

April 26, 2015: THE 3RD SUNDAY AFTER EASTER (Of the Myrrh-bearing women)

Epistle: Acts, 6:1-7:

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.

Gospel: Mark, 15:43-47:



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 Joseph observed where He was laid.

Christ is Risen!

The Scripture readings of this Sunday present to us events from two different times: The Epistle reading (from the Acts of the

Apostles) allows us to catch a glimpse into the liturgical life of the first Christian community. It talks about the agapae, the fellowship meals that used to follow the Divine Liturgy (the Breaking of Bread) and also about the ordination of the first 7 deacons (*whom they set before the apostles; and when they had prayed, they laid hands on them*), by the Apostles, who were assigned to organize and oversee this charitable work of the primitive Church.

On this, the Sunday of the Myrrh-Bearing women, the Gospel reading takes us back, , to the event of Christ's burial, to which they were eyewitnesses.

Both of these Scripture readings are about the ministry of serving, which our Lord and Savior emphasized when he washed the feet of His disciples at the Last Supper.

May the risen Lord bless us with wisdom and humility so that we can serve one another and together, our loving God, as liturgical beings!

Fr. George Bazgan

Sunday Fellowship

**The following families are scheduled to look after
this Sunday's fellowship:**

**Dinică Ștefan & Suzana
Mocanu Vasile & Ștefana
Mocanu Ștefan & Adriana**

Thank you all very much!

PEROGY SUPPER

**On Friday, April 24, 2015, the Ladies Auxiliary
will organize a Perogy Supper at the Romanian Center,
between 4:30 – 7:30 PM.**

MEMBERSHIP

**The Board of Directors extends a warm appeal to all supporters of our parish,
asking them to pay their membership as soon as possible.**

**This way we can ensure that we have the necessary funds to fulfill our financial
obligations during the Summer months and for the rest of the year as well.**

THANK YOU VERY MUCH!

Blessing of the Graves

The blessing of graves will take place on Saturday, May 16 (the last Saturday before the Lord's Ascension), at 10:00 AM at St. Michael's Cemetery.

Those who have loved ones buried in other cemeteries, please contact Fr. George (473 - 0029) for scheduling.

PROHOD AT BOIAN

On Sunday, May the 17th, the Sunday before the Lord's Ascension into heaven, we are all invited to partake in the Divine Liturgy and the blessing of the graves (Prohod) at our mother Church, *St. Mary's* in Boian.

Thank you!

GARAGE SALE

The Romanian Orthodox Church will be hosting a Garage Sale:

- Friday, May 29, 2015: 10:00 PM – 7:00 PM.
- Saturday, May 30, 2015: 10:00 AM – 5:00 PM.
- Sunday, May 31 2015: 10:00 AM - 2:00 PM.

This is a fundraising event with proceeds going towards the kitchen renovation.

To make this event a success, we NEED your help!

ITEMS NEEDED :

CHILDREN'S CLOTHING (IN GOOD CONDITION).

ADULT CLOTHING (IN GOOD CONDITION).

**TOYS /ELECTRONIC GAMES/OTHER ELECTRONICS.
SPORTS EQUIPMENT.**

SMALL HOUSEHOLD APPLIANCES AND FURNITURE.

TOOLS.

GARDEN ITEMS.

**MISCELLANEOUS (BOOKS, CHINA, DECORATIVE ITEMS, JEWELRY,
PURSES, VASES, etc.).**

Donations are accepted every Sunday between 10:00 AM to 1:00 PM
(or call to make other arrangements).

NOTE: *This event requires a large number of volunteers to sort, price and advertise so please let us know if you can lend a hand.*

For further information, to make a donation or to volunteer, please contact:

- Psa. MARIA BAZGAN: (780) 473-0029
- MARIANA DIACONU: (780) 473-6711
- MARIETA MIEILA: (780) 439-9310
- GABRIELA DINCA (780) 497-1326

Thank you very much!

On Mixed Marriages

Living in a pluralistic society, such as ours, has its share of advantages and challenges as well, especially for the young people.

When it comes to mixed marriages, the Orthodox parents and their children need to know what the position of the Church is. Based on the teaching of the Orthodox Church, mixed marriages must meet the following conditions:

1. The non-Orthodox party must be a Christian. This means that that person must have been or must be baptized (before the wedding service) in one of the other two Christian denominations: Catholic or Protestant. Of course, we would prefer that such a person be baptized in the Orthodox Church.

Therefore, an Orthodox person cannot marry a non-Christian in the Orthodox Church.

2. The wedding service must take place in an Orthodox Church and be officiated by an Orthodox priest. Just because the wedding takes place in an Orthodox church does not mean that the non-Orthodox party becomes Orthodox. This is done only as a favor to the Orthodox party.

3. The children resulted from this union must be baptized and raised/educated in the Orthodox Church.

Should an Orthodox person enter a marriage union with a non-Christian, such a person must understand that by so doing they have forfeited their right/possibility to receive Communion and be a Godparent at a Christening or a Wedding.

For further details, please talk to the priest.

Fr. George Bazgan