

The Third Sunday of Pascha

Commemoration of the Myrrh-Bearing Women,

The Pious Joseph of Arimathea, the Righteous Nicodemus
Germanos, Patriarch of Constantinople, Epiphanius, Bishop of Cyprus;
Venerable Theodore of Kythera; New-martyr John of Wallachia; an Hermogenes,
Patriarch of Moscow, Prince of Paskov

Sunday, May 12, 2019

Tone 2; Eothinon 4

Apolytikion for the Resurrection (Tone 2)

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

Apolytikion for Joseph of Arimathea (Tone 2)

The pious Joseph, having brought down Thy pure body from the Tree, wrapped it in fine linen, embalmed it with ointment, provided for it, and laid it in a new tomb. But Thou didst verily rise after three days, O Lord, granting the world Great Mercy.

Apolytikion for the Myrrh-Bearing Women (Tone 2)

Verily, the angel came to the tomb and said to the ointment-bearing women, the ointment is meet for the dead, but Christ is shown to be remote from corruption. But cry ye: The Lord is risen, granting the world the Great Mercy.

Apolytikion of our Patron the Archangel Michael (Tone 4)

O ye foremost of the heavenly hosts we beseech thee, though we are unworthy, pray that we may be encompassed with a shadow of Thy unearthly glory, preserving us who kneel and cry endlessly: deliver us from oppression since ye are the prince of the Highest Power.

Kontakion of Pascha (Tone 8)

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointmentbearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.

Daily Readings

THE EPISTLE (for the Third Sunday of Pascha)

The Lord is my strength and my song. The Lord has chastened me severely.

The Reading from the Acts of the Saintly and Pure Apostles (6:1-7)

That In those days, when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the Twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaos, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

THE GOSPEL (for the Third Sunday of Pascha)

The Reading of the Holy Gospel is according to St. Mark (15:43 – 16:8)

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the Kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if He were already dead; and summoning the centurion, he asked him whether Jesus was already dead. And when he learned from the centurion that He was dead, he granted the body to Joseph. And he bought a linen shroud, and taking Him down, wrapped Him in the linen shroud, and laid Him in a tomb, which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of James saw where He was laid. And when the Sabbath was passed, Mary Magdalene, Mary the mother of James, and Salome, bought spices so that they might go and anoint Him. And very early on the first day of the week they went to the tomb when the sun had risen.

And they were saying to one another, “Who will roll away the stone for us from the door of the tomb?” And looking up, they saw that the stone was rolled back—it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, “Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He has risen, He is not here; see the place where they laid Him. But go, tell His Disciples and Peter that He is going before you to Galilee; there you will see Him, as He told you.” And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

A Note Regarding Holy Communion

Since we understand Communion to mean that we have all things in common, sharing an identical Faith, *only* those who are members of the Orthodox Church and who have prepared themselves through prayer, fasting and recent Confession may participate in Holy Communion. (We invite all, however, to partake of the blessed bread which is distributed at the dismissal.) Please see the Pastor for inquiries on how to become a member.

OFFERINGS

The Holy Bread is being offered by Bobbi and Deacon Andrew Monsue and family in memory of Deacon Andrew’s sister, Peggy Payne (+13 May, 2017) and Bobbi’s niece, Gina Schmidt (+12 May, 2017). Memory eternal.

Special offerings and requests for prayer are being made . . .

for His Eminence, Metropolitan JOSEPH celebrating his Feast Day.
May God grant him many years!

by Bobbi Monsue for the continued health of her sister,
Virginia Canaday.

for all mothers, grandmothers and Godmothers.

for the speedy recovery and continued health of Sharon Katerelos.

ANNOUNCEMENTS

Parish Council Dinner Meeting - postponed to June 17, 6:30 p.m.

LITURGICAL CALENDAR

NOTE: There is no fasting for the forty-day period:
from Easter to the Feast of the Ascension (June 6th)

The Fourth Sunday of Pascha

Commemoration of The Paralytic

Great Vespers – Saturday, May 18th, 5 p.m.

Orthros – Sunday, May 19th, 8:45 a.m., Divine Liturgy, 10 a.m.

Upcoming Events (see the foyer bulletin board for more information)

St. Michael 50th Anniversary Golf Classic - Monday, May 13
Woodland Hills Country Club - 21150 Dumetz Road, 91364
Check-in, 10 a.m.; Beverages, 5 p.m., Dinner, 6 p.m.

