



ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΥΣΤΡΑΛΙΑΣ  
ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ

GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA  
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22α Απριλίου 2018

Κυριακή τῶν Μυροφόρων

Ἦχος β' - Ἐωθινόν Δ'

Μνήμη τοῦ τοῦ Ὁσίου Πατρὸς ἡμῶν Θεοδώρου  
τοῦ Συκεώτου

22nd April 2018

Sunday of the Holy Myrrh-Bearers

Tone 2 - 4th Morning Gospel

Memory of Saint Theodore of Sykeon

Ἀπολυτικά τῶν Μυροφόρων

Ἦχος β'

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἡ Ζωὴ ἡ  
ἀθάνατος, τότε τὸν Ἄδην ἐνέκρωσας τῇ ἀστραπῇ  
τῆς θεότητος, ὅτε δὲ καὶ τοὺς τεθνεώτας ἐκ τῶν  
καταχθονίων ἀνέστησας, πᾶσαι αἱ Δυνάμεις τῶν  
ἐπουρανίων ἐκραύγαζον, Ζωοδότα Χριστέ ὁ Θεὸς  
ἡμῶν δόξα σοί.

Ἦχος β'

Ὁ εὐσχήμων Ἰωσήφ, ἀπὸ τοῦ ξύλου καθελὼν, τὸ  
ἄχραντόν σου Σῶμα, σινδόνι καθαρὰ εἰλήσας καὶ  
ἀρώμασιν, ἐν μνήματι καινῷ κηδεύσας ἀπέθετο,  
ἀλλὰ τριήμερος ἀνέστης Κύριε, παρέχων τῷ  
κόσμῳ τὸ μέγα ἔλεος.

Ἦχος β'

Ταῖς μυροφόροις Γυναίξι, παρὰ τὸ μνήμα  
ἐπιστάς, ὁ Ἄγγελος ἐβόα, Τὰ μύρα τοῖς θνητοῖς  
ὑπάρχει ἀρμόδια, Χριστὸς δὲ διαφθορὰς ἐδείχθη  
ἀλλότριος, ἀλλὰ κραυγάσατε, Ἀνέστη ὁ Κύριος,  
παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἀπολυτικίον τοῦ Ἁγίου Γεωργίου

Ἦχος δ'

Ὡς τῶν αἰχμαλώτων ἐλευθερωτῆς, καὶ τῶν πτω-  
χῶν ὑπερασπιστῆς, ἀσθενούντων ἰατρός, βα-  
σιλέων ὑπέρμαχος, Τροπαιοφόρε Μεγαλομάρτυς  
Γεώργιε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς  
ψυχὰς ἡμῶν.

Κοντάκιον

Ἦχος πλ δ'

Εἰ καὶ ἐν τάφῳ κατήλθες ἀθάνατε, ἀλλὰ τοῦ Ἄδου  
καθεῖλες τὴν δύναμιν, καὶ ἀνέστης ὡς νικητῆς,  
Χριστέ ὁ Θεός, γυναίξι Μυροφόροις φθελγόμενος,  
Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρού-  
μενος ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Apolytikia of the Myrrh-bearers

Tone 2

When you descended to death, O immortal life,  
you struck Hades dead by the flash of your Divini-  
ty; when you raised the dead from under the earth,  
all the Powers of heaven cried out: Giver of life,  
Christ our God, glory to you

Tone 2

The noble Joseph, taking Your immaculate Body  
down from the Tree, and having wrapped It in  
pure linen and spices, laid It for burial in a new  
tomb. But on the third day arose, O Lord, granting  
great mercy to the world.

Tone 2

Unto the myrrh-bearing women the Angel cried  
out as he stood by the grave: Myrrh oils are fitting  
for the dead, but Christ has proven to be a stranger  
to corruption. But cry out: The Lord is risen, grant-  
ing to the world great mercy .

Apolytikion of Saint George

Tone 4

As the deliverer of captives and defender of the  
poor, Physician of the sick and of kings a champi-  
on, O trophy-bearer and great martyr George, inter-  
cede with Christ our God to save our souls.

Kontakion

Tone 8

Even though You went down into the tomb, You  
destroyed Hades' power, and You rose the victor,  
Christ God, saying to the myrrh-bearing women,  
"Hail!" and granting peace to Your disciples, You  
who raise up the fallen.

