fr); Sandy Scafaria (Hileman); Chuck Wiedenhoft (Twarek); Sara (Jake); Chris Quotap (Fr); Zoland Zile (Fr.); Ashley and her unborn child

**MILITARY:** Alex, Nathan Brown, Craig Cassell, Cory Deaton , Jake Ellithorpe, Jordan Fulton, Alena Grabavoy, Justin Issler; Nicholas & Tikhon, Cory Deaton, Alex Zarnow

**CAPTIVES:** Metropolitan Paul (Orthodox Archdiocese of Aleppo), Archbishop John Syriac Archdiocese of Aleppo, The UN & IOCC humanitarian aid workers in & around Syria; Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world



**NOTE:** Please let Fr. Andrew know who can come off the list or be put on.

*Fr. Lawrence con't from previous pg*

fifth century, but opted for a more efficient process involving use of the army. The result was the schismatic loss of Egypt—a loss that continues to this day. Patience is important—both in our personal lives, and in the life of the Church.

**MAY: MONTHLY TITHE ONLY**  
**Goal Pledged per month: \$5,667**  
**(average of \$1,307 per week)**

**May 1:** \$1,140

**May 8:** \$1,205

### CLEANING SCHEDULE FOR MAY

Week of May 15: Bobbie  
Week of May 22: Laura  
Week of May 28: Natalie

### 40 DAY REMEMBRANCE

**May 1:** Gary Smolk / David Lavalley

**May 15:** Nancy Sitzler / John Kotch

**June 2:** His Eminence Archbishop Paul

### OCMC THANK YOU LETTER

Dear Fr. Andrew & Brothers & Sisters in the Lord,

Christ is Risen! I pray that this finds you & your loved ones well, healthy, and safe. All of us at OCMC remain grateful that, during these difficult months of the pandemic, donors have continued to support the ministry  
*Con't Next Page*

## MAY Celebrations

ANNIVERSARIES	BIRTHDAYS																
5-1-2004: Archbishop Benjamin of San Francisco 2-Archpriest Andrew (Priest ordination) 5-5-2012: Archbishop Alexander of Dallas 6- Fred & Teri Cassell 5-8-2010: Archbishop Michael of NY & NJ 13- Craig & Katie Cassell 16- David & Sandy Martin 17- Tony & Tina Monastra 20- Joseph & Valerie Schutt 24- Jason & Trisha Monschein 5-28-2005: Archbishop Alejo of Mexico 5-30-1987: Retired Bishop Tikhon of San Francisco	<table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">2- Sub-deacon Wylie Meath</td> <td style="width: 50%;">12- Mike Kovach</td> </tr> <tr> <td>2- Pam</td> <td>15-Holly Gast</td> </tr> <tr> <td>4- Fr. Matthew Stagon</td> <td>16- Austin Palmer</td> </tr> <tr> <td>5- Joseph Schutt</td> <td>17- Brian Turner</td> </tr> <tr> <td>5- Justin Issler</td> <td>20- Philip Ellmore</td> </tr> <tr> <td>8- Laura Kovach</td> <td>24- Avzi Dardovski</td> </tr> <tr> <td>8-Missy Schlotterer</td> <td>25- Quincy Kowal</td> </tr> <tr> <td>12- Proto. Bob Northrup</td> <td>29- Carol Krochta</td> </tr> </table>	2- Sub-deacon Wylie Meath	12- Mike Kovach	2- Pam	15-Holly Gast	4- Fr. Matthew Stagon	16- Austin Palmer	5- Joseph Schutt	17- Brian Turner	5- Justin Issler	20- Philip Ellmore	8- Laura Kovach	24- Avzi Dardovski	8-Missy Schlotterer	25- Quincy Kowal	12- Proto. Bob Northrup	29- Carol Krochta
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### *OCMC continued from Pg 3*

Mainly in the northwestern part of Tanzania, near the border with Uganda. In 2001, the status of Metropolitanate was conferred on the region of Dar es Salaam on the east coast of Tanzania, which previously did not have much missionary outreach taking place. The Metropolitanate includes the Seychelles Islands as well as the Dar es Salaam region.

