ST. HERMAN OF ALASKA ORTHODOX CHURCH

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May 4, 2025, the 3rd Sunday of Pascha
The Myrrhbearing Woman & Righteous Joseph of Arimathea

CHRIST IS RISEN!

English:	Christ is risen!	*Indeed He is risen!*
Slavonic:	(C)hristos voskres(e)!	*Voistinu(i) voskres(e)!*
Greek:	Christos anesti!	*Alithos anesti!*
Arabic:	El Messieh q'ahm!	*Hakken q'ahm!*
Spanish:	Cristo ha resucitado!	*En verdad ha resucitado!*
French:	Le Christ est réssuscité!	*En verite il est réssuscité!*
Japanese:	Harisutos Fukkatsu!	*Jitsu ni Fukkatsu!*
Romanian:	Hristos a inviat!	*Adevărat a înviat!*
Albanian:	Krishti U Ngjall!	*Vertet U Ngjall!*
Georgian:	Kriste aghsdga!	*Cheshmaritad aghsdga!*
Latin:	Christus resurrexit!	*Vere resurrexit!*
Irish Gaelic:	Tah Kreest asháyreeha!	*Ta shay asháyreeha guhdjévin!*

This Week

Sun May 4, 9am – Divine Liturgy (Fr John Black). **Brief Parish Council Meeting. BLESSING OF CEMETERY.**

*We need to schedule our **follow-up All-Parish Meeting** in order to pass the budget for the 2nd half of the year. Two possible dates are Sunday May 25, or Sunday June 8 (Pentecost). Today's Council meeting will propose a date.*

Sat May 10 – No Vespers
Sun May 11, 9am – Reserved Sacrament (Dn Peter Staller)

Sat May 17, 4:30pm – Great Vespers
Sun May 18, 9am – Divine Liturgy (Fr John Black)

Sat May 24, 4:30pm – Great Vespers
Sun May 25, 9am – Divine Liturgy (Fr John Black)

Hymns of the Day

Troparia, all in Tone 2

When Thou didst descend to death, O Life immortal, / Thou didst slay hell with the splendor of Thy Godhead. / And when from the depths Thou didst raise the dead, / all the powers of heaven cried out: // "O Giver of life, Christ our God, glory to Thee!"

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

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.'"

Glory ...

Thou didst command the Myrrhbearers to rejoice, O Christ God. / By Thy Resurrection, Thou didst stop the lamentation of Eve, the first mother. / Thou didst command them to preach to Thine Apostles: // "The Savior is risen from the tomb!"

Now & ever ... Kontakion, Tone 8

Thou didst descend into the tomb, O Immortal, / Thou didst destroy the power of death. / In victory didst Thou arise, O Christ God, / proclaiming, "Rejoice!" to the Myrrhbearing Women, // granting peace to Thine Apostles, and bestowing Resurrection on the fallen.

Prayers

For health of: Archbishop Nathaniel Popp, Archbishop Alexander Golitzin, Mat. Myra Kovalak, Marcia Lutz, Bernard Kusior, Julia Jay, Nina Fatula.

The newly-departed: Mitered Apr. Daniel Skvir (3/23) Mat. Sophia Daniels (3/29). Mat. Mary Shafran (4/1). Mat. Evangeline Zarras (4/13).

Attendance

Sat Apr 5 Vespers: 12 adults, 3 children
Sun Apr 6 Liturgy: 30 adults, 3 children (Communion: 25 adults, 0 children)
PASCHA: 30 adults, 5 children (Communion: 26 adults, 4 children)
Sun Apr 27 Liturgy: 23 adults, Communion: 17 (0 children)

Today's Scripture

Epistle: Acts 6:1-7

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 Proch′orus, and Nica′nor, and Timon, and Par′menas, and Nicola′us, 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.

Gospel: Mark 15:43-47; 16:1-8

At that time, Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus. Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time. So when he found out from the centurion, he granted the body to Joseph. Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Joses observed where He was laid.

Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him. Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen. And they said among themselves, "Who will roll away the stone from the door of the tomb for us?" But when they looked up, they saw that the stone had been rolled away – for it was very large. And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed. But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is 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 into Galilee; there you will see Him, as He said to you." So they went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.

Imagine your marriage as an online relationship. You met online, dated online, and were married in an electronic ceremony. You've never touched each other or seen each other in person. Perhaps, five years into the relationship, you discovered you've been married to an artificial intelligence program. How could you have known? **Communion** (as in a marriage) **cannot exist as an abstraction.**

By the same token, **creation as a sacrament** must be tasted, touched, seen, felt, heard, even digested, absorbed and breathed. St. Paul made this observation concerning the relationship between man and wife:

> …husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church… (Eph. 5:28-29)

This is the proper beginning for understanding and living with creation as sacrament. It is not a "thing," an "object" outside of myself. It is not the stage on which I act or the backdrop of history. **It is not just where I live; it is my life.** And it is **into my life that God is incarnate** and through which He continues to unite Himself to us.... Fr. Alexander [Schmemann] says it well:

> It is only when we give up freely, totally, unconditionally, the self-sufficiency of our life, when we put all its meaning in Christ, that the 'newness of life' – which means a new possession of the world – is given to us. The world then truly becomes the sacrament of Christ's presence, the growth of the Kingdom and of life eternal. (For the Life of the World)
>
> – Fr Stephen Freeman

Welcome to all visitors who have prayed and celebrated the Divine Liturgy with us this morning! We invite all of you downstairs for fellowship after the conclusion of the Liturgy. If you have any questions at all, please reach out to Fr. John at any time. *We hope to see you again!*

Please note: In the Orthodox Church, the receiving of Holy Communion is the sign of one's full participation in the mystery of the Faith, and all Orthodox Christians should receive it frequently.

For this reason, Communion is offered only to Orthodox Christians who have prepared themselves to receive it (through prayer, fasting, and confession) and are at peace with each other. Those who partake of the Eucharist normally fast from food and drink in the morning before the Divine Liturgy, if they are able.