



ARCHANGEL MICHAEL CHURCH

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ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΚΥΡΙΑΚΗ ΤΟΥΟ ΠΑΣΧΑ:

+Τοῦ Ὁσίου Πατρός Θεοδώρου του Τριχινᾶ, καί τοῦ Ἁγίου Αποστόλου Ζαχαρίου

Ἀπολυτίκιον τῆς Ἑορτῆς

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζωὴν χαρίσάμενος.

Εἰσοδικόν. Ἦχος πλ. β

Ἐν ἐκκλησίαις εὐλογεῖτε τὸν Θεόν, Κύριον ἐκ πηγῶν Ἰσραὴλ. Σῶσον ἡμᾶς Υἱε Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν, ψαλλόντάς σοι ἀλληλούια

Ὑπακοή. Ἦχος δ'.

Προλαβοῦσαι τὸν ὄρθρον αἱ περὶ Μαρίας, καὶ εὐροῦσαι τὸν λίθον ἀποκυλισθέντα τοῦ μνηματος, ἤκουον ἐκ τοῦ Ἀγγέλου· Τὸν ἐν φωτὶ αἰδίῳ ὑπάρχοντα, μετὰ νεκρῶν τί ζητεῖτε ὡς ἄνθρωπον; βλέπετε τὰ ἐντάφια σπάργανα· δράμετε, καὶ τῷ κόσμῳ κηρύξατε, ὡς ἠγέρθη ὁ Κύριος, θανατώσας τὸν θάνατον· ὅτι ὑπάρχει Θεοῦ Υἱός, τοῦ σώζοντος τὸ γένος τῶν ἀνθρώπων.

Κοντάκιον τῆς Εορτῆς. Ἦχος πλ.δ'.

Εἰ καὶ ἐν τάφῳ κατήλθες Ἀθάνατε, ἀλλὰ τοῦ ᾄδου καθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητὴς, Χριστε ὁ Θεός, γυναιξὶ Μυροφόροις φθεγγόμενος, Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωροῦμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Ἀντι τοῦ Τρισαγίου

Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Ἀλληλούια

The Holy and Great Sunday of Easter: The Holy Father Theodoros of Trichina and the Holy Apostle Zachaios

The Apolytikion of The Feast

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

For the Feast Mode pl. 2.

Bless God in the churches, the Lord from the fountains of Israel. Save us, O Son of God, risen from the dead, we sing to You, Alleluia

Hypakoe. Mode 4

When the women with Mary had come before dawn, and they found that the stone had been rolled away from the sepulcher, they heard from the Angel, "Why do you seek among the dead, as a mortal man, the One who exists in everlasting light? See the grave clothes in the sepulcher. Run and proclaim to the world that the Lord has risen and put death to death; for He is the Son of God who saves the human race."

Apolytikion of the Feast. mode pl.4

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-bearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.

Instead of Holy God

As many of you as were baptized into Christ have put on Christ. Alleluia.



Προκείμενον. Ἦχος πλ. δ'; ΨΑΛΜΟΙ 117.24,29

“αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ Κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθώμεν ἐν αὐτῇ”
Στίχ. ἐξομολογείσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα το ἔλεος αὐτοῦ

Πράξεις Ἀποστόλων 1:1-8 τὸ ἀνάγνωσμα

Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὦ Θεόφιλε, ὡς ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας, ἐντεταμένος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὗς ἐξελέξατο, ἀνελήφθη· οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ το παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὁπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; Εἶπεν δὲ πρὸς αὐτοὺς, Οὐχ ὑμῶν ἐστιν γινῶναι χρόνους ἢ καιροὺς οὗς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. Ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλὴμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς.

Ἐκ τοῦ Κατὰ Ἰωάννην 1:1-17 Εὐαγγελίου τοῦ Ἀναγνώσματος

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων· Οὗτος ἦν ὃν εἶπον, ὃ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

Prokeimenon. Mode Plagal 4; Psalm 117.24,29

“This is the day which the LORD has made; let us rejoice and be glad in it.”
Verse: Give thanks to the LORD, for he is good; for his mercy endures for ever.

The reading is from Acts of the Apostles 1:1-8

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit."

So when they had come together, they asked him, "Lord, will you at this time restore the kingdom of Israel?" He said to them, "it is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

The Gospel According to John 1:1-17

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.