**Ο ΑΠΟΣΤΟΛΟΣ  
ΚΥΡΙΑΚΗ ΤΡΙΤΗ ΤΩΝ  
ΜΥΡΟΦΟΡΩΝ**

**Προκείμενον. Ἦχος β΄. Ψαλμὸς ΡΙΖ΄  
(117).**

Ἰσχύς μου καὶ ὕμνησίς μου ὁ Κύριος καὶ  
ἐγένετό μοι εἰς σωτηρίαν.

**Στίχ.** Παιδεύων ἐπαίδευσέ με ὁ Κύριος  
καὶ τῷ θανάτῳ οὐ παρέδωκέ με.

**Πράξεων τῶν Ἀποστόλων τὸ  
Ἀνάγνωσμα (6:1-7)**

Ἐν ταῖς ἡμέραις ἐκείναις, πληθυνόντων τῶν  
μαθητῶν ἐγένετο γογγυσμὸς τῶν  
Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρε-  
θεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἰ-  
χῆραι αὐτῶν. Προσκαλεσάμενοι δὲ οἱ Δώδε-  
κα τὸ πλῆθος τῶν μαθητῶν εἶπον· Οὐκ  
ἄρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λό-  
γον τοῦ Θεοῦ διακονεῖν τραπέζαις·  
ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν  
μαρτυρουμένους ἐπτὰ πλήρεις πνεύματος  
καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρεΐ-  
ας ταύτης· ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ δια-  
κονίᾳ τοῦ λόγου προσκαρτερήσομεν. Καὶ  
ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλή-  
θους, καὶ ἐξελέξαντο Στέφανον, ἄνδρα  
πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ  
Φίλιππον καὶ Πρόχορον καὶ Νικάνορα καὶ  
Τίμωνα καὶ Παρμενᾶν καὶ Νικόλαον προσή-  
λυτον Ἀντιοχέα, οὓς ἔστησαν ἐνώπιον τῶν  
ἀποστόλων, καὶ προσευξάμενοι ἐπέθηκαν  
αὐτοῖς τὰς χεῖρας. Καὶ ὁ λόγος τοῦ Θεοῦ  
ἠϋξάνεν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν  
μαθητῶν ἐν Ἱερουσαλήμ σφόδρα, πολὺς τε  
ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

**Ἀλληλούϊα. Ἦχος β΄. Ψαλμὸς ΙΘ΄ (19)**

Ἐπακούσαι σου Κύριος ἐν ἡμέρᾳ θλίψεως,  
ὑπερασπίσαι σου τὸ ὄνομα τοῦ Θεοῦ Ἰακώβ.

**Στίχ.** Κύριε, σῶσον τὸν βασιλέα, καὶ  
ἐπάκουσον ἡμῶν, ἐν ἧ ἂν ἡμέρᾳ  
ἐπικαλεσώμεθά σε.

**THE EPISTLE  
SUNDAY OF THE  
MYRRHBEARERS**

**Prokeimenon. Tone 2. Psalm 117 (118)**

*The Lord is my strength and my song,  
and He became my salvation.*

**V:** *The Lord chastened and corrected me,  
but He did not give me up to death.*

**The reading is from the Acts of the  
Apostles (6:1-7)**

In those days, when the disciples were increas-  
ing 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 disci-  
ples 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 ap-  
point to this duty. But we will devote our-  
selves 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  
Prochoros, and Nicanor, and Timon, and Par-  
menas, and Nicolaos, 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.

**Allilouia Tone 2. Psalm 19 (20)**

May the Lord hear you in the day of afflic-  
tions; may the name of the God of Jacob de-  
fend you.

**Verse:** O Lord, save Your King, and hear us  
in the day we call upon You.

# ΤΟ ΕΥΑΓΓΕΛΙΟΝ

ΚΥΡΙΑΚΗ ΤΡΙΤΗ ΤΩΝ  
ΜΥΡΟΦΟΡΩΝ

Ἐκ τοῦ κατὰ Μάρκον  
ιε' 43 - ιστ' 8

Τῷ καιρῷ ἐκείνῳ ἐλθὼν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας εἰσῆλθε πρὸς Πιλάτον καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. <sup>44</sup> ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε. <sup>45</sup> καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἔδωρήσατο τὸ σῶμα τῷ Ἰωσήφ. <sup>46</sup> καὶ ἀγοράσας σινδόνα καὶ καθελὼν αὐτὸν ἐνείλησε τῇ σινδόνι καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. <sup>47</sup> ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσῆ ἐθεώρουν ποῦ τίθεται. <sup>1</sup> Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. <sup>2</sup> καὶ λίαν πρωῖ τς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. <sup>3</sup> καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; <sup>4</sup> καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. <sup>5</sup> καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν. <sup>6</sup> ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. <sup>7</sup> ἀλλ' ὑπάγετε εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. <sup>8</sup> καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτάς τρόμος καὶ ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