“Share the Love” IOCC Dinner - Sunday, May 19, 2019
St. Luke Church - 13261 Dunklee Ave. Garden Grove 92840
\$40 by 4/15; \$50 after 4/15

Memorial Day Trisagion Services - Monday, May 27
St. Nicholas Memorial Park (Valhalla), 10 a.m.
Forest Lawn Glendale (‘ain Arab), 9 a.m.
Forest Lawn (No. Hollywood), 11 a.m.

“Family Day” (Luncheon) Sunday, June 9, 2019
and Bible Bowl Jeopardy

Raies-Murr Educational Trust Scholarship

Only members, in good standing of St. Michael Antiochian Orthodox Church (Van Nuys) or St. Nicholas Antiochian Orthodox Cathedral (Los Angeles) and who have been accepted to or are currently enrolled in a publicly supported (not private) institution of higher learning, including eligible publicly supported vocational, technical and trade schools, are eligible to apply for a Raies-Murr Scholarship. Applications can be obtained by e-mailing Mallory Murr at: <RaiesMurrScholarship@gmail.com>. The applications must be returned by July 8, 2019.

Arab American Educational Foundation Scholarships

Once again the American Arabic Educational Foundation (AAEF) is awarding scholarships to Southern California students of Arabic heritage. The scholarship requires that the applicant be a graduating high school senior or equivalent, planning to enter either an academic or vocational school the term following the granting of the scholarship. The recipient must also be of Arabic Heritage, and resident of one of the following California Counties: Imperial, Los Angeles, Orange, Riverside, San Bernardino, San Diego, or Ventura. Applicants must also be a citizen or permanent resident of the United States. Applications may also be submitted by college and graduate students. All of the above eligibility and qualifications apply. Applications may be obtained by e-mail in contacting: Fred Milkie, Jr. at <application@aaefscholarship.com> or by downloading it from: <http://www.aaefscholarship.com> Questions may be directed to Fred Milkie, Jr. by phoning him at: 818-535-4243. The applications must be turned in no later than June 14, 2019.

Note to Coffee Hour hosts: coffee and paper goods will be provided each week.

Holy Bread Offering List

May 19 - open

May 26 - The Azzam, Hallak,
Ababseh, Kaslem and Tannous families

Jun 02 - open

Jun 09 - open

Coffee Hour Hosts Calendar

May 19 - open

May 26 - The Azzam, Hallak
Ababseh, Kaslem and Tannous families

Jun 02 - open

Jun 09 - Church School

Please contact Fr. Timothy (818/219-3761; pastor@stmichaelvannuys.org) to sign-up to offer Holy Bread and Cindy Tamoush at: (818-345-4363; famtam5@socal.rr.com) to sign-up for the Coffee Hour.

Historically, **Mother's Day** began in the 1600's in England and was called "Mothering Day." It was commemorated on the 4th Sunday of Lent in honor of working mothers. As Christianity spread through Europe, the celebration was changed to honor the *Mother Church* – the source of "spiritual power" and the protector from harm. It is especially significant to us Americans that today that Mother's Day was first suggested by Julia Ward Howe (the author of The Battle Hymn of the Republic) seven years after the end of a very bloody American Civil



War (1861-65). Julia's initiative was with the purpose of honoring mothers as a symbol of peace following the return of the many sons of war, some of whom did not survive. Yes, Mother's day was originally introduced in the United States as a day dedicated to peace!

Frequently Asked Questions

What is the Church's practice regarding cremation?

We understand our bodies to be temples of the Holy Spirit (I Corinthians 3:16; 6:19). It is also a receptacle of the Body and Blood of Christ and thereby members of Christ's Body—the Church (I Corinthians 6:15; 12:27). Moreover the full context of the Orthodox Funeral Service presumes the presence of a body that is anointed, venerated, and prepared for proper burial. Hence the Antiochian Archdiocese complies with the following directive of Metropolitan JOSEPH of August 31, 2016: "No funeral service is allowed to be performed for a person who was or will be cremated. Furthermore, under no circumstances the ashes of a deceased will be allowed in the church. However, a Trisagion service may be prayed over the body before cremation but NOT AFTER." Should you have any questions, please feel free to speak with Father Timothy.

The following dialogue is said between the priest and the faithful at the end of the Liturgy:

Priest: Christ is risen!