His Eminence Metropolitan Dimitrios currently shepherds the flock of this Metropolitanate, having previously served the Church in Cameroon before coming to Dar es Salaam in 2004. Between 2005 and 2007, ten new churches were established, along with a clinic and two Orthodox schools. Since 2007, over 2,000 individuals have been baptized, and an orphanage was opened, named for St. Stylianos.

### *OCMC Thank you con't from previous pg*

of mission priests through the Support a Mission Priest program. In recent weeks I have corresponded with bishops in Cameroon, South Africa, Madagascar, and elsewhere, and everyone of them stresses just how great an impact these funds have for their clergy, especially in such tumultuous times. In the words of His Eminence Metropolitan Petros of Accra, Ghana, "Your prayers and continued assistance give us strength and encouragement we need!"

Thank you for offering your own support to these clergy by renewing your donation in March to the SAMP Program. This year your donation will be helping clergy like Fr. Frumentios in the Metropolis of Dar Es Salaam, Tanzania, whose biography sheet I have enclosed.

Yours in Christ, Markella Balasis

## MAY Reposed

1-Donald Cholcher (2020) 4- Norman Anthony Glovinsky (2016) 6- Bishop Innocent (2002) 8- Brad Bauer (2019) 12- Elaine Whitham (2012) 12- Proto. George Hutnyan (2020) 14- Stanley Lis (2019) 15-George Glovinsky (1986) 15- Fr. Michael Rosco (2013) 19- Betty Billy (2020)	21- Anna Mazurik (2008) 22- Mary Opritza (2011) 24- Helen Greshko (1980) 25- Anna Mazurak (1966) 25- Philip Timko (2021) 27- John Gresko- (2008) 30- Anna Elchisco (1977) Christos Karniotis (1992) Julia Onyock (1921) Andrew Onyock (1922)
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## Sunday of the Paralytic Commemorated on May 15

Many miracles in the Old Testament involve water. To name but a few, the water of the Nile turned to blood after Moses lifted his rod and struck the water before Pharaoh and His servants (Exodus 7:20). Not only was the Nile turned to blood, but also "their rivers, their canals, their ponds, and all their pools of water, that they may become blood; and there shall be blood throughout the land of Egypt, both in vessels of wood and in vessels of stone" (Exodus 7:19).

In chapter 14 of Exodus, Moses divided the waters of the Red Sea, and the Hebrews passed over as if on dry land. When they were safely across, the waters came together, and their Egyptian pursuers were drowned.

On their forty year journey to the Promised Land, the Hebrews camped at Rephidim, but there was no water for them to drink. The people murmured against Moses, asking him why he had led them out of Egypt. God told Moses to strike the rock at Horeb. Then water came out of it so that everyone could drink (Exodus 17:6).

In Judges 6:36-40 we read about Gideon and the dew on the fleece. When Gideon squeezed the fleece, there was enough to fill a bowl with water.

On the Fourth Sunday of Pascha, the Church remembers the man who lay paralyzed at the Sheep Pool in Jerusalem for thirty-eight years, waiting for someone to put him into the pool. The first person 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 Lord healed the paralytic during the days of the Passover, when He had gone to Jerusalem for the Feast, and He remained there teaching and working miracles. According to Saint John the Theologian, this miracle took place on the Sabbath.

Like some Old Testament miracles, many of Christ's miracles also involved water, and they prefigure the Church's Baptism, which cleanses us of every sin. In the Sheep Pool, once a year, only one person was healed, but Christ saves endless

multitudes by divine Baptism. Sometimes, as in the case of Saint Vladimir (July 15), Baptism can also heal our bodily infirmities.

In the Canon for the Paralytic, the Angel who stirred the water in the Sheep Pool is identified as the Archangel Michael. Some of the Troparia call him "Leader of the Angels," and "Supreme Commander" (Ode 1). In Ode 3 we ask him to "protect us from falling into the passions of life." In Ode 6, we ask Saint Michael to guide us on the paths of life." In Ode 8, we ask him to pray with all the Bodiless Hosts, that we may be granted deliverance from our offenses, correction of our life, and the enjoyment of eternal blessings.

As we remember the paralytic, let us ask Christ to "raise up our souls, paralyzed by sins and thoughtless acts" (Kontakion of the paralytic).

### 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.