

Concerning Holy Communion:

1. **If you are a communicant member of an Orthodox parish**, you are welcome to receive Holy Communion at Saint Mark's. If possible, and this is preferred, announce your intention to receive Communion to Fr. Jonathan prior to the Liturgy, or at the Chalice.
2. **If you are not a member of the Orthodox Church**, please refrain from approaching the Chalice for Communion. Instead, you are welcome to receive some of the blessed bread (*antidoron*) from a small side table, and introduce yourself to Fr. Jonathan following the Liturgy.

Prayers of Holy Oblation are offered for the Health of:

Archpr. Dimitri	Archpr. Stephen	Archpr. Elias	Mat. Marion	Mat. Mary
Sbdn. Joseph	Irene	Laurie	Barbara	Nina
Tanya	Nicole & Noelle	Eli	Joshua	Mark
Nick	Patricia	Charles	Gregory	Ricardo
Nancy	Deanna	Karen	Peter	Bill
Kay	Lydia	Mary	Mikey	Patrick
Maksim	Richard	Kathy	Dolores	John
Jerry	Charlotte	Alexandra	Zina	Grant
Faith	Madison	Heather	Wanda & newborn son	

Expecting mothers and unborn children: Natalie, Moriah, and Cassia

Prayers of Holy Oblation are offered in Memory of:

Gervasios Diana

May Birthdays:

Joseph Michael (5/2)	Radica Koutselas (5/14)	Jason Gentile (5/18)
Fr. Stephen Plumlee (5/25)	Ian Stefanescu (5/31)	

TO SPONSOR COFFEE HOUR, please sign up on the calendar book on the glass case. COFFEE HOUR.

St. Mark is a Parish of the OCA Diocese of the South under the leadership of Metropolitan Tikhon and Archbishop Alexander. Our mission is to be a spiritual home to all who enter; to be a Christ-like community of Orthodox Christians; to be active in worship, fellowship, and witness, through participation in the Sacraments to come into close union with God.

If you are unable to attend services, but wish to continue your Stewardship contributions, send them to PO Box 1315, Bradenton FL, 34206.

Memorial Bricks for the St. Mark Memorial Garden can be ordered at www.thatismybrick.com/stmarkorthodox. You can order a 4"x 8" or 8"x8" brick with or without an Orthodox Cross, the number of characters vary accordingly. If you have any questions about the ordering process, see Fr. Jonathan.

St. Mark Orthodox Church

1517 57th Street E
Bradenton, FL 34208

"The Messenger"

V. Rev. Fr. Jonathan Cholcher
Rector

V. Rev. Fr. Stephen Plumlee
Attached

Sub-Deacon James Abraham

Parish Phone: (941)-749-7662
Parish Website: Bradentonorthodox.org
www.facebook.com/St.MarkOrthodoxChurch
Parish E-mail: stmarkocarector@gmail.com
Fr. Jonathan's Cell: (941)-807-5393
Office Hours: W, Th, F 10:00 AM – Noon

This week at St. Mark

7 Wednesday	6:00 PM	Vespers/Faith & Life Class
8 Thursday	9:30 AM	Divine Liturgy
10 Saturday	3:30 PM	Intro to Orthodoxy
	5:00 PM	Great Vespers
11 Sunday	9:30 AM	Divine Liturgy

Sunday, May 4, 2025 Tone 2
3rd Sunday of Pascha
Holy Myrrhbearing Women

Prokeimenon Tone 6

*O Lord, save Thy people, / and bless Thine inheritance! (Ps. 27:9a)
V. To Thee, O Lord, will I call. O my God, be not silent to me! (Ps. 27:1a)*

Acts 6:1-7 (Epistle)

Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word." And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, whom they set before the apostles; and when they had prayed, they laid hands on them. Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

Mark 15:43-16:8 (Gospel)

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 Jesus 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.