People: Truly, He is risen! [repeated in various languages]

Al Maseeah qam! **Haq qan qam!** (*Arabic*)

Christos Anesti! **Alithos Anesti!** (*Greek*)

Kristos voskrese! **Voistinu voskrese!** (*Slavonic*)

Kristo esta resusitado! **Verdaderamente resusitado!** (*Spanish*)

Khristi ungal! **Vertet ungal!** (*Albanian*)

Le Christ est ressuscite! **En verite il est ressuscite** (*French*)

Kristos Inviat! **Adervaret inviat!** (*Romanian*)

Ua ala hou 'o Kristo! **Ua ala 'I 'o no 'oia!** (*Hawaiian*)

Christus is opgestaan! **Hij is waarlijk opgestaan!** (*Dutch*)

Kristus ist Auferstanden! **Sicherlich ist Auferstanden!** (*German*)

Khristus Zmartvikstau! **Zaiste Zmartvikstau!** (*Polish*)

Christos harjav i merelotz! **Orhniale harutjun Christosi!** (*Armenian*)

Kristos Tensiah! **Be-a-man Ten-si-a!** (*Tigrigna*)

Massih Miyayat! **Hatman Miyayat** (*Farsi*)

Kristo azukidde! **Kituufu azukidde** (*Luganda*)

Yeshu Christo Wierthayairnaytoo! **Sathamyeetoom Yeshu Christo wierthayairnaytoo!**
(*Malayalam*)

Kristo samawa, yomi gaimashta! **Hontoni yomi gaimashta!** (*Japanese*)

Priest: Christ is risen from the dead, trampling down death by Death, and upon those in the tombs... **People: Bestowing life!**

Pastor's Sermon
Sunday of the Myrrh-bearing Women
By V. Rev. Timothy Baclig
May 12, 2019

On the third Sunday of Pascha the Orthodox Church commemorates a number of persons connected with the final events of Jesus' life who were important witnesses to His Death and Resurrection. These are **the Myrrh-bearing women** who came to anoint the Body of Jesus, **Joseph of Arimathea** who buried Jesus and **Nicodemus** who helped him. They are remembered for their faith, courage, and devotion to the Lord. Beginning with this particular Sunday, we begin our reflection upon the details of the events that surrounded our Lord's Resurrection and the individuals who were among the witnesses to the specific events. The lesson is very intentional in purpose. It causes us to review what we may have missed during Holy Week, but is now viewed from the perspective of the triumph of Christ's victory over death, in what appeared as a human tragedy.

Today's Gospel lesson first says something to us about how personal decisions of conviction are made. A good contrast is to recall the words of the Apostle Peter, who was quick to speak, and ended up denying our Lord in the same evening when the sacred Holy Communion was something that he and the other disciples had just received from the hands of the Lord. One would think that the twelve (or what we know ended up being eleven), who were personally called, spending a great deal of personal time with the Lord; who walked and talked with him, would be among those who would not be absent following the death of our Lord. Instead, the scripture indicates that they fled for fear of the authorities.

Today, the Myrrh-bearing women, Joseph of Arimathea and Nicodemus are brought to the forefront of today's commemoration. These women and men were among those "behind the scenes." In the case of the women, we know that in the first century: women were not very visible. Yet, their service was certainly not

among the least. They like Joseph and Nicodemus acted with great faith and courage.

And so the first thing we can learn from disciples like the Myrrh-bearing women, Joseph and Nicodemus is a lesson we discovered **during the season of Lent: When pride is humbled by faith and love, and stirred by a deep sense of humanity and courage, it becomes selfless service.**

Second, to love and care for someone makes a task very personal. And so, it is very important that we be reminded: that a faithful servant of the Lord never understands a labor of love as a task or chore, but a holy ministry. You and I are called in numerous and unique ways to serve God as His fellow ministers. Following the Resurrection we hear in today's epistle that the church needed helpers: deacons to assist with the work of ministry. The word deacon [*diakonia* (Greek)] means service. While you may not dress in black or wear a collar or are donned with vestments at divine services does not mean that you are not participants in Christ's royal priesthood. We all share in Christ's service. St. Peter states it clearly in his epistle: *...you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light. (1 Peter 2:9)*

Any person, who offers their time, gifts, talents, resources, or just themselves, is a co-worker in Christ's vineyard. In God's eyes, no ministry of service is too small, too insignificant or unimportant. One does not have to be in the limelight, have a good voice, be particularly glamorous, or even be wealthy by any standard of this world; only a desire to share the love of God, the desire and willingness to be of service, a help and support to others, perhaps being there when others are not, a listening ear, a strong shoulder, a good friend.

Stewardship is not ownership. Anything we do to the glory of God in service of Christ is not anything we possess or own. Stewardship is being available, being wise and prudent; being courageous. Stewardship is love and devotion that prompts service. For someone like myself who am called to the Holy Priesthood: that calling is something based upon what St. Paul described for himself as based upon being *...considered faithful enough to be called into His*

service (I Timothy 12:1). It is not even “my priesthood!
It is Christ’s Priesthood!

