

St. Nikolai of Zica, Orthodox Mission of Alliance

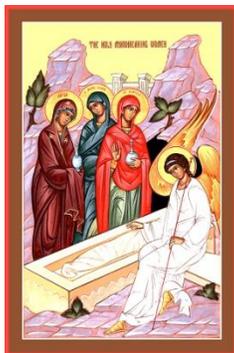
Divine Liturgy, 9:00 am.

Worship site: Rainbow's End Nursery - 10079 State Street, Louisville, Ohio 44641

Very Reverend Father Joseph Cervo, Archpriest (AOCANA-retired)

Rev. Protodeacon James Gresh, Mission Administrator (Bulgarian Diocese OCA)

May 19, 2013: 3rd Sunday of Pascha: Holy Myrrhbearing Women



CHRIST IS RISEN! INDEED, HE IS RISEN!

Tone 2 Troparion *(Resurrection)*

When You descended to death, O Life Immortal,
You destroyed hell with the splendor of Your Godhead.
And when from the depths You raised the dead,
all the powers of heaven cried out://
“O Giver of life, Christ our God, glory to You!”

Tone 2 Troparion *(from the Pentecostarion)*

The noble Joseph,
when he had taken down Your most pure Body from the Tree,
wrapped it in fine linen and anointed it with spices, and placed it in a new tomb.
But You rose on the third day, O Lord, // granting the world great mercy!”

Tone 2 Troparion *(from the Pentecostarion)*

The Angel came to the Myrrhbearing Women at the tomb and said:
“Myrrh is fitting for the dead;
but Christ has shown Himself a stranger to corruption!
So proclaim: ‘The Lord is risen, // granting the world great mercy.’

Tone 4 Troparion **St. Nikolai**

In truth you were revealed to your flock as a rule of faith, an image of humility and a teacher of abstinence;
your humility exalted you; your poverty enriched you. Hierarch Father Nikolai,
entreat Christ our God that our souls may be saved.

Tone 2 Kontakion *(from the Pentecostarion)*

You commanded the Myrrhbearers to rejoice, O Christ God.
By Your Resurrection, You stopped the lamentation of Eve, the first mother.
You commanded them to preach to Your Apostles://
“The Savior is risen from the tomb!”

Tone 8 Kontakion *(Pascha)*

You descended into the tomb, O Immortal, You destroyed the power of death.
In victory You arose, O Christ God, proclaiming: “Rejoice!” to the Myrrhbearing Women, // granting peace to
Your Apostles, and bestowing Resurrection on the fallen.

Epistle: Acts 6:1-7

Tone 6 Prokeimenon (*Resurrection*)

O Lord, save Your people and bless Your inheritance!

v: To You, O Lord, will I call. O my God, be not silent to me!

Tone 8 Alleluia, Alleluia, Alleluia!

v: O Lord, You have been gracious to Your land; You have turned back the captivity of Jacob.

v: Mercy and truth have met, righteousness and peace have kissed each other.

Gospel: Mark 15:43-16:8

(Instead of "It is truly meet ...," we sing:)

The Angel cried to the Lady, full of grace:

"Rejoice, O pure Virgin! Again, I say: 'Rejoice,
your Son is risen from His three days in the tomb!

With Himself He has raised all the dead.'"

Rejoice, O ye people!

Shine, shine, O New Jerusalem!

The glory of the Lord has shone on you!

Exult now, and be glad, O Zion!

Be radiant, O pure Theotokos,
in the Resurrection of your Son!

Communion Hymns

Receive the Body of Christ; taste the fountain of immortality!

Praise the Lord from the heavens! Praise Him in the highest!

Alleluia, Alleluia, Alleluia.

Priest: "In the fear of God ..."

Choir: "Blessed is He that comes in the Name of the Lord ..."

Priest: "O Lord, save Your people ..."

Choir: "Christ is risen from the dead ..." (sung once, instead of "We have seen the True Light ...")

Priest: "Always, now and ever ..."

Choir: "Let our mouths be filled ..."

(At the Dismissal, the Priest says: "Glory to You, O Christ....," and the choir sings "Christ is risen from the dead...." (thrice).

And unto us He has given eternal life.

Let us worship His Resurrection on the third day.



Donation Requests:

Icon of St. Nikolai of Zica: Our mission is commissioning a handwritten icon of St. Nikolai. It will depict our mission patron saint with prominent scenes from his life and it will also house his holy "relics." We are humbly accepting donations towards the icon which will cost \$1200 - \$1500. If you would like to make a contribution, please make your check payable to "St. Nikolai Orthodox Mission of Alliance" make a notation that it is for the Icon of St. Nikolai.

Plashchanitsa-Epitaphios-Winding Clothe, depicting Christ in the Tomb, that was used in the Tomb on Holy Friday and sets on the Altar for all services until Ascension. A new one was made for our mission. Because of donations of materials and labor, the cost of this sacred item is only \$150. This would normally cost \$500 to \$3000. Again, donations for this sacred item are most welcome.

New Mission worship site: Through the kindness and generosity of the Janice Raber Family we have begun worshipping in our new temporary chapel at Rainbow's End Nursery, 10079 State Street, Louisville, Ohio 44641. We are working diligently to make the environment conducive to "the holy work of the people of God" and to make accommodations as comfortable as possible. There are some initial added expenses and items of need to accomplish this transformation from ordinary space to holy space. Any additional assistance would be greatly appreciated.

The Myrrh-bearing Women

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 morning of the Resurrection, 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), Susanna, 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 clarification 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. 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).

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