ANNOUNCEMENTS

- Our Parish website is www.bradentonorthodox.org. See also www.facebook.com/St.MarkOrthodoxChurch.
- **A COFFEE HOUR SPONSOR SHEET** is located on the serving table in the Narthex. **Please consider sponsoring Coffee Hour in 2025.** Speak with Cathy Johns for more information.
- **Immediately following each Divine Liturgy as we venerate the Cross, we pray the Post-Communion Prayers. Please maintain quiet until the prayers are completed.**
- **Quarterly Charity (April-June): Orthodox Christian Fellowship (OCF)**, an organization of Orthodox student groups on college and university campuses throughout the country. You can give by designated check or marked envelope.
- **Throughout this Paschal season** (until the Feast of Ascension, 40 days after Pascha), we greet one another with: "Christ is risen! Indeed He is risen!" Also, we do not kneel until the Feast of Pentecost, 50 days after Pascha (in honor of the Resurrection which in Greek – *Anastasis* – literally means "to stand up"). Following Bright Week (the week after Pascha), we have resumed the weekly Wednesday and Friday fast days.
- **Baby Shower for Natalie Aluzzo** – planned for Saturday, May 17, at Belle and Michael DeNardo's home; please RSVP to Belle at 475-439-1815 if you plan to attend. Natalie's baby registry is <https://my.baby.com/baby/aluzzo>.



Hymns after the Entrance with the Gospel:

Troparion Tone 2 (Resurrection)
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!”

Troparion Tone 2 (Pentecostarion)
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.

Troparion Tone 2 (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.’”

Glory to the Father, and to the Son, and to the Holy Spirit,

Kontakion Tone 2 (Pentecostarion)
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 and ever and unto ages of ages. Amen

Kontakion Tone 8 (Pascha)
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.

The Myrrhbearing Women

“And many women were there beholding afar off, which had followed Him, ministering unto Him, Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee’s sons.” (Matt. 27:55, 56)

These things the women see done, these who were most inclined to feel for Him, who were most of all bewailing Him. And mark how great their assiduity. They had followed Christ ministering to Him, and were present even unto the time of the dangers. Wherefore also they saw all: how He cried, how He gave up the spirit, how the rocks were rent, and all the rest.

And these first see Jesus; and the sex that was most condemned (cf. Gen. 3:16; 1 Tim. 2:14), this first enjoys the sight of the blessings, this most shows its courage. And when the disciples had fled, these were present. But who were these? His mother, for she is called mother of James, and the rest. But another evangelist says that many also lamented over the things that were done, and smote their breasts (Lk. 22:48), which above all shows the cruelty of the Jews, for that they gloried in things for which others were lamenting, and were neither moved by pity nor checked by fear.

“And there was Mary Magdelene, and the other Mary, sitting over against the sepulcher” (Matt. 27:61). For what purpose do these wait by it? As yet they knew nothing great, as was fitting, and high about Him (i.e., His Resurrection), wherefore also they had brought ointments and were waiting at the tomb so that if the madness of the Jews should relax, they might go and embrace the body. Do you see the women’s courage? Do you see their affection? Do you see their noble spirit in money (the cost of the ointments), their noble spirit even unto death?

Let us imitate the women; let us not forsake Jesus in temptations. For they for Him even dead spent so much and exposed their lives, but we (again I say the same things) neither feed Him when hungry, nor clothe Him when naked (cf. Matt. 25:35, 36), but seeing Him begging, we pass Him by...

Wherefore I entreat you to change this evil custom, that the church may smell of ointment. But now, while we lay up in it perfume for the senses, the uncleanness of the mind we use no great diligence to purge out and drive away. What then is the advantage? For we do not so much disgrace the church by bringing dung into it, as we disgrace it by speaking such things one to another: about gains, about merchandise, about petty tradings, about things that are nothing to us, when there ought to be choirs of angels here, and we ought to make the church a heaven, and to know nothing else but earnest prayers, and silence with listening. (St. John Chrysostom, from *Homily 88 On the Gospel of St. Matthew*)