The Paschal Homily of Saint John Chrysostom



Is there anyone here who is a devout lover of God?
Let them enjoy this beautiful bright festival.
Is there anyone who is a grateful servant?
Let them rejoice and enter into the joy of their Lord!
Are there any now weary with fasting?
Let them now receive their wages!
If they have toiled from the first hour, let them receive their due reward;
If any have come after the third hour, let him with gratitude join in the Feast!
And he that arrived after the sixth hour,
let him not doubt; for he shall have sustained no loss.
And if any have delayed until the ninth hour,
let him not hesitate; but let him come too.
And he who arrived only at the eleventh hour,
let him not be afraid by reason of his delay.
For the Lord is gracious and receives the last even as the first.
He gives rest to him who comes at the eleventh hour,
as well as to him who toiled from the first.
To this one He gives, and upon another He bestows.
He accepts the work as he greets the endeavor.
The deed He honors and the intention He commends.
Let us all enter into the joy of the Lord!
First and last alike receive your reward;
rich and poor, rejoice together!
Sober and slothful, celebrate the day!
You that have kept the fast, and you that have not,
rejoice today for the Table is richly laden!
Feast royally on it, the calf is a fatted one.
Let no one go away hungry; partake, all, of the cup of faith.
Enjoy all the riches of His goodness!
Let no one grieve at his poverty,
for the universal kingdom has been revealed.
Let no one mourn that he has fallen again and again;
for forgiveness has risen from the grave.
Let no one fear death, for the death of our Savior has set us free.
He has destroyed it by enduring it.
He destroyed Hades when he descended into it.
He put it into an uproar even as it tasted of His flesh.
Isaiah foretold this when he said,
You, O Hell, have been troubled by encountering Him below.
Hell was in an uproar because it was done away with.
It was in an uproar, because it was mocked.
It was in an uproar, for it was destroyed.
It is in an uproar, for it is annihilated.
It is in an uproar because it is now made captive.
Hell took a body, and it discovered God.
It took earth, and encountered Heaven.
It took what it saw, and was overcome by what it did not see.
O death, where is your sting?
O Hades, where is your victory?
Christ is risen, and you, O death, are annihilated!
Christ is risen, and the evil ones are cast down!
Christ is risen, and the angels rejoice!
Christ is risen, and life is liberated!
Christ is risen, and the tomb is emptied of its dead;
for Christ, having risen from the dead,
is become the first-fruits of those who have fallen asleep.
To Him be glory and power forever and ever! Amen!





Spiritual Message



Christ is Risen!

The Resurrection of Christ stands at the heart of the Orthodox Christian faith. It is not merely a historical event celebrated once a year—it is the continual proclamation that life has triumphed over death, that hope has shattered despair, and that love has conquered all. In the radiant light of Pascha, the Church proclaims that Christ is risen—not was risen, not will be risen, but is risen. His Resurrection is a living reality, present in every Divine Liturgy, present in every heart that turns to Him with faith. It is the promise that death no longer holds dominion, that sin does not have the final word, and that life in Christ is eternal and victorious. This mystery is not only celebrated but experienced in the sacred services of Holy Pascha. The faithful gather in darkness and behold the light of the Resurrection spreading from hand to hand, heart to heart. And in the fullness of the Liturgy, the powerful words of Saint John Chrysostom resound—not as poetry, but as truth:

“If anyone is devout and loves God, let them enjoy this beautiful and radiant feast... If anyone has come at the eleventh hour, let them not be afraid because of delay...” With few words, the entire Gospel is proclaimed: mercy beyond measure, love without limit. Christ opens the gates of Paradise to all—those who arrived early and those who came late, the faithful and the struggling, the strong and the weary. No one is excluded. No one is forgotten. “Let all enter into the joy of the Lord!” This is the call of Pascha. It is an invitation to leave behind the burdens of the past and to live in the freedom and light of the Resurrection. For, “Let no one fear death, for the Savior’s death has set us free.” Christ is risen, and the demons have fallen. Christ is risen, and the angels rejoice. Christ is risen, and not one dead remains in the tomb. This is the joy of the Church and of every believing soul. The Resurrection is not the end—but the beginning of true and everlasting life. Christ is Risen! Truly He is Risen!

Χριστός Ἀνέστη!

