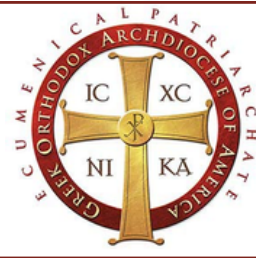




ARCHANGEL MICHAEL CHURCH

Protopresbyter John K. Lardas, Proistamenos
Presbyter Ioannis Capones | Protopresbyter Dennis Strouzas
100 Fairway Drive Port Washington, NY 11050
Ph. (516) 944-3180 | Email. info@archangelmichaelchurch.org



SUNDAY, MARCH 24, 2024

FIRST SUNDAY OF LENT. The Restoration of the Holy Icons and Triumph of Orthodoxy. Mode 1. Eothinon 9.

THE TRIUMPH OF DIVINE LOVE FOR THE WORLD

In the name of the Father and of the Son and of the Holy Spirit! My dears, our friends, children of God, children of the holy Orthodox Church! Today is a special day—the day of the Triumph of Orthodoxy, the day of the triumph of the Holy Orthodox, Catholic, and Apostolic Church; of the Heavenly Church Triumphant and the earthly Church Militant. And this is a day of the joy of the incarnation of the Son of God, of the fullness of the Godhead on earth in Him, and of the fullness of the Godhead in His Body—in the Church of Christ.

His Body is all those who go through the podvig of life in faith and truth, in the bosom of the Church; it is everyone, beginning with the Holy Apostles: the Apostles themselves and the teachers of the Church, its patriarchs, holy hierarchs, holy fathers, and the people of God—the laity who hold onto the true faith and who have lived by it and who live by it even now. It is all of us, gathered in church after the first week of our Lenten podvigs and clothed now in the white robe of justification, having tasted of the Divine life, having united with the Lord in the Mystery of Holy Communion.

We heard in the Gospel reading today the high evaluation and praise from the Lord, Who searcheth the heart, for the future Apostle Nathanael: Behold an Israelite indeed, in whom is no guile! (Jn. 1:47). And this is the praise of the Christian, this is the praise of the Church of which the Lord spoke: Here is a Church in which there is no guile, no vain imaginings of men, which is in true in all of its teachings, Sacraments, services, authority, and in its whole structure.

This Church, the pillar and ground of the truth (1 Tim. 3:15) in the words of the Apostle Paul, is a glorious Church, having neither impurity nor blemish. By what bloody podvigs, by what struggles with the enemies of truth, by what and how many deaths of zealots for the purity and holiness of the faith and the Church has Orthodoxy been acquired, preserved, and transmitted to us!

Today we see the earthly Church dejected and burdened with various troubles and sorrows (and this has been an almost constant state for the Orthodox Church from the day of its founding), and we wonder: Is there anything about which to rejoice? But you know, my dears, the Triumph of Orthodoxy will ever be celebrated in the Church, for this triumph is not of the visible glory of Orthodoxy, but of the only thing that gives life to the world, and which no external troubles or enemies now can take away—it is the triumph of Divine love for the world and the eternal life of the world in this love and by this love.

And for us, for every one of us, there remains only one personal question: Will we be participants in this Divine love? Will we preserve for ourselves and for our posterity that which Christ Himself gave to us and which His faithful followers in the Church have handed down to us in purity?

Let us remember, dear ones, that in order for us to be true Orthodox Christians, we must have a living and constant communication with the Orthodox Church in its prayers, teachings, and Sacraments; we must know our faith, study it, be imbued with it, live by its spirit, and be guided by its rules, commandments, and statutes. And most importantly—we must constantly restore the image of a true Orthodox Christian within ourselves through deep repentance, after the example of the holy people of God who have lived at all times.

The first Triumph of Orthodoxy was established when, in the struggle with iconoclasm, the Church defended its right and duty to venerate icons of Christ, the Mother of God, and the saints, and thus defended the truth of the Divine Incarnation. And now the Church continues to celebrate, and will celebrate until the end of the world, the appearance of images of the Living God within it. For even now God reveals Himself in people who have acquired and manifested within themselves this priceless treasure, this sole pearl, of which the world is not worthy—a person like unto God in holiness of life.

So let us pray now, my dears, to those who have illumined and still illumine the path to truth for us by the holiness of their lives.

Let us also pray for those who by their labors and ailments preserve fidelity to the true God in our day.

Let us entreat the Lord that we might not be strangers to this fidelity and these labors.

Amen.

Archimandrite John (Krestiankin)
Translated by Jesse Dominick

Ἦχος α΄

Τοῦ λίθου σφραγισθέντος ὑπο` τῶν Ἰουδαίων, καὶ στρατιωτῶν φυλασσόντων το ἄχραντόν σου σῶμα, ἀνέστης τριήμερος Σωτήρ, δωρούμενος τῷ κόσμῳ τὴν ζωὴν. Δια` τοῦτο αἱ Δυνάμεις τῶν οὐρανῶν ἐβόων σοι Ζωοδότα· Δόξα τῇ ἀναστάσει σου Χριστέ, δόξα τῇ βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε Φιλάνθρωπε.