It is very necessary that you and I not limit our perception of what it means to be a good steward. We cannot allow obligations, urgent and desperate calls for help to be the norm in Christian service. Our young people today are becoming more and more conditioned to the notion of providing community service and applying their time in acquiring credit by serving the church. While this is not a bad thing, we should not forget that this was not the case in years past. Parishes, organizations, ministries of the church were built and founded by volunteers not paid workers.

Among the other observations that tell us something about the piety of the men and women who are brought to our attention in today’s lesson is their use of time. The Myrrh-bearing women were obviously “morning persons.” The church has a great deal to say about being a “morning person.” First of all, a person does not have to be early riser to be a “morning person,” although it can help. The morning for any Christian is spoken about a great deal by the Church Fathers, as we hear in our prayers, as a time for illumination, thanksgiving and praise. *My soul awaketh early unto Thee... for Thy precepts are a light...*

There is a much than can be accomplished and a great deal that we all can protect ourselves against spiritually when we aim to make the time of the morning, and specifically the first moments of our day as a time that is dedicated to God. I personally describe it as “untouched snow.” The morning is a “new beginning,” and therefore, a new opportunity of beginning anew. “Rise up in joyfulness of soul having had rest.” Just as it is important to end our day with confession and forgiveness.

Second, and finally, the Myrrh-bearing women and the pious Joseph and Nicodemus, were not loners. They shared in a fellowship and their service was something they did with those who were likeminded.

It helps to do things with others. However, doing tasks and sharing responsibilities, however, is not always easy. For one thing, one's ego can get in the way. My mother used to say, "too many cooks spoil the soup."

No one likes to have their toes stepped upon. It is a known fact that men and women do not always work or think in the same way. Generally, men often are task oriented, and women build on relationships and work as a network. Leadership is always necessary, and while not much is said about who were the leaders among the women, we are told that Joseph approached Pilate boldly. We also know that among the pious men and women heard in today's Gospel, their egos were not in the way of their mission. That was because their motivation and purpose was selfless service in love. No one was looking for credit or recognition.

Remember: It was our Lord Himself who set this pattern of love and service. It is recorded in St. Matthew's Gospel that on one occasion, our Lord spoke with His disciples when they became angry with each other over their personal position and privilege. In admonishing them He said: *You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many (Matthew 20:25-27).*

Prayer

O Christ, our God, strengthen us as your ministers in service of your Kingdom. Enable us to be faithful and ever mindful of the needs of others, especially of those who are the most dear to us. Grant us strength to do what is right and to be good stewards of all that you have entrusted to us. Grant us courage to wash the feet of our brothers and sisters. And may the light of Your Holy Resurrection shine through us as we respond to the needs around us.

COMMEMORATION OF THE MYRRH-BEARING WOMEN,
PIOUS JOSEPH OF ARIMATHEA & RIGHTEOUS NICODEMUS

GERMANOS, PATRIARCH OF CONSTANTINOPLE, EPIPHANIOS, BISHOP OF CYPRUS;
VENERABLE THEODORE OF KYTHERA; NEW-MARTYR JOHN OF WALLACHIA; AND HERMOGENES,
PATRIARCH OF MOSCOW, PRINCE OF PSKOV

المسيحُ قام من بين الأموات, ووطئ الموتَ بالموت, ووهب الحياة للذين في القبور.

طروبارية القيامة على اللحن الثاني

عندما انحدرت إلى الموت, أيها الحياة الذي لا يموت, حينئذ أمتّ الجحيم ببرق
لاهوتك, وعندما أقتت الأموات من تحت الثرى, صرّحْ نحوك جميعُ القواتِ
السماويين أيها المسيحُ الإلهُ المعطي الحياة, المجدُ لك.

طروبارية ليوسف على اللحن الثاني

إن يوسف المتقي, أحدر جسدك الطاهر من الخشبِ ولفّه بكفنٍ نقي وحنوطٍ, وجهزه
ووضعه في قبرٍ جديد. لكنك قمتَ في اليوم الثالث يا رب, مانحاً العالمَ الرحمةَ
العظمى.

طروبارية حاملات الطيب على اللحن الثاني

إنّ الملاك وقفَ عند القبرِ قائلاً للنسوة حاملاتِ الطيب إنَّ الطيبَ لائقٌ بالأمواتِ, لكنّ
المسيحَ ظهرَ غريباً عن الفساد فاصرخن قائلاتٍ قام الربُّ مانحاً العالمَ الرحمةَ
العظمى.

