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 leave the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good report, 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 Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, 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 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 rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses 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. Then 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.

Christ is Risen! Truly He is Risen! The Myth-Bearing Women
About the beginning of His thirty-second year, when the Lord Jesus was going throughout Galilee, preaching and working miracles, many women who had received His beneficence left their own homeland and from then on followed after Him. They ministered unto Him out of their own possessions, even until He crucified and entombed; and afterwards, neither losing faith in Him after His death, nor fearing the wrath of the Jewish rulers, they came to the sepulchre, bearing the myrrh-oils they had prepared to anoint His body. It is because of the myrrh-oils, that these God-loving women brought to the tomb of Jesus that they are called the Myth-bearers. Of those whose names are known are the following: first of all, the most holy Virgin Mary, who in Matthew 27:56 and Mark 15:40 is called "the mother of James and Joses" (these are the sons of Joseph by a previous marriage, and she was therefore their step-mother); Mary Magdalene (celebrated July 22); Mary, the wife of Clopas; Joanna, wife of Chouza, a steward of Herod Antipas; Salome, the mother of the sons of Zebedee, Mary and Martha, the sisters of Lazarus; and Susanna. As for the names of the rest of them, the evangelists have kept silent (Matt 27:55-56; 28:1-10; Mark 15:40-41. Luke 8:1-3; 23:55-24:11, 22-24; John 10:25; 20:11-18, Acts 1:14).

Together with them we celebrate also the secret disciples of the Saviour, Joseph and Nicodemos. Of these, Nicodemos was probably a Jerusalemite, a prominent leader among the Jews and of the order of the Pharisees, learned in the Law and instructed in the Holy Scriptures. He had believed in Christ when, at the beginning of our Saviour's preaching of salvation, he came to Him by night. Furthermore, he brought some one hundred pounds of myrrh-oils and an aromatic mixture of aloes and spices out of reverence and love for the divine Teacher (John 19:39). Joseph, who was from the city of Arimathea, was a wealthy and noble man, and one of the counsellors who were in Jerusalem. He went boldly unto Pilate and asked for the body of Jesus; and together with Nicodemos he gave Him burial. Since time did not permit the preparation of another tomb, he placed the Lord's body in his own tomb which was hewn out of rock, as the Evangelist says (Matt. 27:60).
1. **APOLYTICON OF THE RESURRECTION (Fifth Mode)**

Christ is risen from the dead, by death, trampling down upon death, and to those in the tombs He has granted life.

2. **HYMN OF THE SMALL ENTRANCE (Second Mode)**

In the congregation bless God the Lord, who springs out of Israel. Save us, O Son of God who rose from the dead, To you we sing, Alleluia!

3. **RESURRECTIONAL APOLYTICON (Second Mode)**

When you descended unto death, O Life Immortal, you going down into the tomb, you laid your holy Body in spices and laid it for burial in a new tomb. But when You also raised the dead out of the grave, O Christ the victor, You rose as the Victor, O Christ our God, andYou called out "Rejoice" to the Myrrh-bearers, and gave peace to Your Apostles, O Lord who to the Father ascended, and to the ointment embracing the ointments, and the orthodoxy of Your great mercy.

4. **HYMN OF THE SMALL ENTRANCE (Second Mode)**

Today is the beginning of our salvation, O Lord, and to those in the tombs He has granted life.

5. **APOLYTICON (Second Mode)**

The Angel standing at the sepulcher cried out and said to the ointment-bearing women: The ointments are appropriate for mortal men, but Christ has been shown to us that these cannot be a stranger to decay. So go and cry aloud, The Lord has risen, O Christ the Victor, and O Lord, God the Son, the Lord is with you.

6. **HYMN OF OUR CHURCH (Fourth Mode)**

Together with him we cry out to you, O Theotokos: "Hail thou full of grace, the Theotokos, and Gabriel proclaims this gift from God." And when You also raised the dead out of the grave, O Christ the victor, You rose as the Victor, O Christ our God, and O Lord, God the Son, the Lord is with you.

7. **KONTAKION (Plagal Fourth Mode)**

Though you went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and you called out "Rejoice" to the Myrrh-bearers, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.

8. **APOLYTICON TOU PASEHA (Hym. Pl. Δ)**

Christos anestē ek nekrón, thváná thvánaton patíthas, kai toi ën toi μνήμα, zōn harpaxarteménou.

9. **EISODIKION TOU PASEHA (Hym. B)**


10. **ANASTASIMO APOLYTICON (Hym. B)**

Et kekatiples prós to Sōma sou, ëi zôi ëi ëdánsatos, tóte ton ëdhen énkrymas, tà ësterpi tà theótip. Ët de kai ëis tôn tevnewas ëk tôn kataboghnów ánæstas, pásai ai Dínaimés tôn épouranínów ekraúgaç. Zwodosota Hristi ëi hμas, ëða Ñoi. Aplhloúma O Eouzchýmou Iouphli (Hym. B)

11. **APOLYTICON TON MYRROPHORON (Hym. B)**

Tais Myrroforón Gynaei, pará to mníma epistás, ó Aggelos ebsa. Tá múra tois ënthitos uparxei armodía, Hristos ëi diaphóras edeixhè allótrois.

12. **APOLYTICON TON NAQY (Hym. Δ)**

Sýmēron tis wsprhías hμas to Kefálalaiou, kai tois ati' zóous Mústiria kai fávnores: ò Yiós tos Sōmato, Yói tis Parthénou génetai, kai Gaβriélh thà xárain evángeléitai. Diò kai ëmësai sún autò tà ëthetikó bohósmen: Ëçaire Kexartimén, ën Kúrisos métæ soi.

13. **KONTAKION TOU PASEHA (Hym. Pl. Δ)**

Ei kai en tárfw kathiplés Aðnante, ëllá tois Âthous kaðèxes tì ëuvanam- và anástas ës ëwse kíptas, Hristi ëi ës Sōmato, gynæi Myrroforòs fëgæménéos: Xáriète- kai tois sois Aðpotólos, érighnèn ëouroménou, ò tois peútoud parèxen ìnánastásan.

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**Memorials:**


**Monday, May 4th**

- 8:15 PM OCF & Young Adult Online Discussion Group

**Wednesday, May 6th**

- 6:00 PM Live-Streamed/Zoom Bible Study with Fr. Hector
- 7:00 PM Paraklesis

**Friday, May 8th**

- 8:30 AM OCF & Young Adult Online Discussion Group
- 9:30 AM Divine Liturgy

**Saturday, May 9th**

- 7:00 PM Vespers

**Welcome to all Visitors** We welcome our non-Orthodox friends and neighbors at all the liturgical services with a reminder that Holy Communion may be received only by prepared Orthodox Christians. Please sign the Visitor's Registry in the Narthex if you wish to be contacted by the priest.

Father Hector Firoglanis, Pastor
Father Theodosios Palis, Assistant Pastor
Father Alexander Veronis, Pastor Emeritus