Ἦχος β΄

Τὴν ἄχραντον Εἰκόνα σου, προσκυνοῦμεν ἀγαθέ, αἰτούμενοι συγχώρησιν τῶν πταισμάτων ἡμῶν, Χριστε` ὁ Θεός· βουλῇσει γὰρ ἠυδόκησας σαρκί, ἀνελθεῖν ἐν τῷ Σταυρῷ, ἵνα ῥύσῃ οὓς ἐπλασας, ἐκ τῆς δουλείας τοῦ ἐχθροῦ· ὅθεν εὐχαρίστως βοῶμέν σοι· Χαῖρας ἐπλήρωσας τὰ πάντα ὁ Σωτὴρ ἡμῶν, παραγενόμενος εἰς το σῶσαι τὸν κόσμον.

Ἦχος δ΄

Τῶν οὐρανίων στρατιῶν Ἀρχιστράτηγοι, δυσωποῦμεν ὑμᾶς ἡμεῖς οἱ ἀνάξιοι, ἵνα ταῖς ὑμῶν δεήσεσι, τειχίσῃτε ἡμᾶς, σκέπῃ τῶν περυγῶν, τῆς αὐλοῦ ὑμῶν δόξης, φρουροῦντες ἡμᾶς προσπίπτοντας, ἐκτενῶς καὶ βοῶντας· Ἐκ τῶν κινδύνων λυτρώσασθε ἡμᾶς, ὡς Ταξιάρχαι τῶν ἄνω Δυνάμεων.

Ἦχος πλ. δ΄.

Τῇ ὑπερμάχῳ στρατηγῷ τὰ νικητήρια, Ὡς λυτρωθεῖσα τῶν δεινῶν εὐχαριστήρια, Ἀναγράφω σοι ἡ Πόλις σου Θεοτόκε. Ἀλλ' ὡς ἔχουσα το κράτος ἀπροσμάχητον, Ἐκ παντοίων με κινδύνων ἐλευθέρωσον, Ἵνα κράζω σοι· Χαῖρε νύμφη ἀνύμφευτε.

Εβρ 11:24-26, 32-40

Ἀδελφοί, πίστει Μωϋσῆς μέγας γενόμενος ἡρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ, μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν, μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. Καὶ τί ἔτι λέγω; ἐπιλείπει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε καὶ Σαμψὼν καὶ Ἰεφθάε, Δαυῖδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, οἱ δια` πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπο` ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἐκλιναν ἀλλοτρίων· ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς. Καὶ οὗτοι πάντες μαρτυρηθέντες δια` τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

Mode 1

The stone having been sealed by the Jews and Your all-immaculate body being guarded by soldiers, You rose on the third day, O Lord and Savior, granting life unto the world. Then the powers of the heavens cried out to You, O Giver of Life, and shouted, “Glory to Your resurrection, O Christ! Glory to Your eternal rule! Glory to Your plan for saving us, only benevolent God!”

Mode 2

We venerate Your immaculate icon, O good Lord, and entreat You to forgive our offenses, O Christ our God. By Your own choice you were pleased to ascend the Cross in the flesh, to deliver us, whom You created, from our slavery to the foe. Therefore we cry to You with gratitude: You have filled all things with joy, O our Savior, by coming to save the world.

Mode 4

O Chief Commanders of the heavenly armies, we the unworthy now entreat you in earnest, to fortify us by your supplications to the Lord, and shelter us beneath the wings of your spiritual glory, guarding us who run to you and fervently entreat you: As the Commanders of the hosts on high, rescue us faithful from dangers of every kind.

Mode Plagal 4

O Champion General, I your City now inscribe to you Triumphant anthems as the tokens of my gratitude, Being rescued from the terrors, O Theotokos. Inasmuch as you have power unassailable, From all kinds of perils free me, so that unto you I may cry aloud: Rejoice, O unwedded Bride.

Heb. 11:24-26, 32-40

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets — who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign enemies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated — of whom the world was not worthy — wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Τῷ καιρῷ ἐκεῖνῳ, ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὕρισκει Φίλιππον καὶ λέγει αὐτῷ· ἀκολουθε μοι. ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. εὕρισκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφηταὶ, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. καὶ εἶπεν αὐτῷ Ναθαναὴλ· ἐκ Ναζαρετ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος· ἔρχου καὶ ἴδε. εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. λέγει αὐτῷ Ναθαναὴλ· πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· προ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπο τὴν συκῆν εἶδόν σε. ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ· ῥαββί, συ εἶ ὁ υἱὸς τοῦ Θεοῦ, συ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἰπόν σοι, εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μεῖζω τούτων ὅψει. καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγμένον, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