# THE GOSPEL

3RD SUNDAY OF PASCHA  
THE SUNDAY OF THE  
MYRRHBEARERS

(Mark 15: 43 — 16:1-8)

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the body to Joseph. And he bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joseph saw where he was laid. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back; for it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has 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 to Galilee; there you will see him, as he told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

**Fasting / Νηστεία**

***Normal fasting Wed. & Friday / Νηστεία Τετάρτη και Παρασκευή***

# ΣΥΝΑΞΑΡΙΟΝ

## Κυριακή τῶν Μυροφόρων

Την Μυροφόρες εἶναι οἱ γυναῖκες ποὺ ἀκολουθοῦσαν τὸν Κύριο μαζί με τὴ Μητέρα του, ἔμειναν μαζί της κατὰ τὴν ὥρα τοῦ σωτηριώδους πάθους καὶ φρόντισαν νὰ ἀλείψουν με μύρα τὸ σῶμα τοῦ Κυρίου. Ὅταν δηλαδὴ ὁ Ἰωσήφ καὶ ὁ Νικόδημος ζήτησαν κί' ἔλαβαν ἀπὸ τὸν Πιλάτο τὸ δεσποτικὸ σῶμα, τὸ κατέβασαν ἀπὸ τὸ σταυρὸ, τὸ περιέβαλαν σὲ σινδόνια μαζί με ἐκλεκτὰ ἀρώματα, τὸ τοποθέτησαν σὲ λαξευτὸ μνημεῖο καὶ ἔβαλαν μεγάλη πέτρα πάνω στὴ θύρα τοῦ μνημείου. Παρευρίσκονταν, κατὰ τὸν Εὐαγγελιστὴ Μάρκο, ἡ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία ποὺ καθόταν ἀπέναντι τοῦ τάφου. Ἄλλη Μαρία ἐννοοῦσε ὅπωςδὴποτε τὴ Θεομήτορα. Δὲν παρευρίσκονταν μόνο αὐτές, ἀλλὰ καὶ πολλὲς ἄλλες γυναῖκες ὅπως ἀναφέρει καὶ ὁ Λουκᾶς.

Πρώτη τῆς ἐβδομάδος ποὺ ἀναφέρουν ὅλοι οἱ εὐαγγελιστὲς εἶναι ἡ Κυριακή. Ἀργὰ τὸ βράδυ, ὄρθρο βαθύ, πολὺ πρωὶ καὶ πρωὶ σκοτεινὰ ἀκόμη, ὀνομάζουν τὸ χρόνο γύρω ἀπὸ τὸν ὄρθρο, ἀνάμικτο ἀπὸ φῶς καὶ σκοτάδι. Φαίνονται βέβαια νὰ διαφωνοῦν κάπως οἱ εὐαγγελιστὲς μεταξύ τους τόσο γιὰ τὴν ὥρα, ὅσο καὶ γιὰ τὸν ἀριθμὸ τῶν γυναικῶν.

Ἦταν 8 μυροφόρες καὶ ἤλθαν στὸν τάφο δύο καὶ τρεῖς φορές, συντροφιά μὲν, ἀλλὰ ὄχι οἱ ἴδιες, κατὰ τὸν ὄρθρο μὲν ὅλες, ἀλλ' ὄχι τὸν ἴδιο χρόνο ἀκριβῶς.



# SYNAXARION

## SUNDAY OF THE MYRRH BEARERS

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. Saints Joseph of Arimathea & 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 they arrived in different groups & at different times. The eight are: Mary Magdalene, Mary, the Theotokos (the Virgin Mary), Joanna, Salome, Mary wife of Cleopas, Susanna, Mary of Bethany, and Martha of Bethany. Of the eight, the first five are the more prominent and outspoken. The last three are included according to tradition. These eight women had been together a lot during Jesus' three-year public ministry. Mary Magdalene, Joanna, Susanna, and others (Lk 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 (Mt 27:55, Mk 15:40-41, & Lk 23:55).