



Weekly Bulletin

St. Nicholas Orthodox Church

A Community of the Orthodox Church in America

Witnessing to the Apostolic Faith in Lake County for over 45 Years

Father Andrew Clements, Pastor

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Number 20

Sunday	May 16	<i>3rd Sunday of Pascha / Tone 2 / Myrrhbearing Women</i>
		9:30 am Divine Liturgy Coffee Hour
		12:30 pm Blessing of Graves (weather permitting)
Saturday	May 22	<i>Righteous Melchizedek, King of Salem</i>
		5:30 pm Great Vespers
Sunday	May 23	<i>4th Sunday of Pascha / Tone 3 / The Paralytic</i>
		Readings: Acts 9:32-42 John 5:1-15
		9:30 am Divine Liturgy Coffee Hour

STEWARDSHIP / May 2

Operating	\$1,811.00
OCA Assessments	40.00
Maintenance	30.00
Icons	30.00
Uganda	20.00
Alms	50.00
Cleveland Deanery	50.00
Charities	1,110.00
Wi Fi	10.00
Memorial	65.00

IT'S A GIRL

Alina (Aleena) Faith Kucmanic was born to David & Maria on Tuesday, May 11 at 1:46 pm weighing 7 lbs, 6 ozs and measuring 21." Everyone is doing well.

ADULT CLASS

Our Evening Class resumes this week on Tuesday, May 18 at 6:30 pm, via ZOOM.

ST JAMES SOUP LITCHEN

Our next Lunch will be served next Saturday, May 22. We usually arrive by 10:00 am to prepare, cook and serve the meal at 1:00 pm. Please let Kurt Hardman know if you can help: hardmankm@yahoo.com.

BLOOD DRIVE

Please mark your calendars. Our next Blood Drive will be Saturday, Oct 9.

PRAYER CORNER + + + + +

Perry (Capitan), Sbdcn Leonard, Ted Geletka, Julian, John Clements, Sarah Crivella, Joella (LuAnn D's

dghtr), our Parish Faithful, the Furman family, Marie Gaydos (Maryann S' csn), Mary Ellen (Ruth B's mom), Fred Bessel (Jean M's frnd), Dr Michael Soroka, Mike Nadolski (Gloria H's frnd), Tim Price, Francis James (Anna D's frnd), Kim H (Maryann S's friend), Bruno Christani, suffering Christians in the Middle East.

Anniversaries: Calin & Nicoleta Lechintan (5/20), Joe & Pauline Demanski (5/21).

Birthdays: Anna Cuningham (5/16), Mike Brzozowski (5/17), Nick Fross (5/18), Hope Klinar (5/20), Eric Ray (5/21).

Expecting: Bobby & Juliana, Brian & Katya, Greg & Grace, John & Michelle.

Newborns: Alina (David & Maria), Lena (Patrick & Deanna), Reia (CJ & Iya).

Newly Departed: Richard Mirauntz (5/2), Marsha (Maureen M's frnd, 4/29), Fr Peter Pawlack (Fr's friend 4/19).

Newly Illumined: Lisa Bowden (5/1).

Why do you sprinkle your myrrh with tears, O Women Disciples? The stone is rolled away the tomb is empty! Behold, corruption is destroyed by life. The witness of the seals is clear. / The transgressors' guards are paralyzed by fear. Mortal nature has been saved by the flesh of God. Hell is wailing! Run, proclaim with joy to the apostles. Christ, the Firstborn of the Dead, has slain death! He goes before you to Galilee!

— Vespersal Hymn for The Myrrhbearing Women —

Christ is Risen! Indeed He is Risen!

The Myrrhbearing Women

The Sunday of Myrrh-bearing Women falls on the second Sunday following Pascha. The myrrh-bearers had brought funeral spices and ointments to finish committing Christ's body to the grave. They were the first to see the empty tomb and were instructed by the risen Lord to bring the joyful news to the apostles. Ss. Joseph of Arimathea and Nicodemus are also commemorated on this day.

There are eight women who are generally identified as the myrrh-bearers. Each of the four Gospels gives a different aspect of the roles of these eight women at the cross and at the tomb on Easter morning, perhaps since the eight women arrived in different groups and at different times.

The eight are: Mary Magdalene, Mary, the Theotokos (the Virgin Mary), Joanna, Salome, Mary the wife of Cleopas (or Alphaeus), Susann, Mary of Bethany, Martha of Bethany.

Of the eight, the first five are the more prominent and outspoken. The last three are included according to tradition. Five of these women were also very wealthy; the women of means were Mary Magdalene, Joanna, Susanna, and Mary and Martha of Bethany.

A confusing aspect in Gospel references to these women is that two of the Marys had a son named James. Mary, the wife of Alphaeus, was the mother of James, one of the Twelve Apostles; the Virgin Mary was the step-mother of James, the Lord's brother (Matthew 13:55, Galatians 1:19). In Western tradition, James, the son of Alphaeus, and James, the Lord's brother, have sometimes been identified as the same person. In Eastern

tradition, James, the Lord's brother was Bishop of Jerusalem from 30-62 AD and never left the vicinity of Jerusalem. He is the James who rendered the decision of the council of Jerusalem in 48 AD (Acts 15:13-19).

Eastern Tradition links James, the son of Alphaeus, with evangelism abroad, especially in Egypt where he was martyred. One helpful tip that can clear up the confusion between these two Marys is the passage that refers to the Virgin Mary as the mother of James and Joseph (Matthew 13:55). This Joseph is also called Barsabas, Justus, and Judas (Acts 1:23 and 15:22). Therefore, in Matthew 27:56, the women looking on from afar at the cross were Mary Magdalene, the Virgin Mary (that is, Mary the mother of James and Joseph), and Salome (the wife of Zebedee and the Virgin Mary's step-daughter).

Matthew refers to Mary Magdalene and "the other Mary," who is probably the Virgin Mary also from the context (Matthew 27:61 and 28:1). Such Church Fathers as St. Gregory of Nyssa and St. Gregory Palamas support this interpretation. Similarly, St. Gregory of Nyssa identifies "Mary, the mother of James" (Mark 16:1 and Luke 24:10) as the Virgin Mary also. These eight women had been together a lot during Jesus' three-year public ministry. Mary Magdalene, Joanna, Susanna, and others (Luke 8:3) are described as providing for Jesus out of their possessions (that is, acting as deaconesses). These same women had faithfully followed him from Galilee and had come up with him to Jerusalem (Matthew 27:55, Mark 15:40-41, and Luke 23:55).