Ἡ Ἀνάσταση τοῦ Χριστοῦ βρίσκεται στὸν πυρήνα τῆς Ὁρθόδοξης Πίστεως. Δὲν εἶναι ἀπλῶς ἓνα ἱστορικοῦ γεγονότος ποὺ ἐορτάζεται μία φορὰ τὸν χρόνο· εἶναι ἡ συνεχὴς καὶ πανίσχυρη διακήρυξη ὅτι ἡ ζωὴ ἐνίκησε τὸν θάνατο, ὅτι ἡ ἐλπίδα διέλυσε τὴν ἀπόγνωση, καὶ ὅτι ἡ ἀγάπη τοῦ Θεοῦ κατενίκησε τὰ πάντα. Μέσα στὸ φῶς τοῦ Πάσχα, ἡ Ἐκκλησία διακηρύσσει ὅτι ὁ Χριστὸς ἀνέστη—ὄχι ἀνέστη κάποτε, οὔτε θὰ ἀναστηθεῖ, ἀλλὰ εἶναι ἀναστημένος, ζῶν, παρὼν, νικητὴς τοῦ θανάτου. Ἡ Ἀνάστασή Του εἶναι πραγματικότητα ζωῆς, παρούσα σὲ κάθε Θεία Λειτουργία, σὲ κάθε καρδιά ποὺ Τὸν ἀναζητεῖ με πίστι. Εἶναι ἡ βεβαιότητα ὅτι ὁ θάνατος δὲν ἔχει πια τὸν τελευταῖο λόγο, ὅτι ἡ ἁμαρτία δὲν εἶναι ἀξεπέραστη, καὶ ὅτι ἡ ζωὴ ἐν Χριστῷ εἶναι νίκη, ἐλευθερία καὶ σωτηρία. Τὸ μυστήριό τοῦ Πάσχα βιώνεται μέσα στὴν Ἱερὰ Ἀκολουθία. Στους σκοτεινοὺς ναοὺς ἀνάβει τὸ φῶς τῆς Ἀναστάσεως καὶ μεταδίδεται ἀπὸ χέρι σὲ χέρι, ἀπὸ καρδιά σὲ καρδιά. Καὶ στὴν κορύφωση τῆς Λειτουργίας, ἀκούγεται ὁ μεγαλειώδης λόγος τοῦ Ἁγίου Ἰωάννου τοῦ Χρυσόστομου, ὅχι ὡς ποιητικο ἀνάγνωσμα, ἀλλὰ ὡς ζωντανὴ ἀλήθεια «Εἰ τις εὐσεβὴς καὶ φιλόθεος, ἀπολαύτω τῆς καλῆς ταύτης καὶ λαμπρᾶς πανηγύρεως· Εἰ τις εἰσήλθεν καὶ περὶ τὴν ἐνδεκάτην, μὴ φοβηθῇ τὴν βραδύτητα...» Με λίγες λέξεις ξεδιπλώνεται ὅλη ἡ δύναμις τοῦ Εὐαγγελίου: ἔλεος ἄμετρο, ἀγάπη ἀνεκφράστη. Ὁ Χριστὸς ἀνοίγει με τὴν Ἀνάστασή Του τὴν θύρα τοῦ Παραδείσου γιὰ ὅλους—γιὰ τοὺς πρώτους καὶ τοὺς τελευταίους, τοὺς πιστοὺς καὶ τοὺς κούρασμένους. Κανεὶς δὲν εἶναι ἀποκλεισμένος· κανεὶς δὲν εἶναι ξεχασμένος· κανεὶς δὲν εἶναι χαμένος. «Εἰσελθέτω πάντες εἰς τὴν χαρὰν τοῦ Κυρίου!» Αὐτὸ εἶναι τὸ κάλεσμα τοῦ Πάσχα. Εἶναι πρόσκληση νὰ ἀφήσουμε πίσω μας τὶς σκες τοῦ παρελθόντος, τὸ βάρος τῆς ἁμαρτίας, καὶ νὰ ζήσουμε με τὴν ἐλευθερίαν τοῦ ἀναστημένου φωτός. Διότι, «Μηδεὶς φοβείσθω τὸν θάνατον· ἡλευθέρωσεν ἡμᾶς ὁ τοῦ Σωτῆρος θάνατος.» Χριστὸς ἀνέστη, καὶ πεπτῶκας δαιμονες. Χριστὸς ἀνέστη, καὶ χαίρουσιν ἄγγελοι. Χριστὸς ἀνέστη, καὶ οὐδεὶς ἐπὶ τοῦ μνήματος. Αὕτη εἶναι ἡ χαρὰ τῆς Ἐκκλησίας, ἡ χαρὰ κάθε πιστοῦ. Ἡ Ἀνάσταση δὲν εἶναι τὸ τέλος—εἶναι ἡ ἀρχὴ τῆς ἀληθινῆς, αἰωνίας ζωῆς. Χριστὸς Ἀνέστη! Ἀληθῶς Ἀνέστη!

SYNAXARION & SERVICES

April 21 ~ St. Ianouarios & Companions

April 22 ~ Saints Raphael, Nicholas, & Irene
Commemoration of the Precious Cross

April 23 ~ Great Martyr George
Divine Liturgy 9:30am

April 24 ~ St. Elizabeth the Wonderworker
St. Savvas the General of Rome

April 25 ~ Theotokos of the Life-Giving Font
St. Mark the Apostle & Evangelist
Divine Liturgy 9:30am

April 26 ~ Little Angels