SYNODIKON OF ORTHODOXY

The term synodikon is applied to an official definition promulgated by a synod or council, or to a statement which has synodical origin or conciliar authority. The present synodikon was approved and issued by the Synod of 843 which restored the veneration of icons, i.e., it upheld and re-imposed the authority of the Seventh Ecumenical Synod which had fallen into abeyance during the intervening second period of Iconoclasm (815-842). In the manuscripts, the titles are various: The Synodikon of Orthodoxy, The Synodikon Confirming Orthodoxy Read on the First Sunday of Great Lent, The Synodikon Confirming Orthodoxy, The Synodikon Against All Heresy, and different combinations of all the above. In the printed Triodion, the synodikon is titled The Synodikon of the Holy and Ecumenical Seventh Synod for Orthodoxy. Although not entirely correct, we have retained it because the Synod of 843 did not form any new definitions, but was concerned to proclaim again the authority of the Seventh Council and to re-establish the definition of the Faith propounded there.

Priest: As the Prophets beheld, As the Apostles taught, As the Church received, As the Teachers dogmatized, As the Universe agreed, As Grace illumined, As the Truth revealed, As falsehood passed away, As Wisdom presented, As Christ awarded, Thus we declare, Thus we assert, Thus we proclaim Christ our true God and honor His saints, In words, In writings, In thoughts, In sacrifices, In churches, In holy icons. On the one hand, worshipping and reverencing Christ as God and Lord. And on the other hand, honoring and venerating His Saints as true servants of the same Lord. This is the Faith of the Apostles. This is the Faith of the Fathers. This is the Faith of the Orthodox. This is the Faith which has established the Universe.

All: May their memory be eternal. (3)

Priest: Therefore, with brotherly love, we praise these preachers of piety, for the glory and honor of their own pious struggles for the Faith, and we say: ☐ Eternal be the memory of the champions of Orthodoxy, pious Emperors, most-holy Patriarchs, Hierarchs, Teachers, Martyrs, and Confessors.

All: May their memory be eternal. (3)

Priest: Let us entreat God, that we may be instructed and strengthened by the trials and struggles of these Saints, which they endured for the faith, even unto death, and by their teachings, entreating them that we may imitate their godly life unto the end. May we be deemed worthy of obtaining our requests through the mercy and grace of the Great and First Archpriest, Christ our God, through the intercessions of our glorious Lady, the Theotokos and ever-virgin Mary, of the divine Angels, and of all the Saints.

All: Who is so great a god as our God? You are the God alone who works wonders.

SYNAXARION

March 25th - Annunciation of the Theotokos
March 26th - Synaxis of Archangel Gabriel
March 27th - St. Matrona of Thessaloniki
March 28th - St. Hilarion the New
March 29th - St. Mark Bishop of Arethusa
March 30th - St. John Climacus
March 31st - St. Innocent of Serbia & Alaska

Why we remember the loss of Paradise

The Church remembers Adam's expulsion from Paradise because it primes our hearts for the journey towards Christ's Cross and Resurrection. Adam was disobedient and partook of the tree; this cost him his relationship with God and Paradise. Christ was obedient and ascended the Holy Cross, the tree of life, and restored humanity's relationship with God. Through the Cross, the gates of Paradise were opened to us once again! We remember what we had lost in light of what is now available to us again through Christ for all who pick up their own cross and follow Him!

LITURGIES

Monday, March 25th

Feast of the Annunciation | Matins & Liturgy 8:30 AM

Tuesday, March 26th

Great Compline 4 PM

Wednesday, March 27th

Presanctified Liturgy and Dialogues of Faith 6:45 PM

Thursday, March 28th

Bible Study 11 AM | Vespers & Bible Study 7 PM

Friday, March 29th

Presanctified Liturgy 9 AM | 2nd Salutations 7 PM

Sunday, March 31st

Sunday of St. Gregory Palamas

Orthros & Liturgy 8:00 AM

BABY BLESSINGS

Today's 40-day baby blessings are for

Stefano & Eleanor,
children of Miguel & Sophia Alexis
and

Anastasia
daughter of Michael & Areti Argenzio

May God bless!

EVENTS

Registration has begun for our second summer of **Camp Hellas** at AMC. Please sign up your children via Realm. There is a limited amount of space and seats are quickly filling!

Please join us at the Nassau County Legislative Building for the annual County celebration of Greek Heritage Night on Thursday, March 28th at 6pm. This year's honoree is Chris Neokleous.

The AMC Lenten Retreat will be on April 6th & 7th. Please join us for a missionary presentation from Fr. John Chakos, a missionary to Guatemala. Retreat begins on Saturday evening and ends after Divine Liturgy on Sunday.

The parish will be making a **pilgrimage to St. Nektarios Monastery** in Roscoe, NY on Saturday, April 13th. Registration is now open on Realm!