طروبارية رؤساء الملائكة باللحن الرابع

أيها المتقدمون على الأجناد السماويين, نتوسّلُ إليكم نحن غير المستحقّين, حتّى
أنكم بطلباتكم تكتنوفوننا بظلّ أجنحةِ مجدكم غير الهيولي, حافظين إيانا نحنُ

الجاثين والصارخين بغير فتور، أنقذونا من الشدائد، بما أنكم رؤساء مراتب القواتِ العلوية.

قنداق القيامة على اللحن الثامن

ولئن نزلت إلى القبرِ يا من لا يموت، إلا أنك درست قوة الجحيم، وقمت غالباً، أيها المسيح الإله. وللنسوة الحاملات الطيب قلت افرحن واهباً لرسلك السلام يا مانح الواقعين القيام.

الرسالة

لقد انطلق صوته إلى أقاصي الأرض، السماوات تذيع بمجد الله

فصلٌ من رسالة القديس يوحنا الرسول الأولى

يا اخوة، ذلك الذي كان منذ البدء، ذلك الذي سمعناه ذلك الذي رأيناه بعينينا، ذلك الذي تأملناه ولمسته يدانا من كلمة الحياة، لأن الحياة ظهرت فرأينا ونشهد ونبشركم بتلك الحياة الأبدية التي كانت لدى الأب فتجلت لنا، ذلك الذي رأيناه وسمعناه، نبشركم به أنتم أيضاً لتكون لكم أيضاً مشاركة معنا ومشاركتنا هي مشاركة لآب ولأبنه يسوع المسيح. وإننا نكتب إليكم بذلك ليكون فرحنا تاماً.

إليكم البلاغ الذي سمعناه منه ونخبركم به: إن الله نور لا ظلام فيه. فإذا قلنا: لنا مشاركة معه ونحن نسير في الظلام كُنَّا كاذبين ولم نعمل للحق. وأمّا إذا سِرنا في النور كما أنه هو في النور فلنا مشاركة بعضنا مع بعض، ودم يسوع ابنه يطهرنا من كل خطيئة.

الإنجيل

فصلٌ شريفٌ من بشارةِ القديسِ مرقس

في ذلك الزمان، جاء يوسف الرامي، وكان عضواً بارزاً في مجلس اليهود، وكان ينتظر ملكوت الله، فاجترأ ودخل على بيلاطس وطلب جسد يسوع. فتعجب بيلاطس أن يكون قد مات. فدعا قائد المائة وسأله "أمن زمان مات؟" فلما عرف الخبر من القائد وهب الجسد ليوسف. فاشترى كفنًا، ثم أنزله عن الصليب وكفّنه ووضعته في قبر كان منحوتاً في الصخر، ودحرج حجراً على باب القبر. وكانت مريم المجدلية ومريم أم يوسي ينظران أين وضع. ولما مضى السبت اشترت مريم المجدلية ومريم أم يعقوب وسالومة حنوطاً ليذهبن ويطيبينه. وفي صباح يوم الأحد جئن إلى القبر وقد طلعت الشمس. وكان يقول بعضهن لبعض "من يدحرج لنا الحجر عن باب القبر؟" فلما تطلعن وجدن الحجر قد دحرج، وكان عظيماً جداً. فلما دخلن القبر رأين شاباً جالساً عن اليمين لابساً حلة بيضاء فارتعبن. فقال لهن "لا ترتعبن! أتلطن يسوع الناصري المصلوب، ليس هو هنا، بل قد قام. ها هو الموضع الذي وضعوه فيه. فاذهبن وقلن لتلاميذه ولبطرس إنه يسبقكم إلى الجليل، وهناك ترونه كما قال لكم." فخرجن من القبر هاربات وقد اخذتهن الرعدة والدهش. ولم يخبرن أحداً بشيء، لأنهن كن خائفات.

ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان يعني عمومية المشاركة فيه لذوى العقيدة الواحدة، إلا إن المشاركة في سر القربان المقدس هنا مقتصر فقط على أعضاء الكنائس الأرثوذكسية والذين يحضرون أنفسهم بالصلاة والصوم والاعتراف منذ فترة قريبة (وعلى كل حال، فإننا ندعو الجميع للمشاركة في الخبز

المقدس الذى يوزع عند إنتهاء مراسيم القداس.) رجاء مراجعة الكاهن .إذا رغبت أن تصبح عضوا
فى الكنيسة الارثوذكسية