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SUNDAY May 18, 2025 | Ἦχος δ', Ἑωθινόν Ζ' | Tone 4, 7thth Morning Gospel

ΚΥΡΙΑΚΗ: Ε' ΑΠΟ ΤΟΥ ΠΑΣΧΑ (τῆς Σαμαρείτιδος). Τῶν Ἁγίων Μαρτύρων Πέτρου, Διονυσίου, Παύλου, Χριστίνης, Ἡρακλείου, Παυλίνου καὶ Βενεδίμου. Τοῦ ἐν Ἁγίοις Πατρός ἡμῶν Στεφάνου Α', Πατριάρχου Κωνσταντινουπόλεως. Μνήμην ἐπιτελοῦμεν πάντων τῶν ἐν Ἁγίοις Πατέρων ἡμῶν Ἀρχιεπισκόπου καὶ Πατριαρχῶν Κωνσταντινουπόλεως.

Ἀπολυτίκιον τῆς Ἑορτῆς

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζῶν ἡμῶν χαρισάμενος.

Εἰσοδικόν. Ἦχος πλ. β

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

Ἀπολυτίκιον Ἀναστάσιμον. Ἦχος δ'.

Τὸ φαιδρον τῆς ἀναστάσεως κήρυγμα, ἐκ τοῦ Ἀγγέλου μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτριαι, καὶ τὴν προγονικὴν ἀπόφασιν ἀπορρίψασαι, τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον· Ἐσκύλευται ὁ θάνατος, ἡγήρθη Χριστός ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἀπολυτίκιον τῆς Ἑορτῆς. Ἦχος πλ. δ'.

Μεσούσης τῆς ἑορτῆς, διψῶσάν μου τὴν ψυχὴν, εὐσεβείας πότισον νάματα· ὅτι πᾶσι Σωτὴρ ἐβόησας· Ὁ διψῶν, ἐρχέσθω πρὸς με καὶ πινέτω. Ἡ πηγὴ τῆς ζωῆς, Χρίστε ὁ Θεός, δόξα σοι.

Ἀπολυτίκιον τῶν Κεκοιμένων. Ἦχος πλ. δ'.

Μνήσθητι Κύριε, ὡς ἀγαθὸς τοῦ (τῆς, τῶν) δούλου (δούλης, δούλων) σου, καὶ ὅσα ἐν βίῳ ἡμαρτεν (ἡμαρτεν, ἡμαρτον) συγχώρησον· οὐδεὶς γὰρ ἀναμάρτητος, εἰ μὴ Σὺ ὁ δυνάμενος, καὶ τῷ (τῇ, τοῖς) μεταστάντι (μεταστάση, μεταστάσι) δοῦναι τὴν ἀνάπαυσιν.

Ἀπολυτίκιον τοῦ Ναοῦ. Ἦχος δ'.

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

Κοντάκιον τῆς Ἑορτῆς. Ἦχος πλ. δ'.

Εἰ καὶ ἐν τάφῳ κατήλθες Ἀθανάτε, ἀλλὰ τοῦ ἄδου καθεῖδες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητής, Χρίστε ὁ Θεός, γυναιξὶ Μυροφόροις φθελγόμενος, Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

SUNDAY: 5th of PASCHA (The Samaritan

Woman): The Holy Martyrs Peter, Dionysios, Paul, Christian, Hercules, Pavlinos and Benjamin, Our Holy Father Stephanos the 1st, Patriarch of Constantinople. The Remembrance of all the holy Fathers and Archbishops of the Patriarchate of Constantinople

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

Resurrectional Apolytikion. Mode 4 .

When the women disciples of the Lord heard the Angel joyously proclaim the resurrection, they cast aside the ancestral verdict, and boasting in glory they said to the Apostles, "Death has been despoiled! Christ God has risen, granting the great mercy to the world!"

Apolytikion of the Feast. Mode pl. 4.

O Lord, midway through the feast, give drink to my thirsty soul from the living waters of right belief. You, O Savior, proclaimed to everyone, "Let whoever is thirsty come to Me and drink." You are the fountain of life, O Christ our God. Glory to You!

Apolytikion for the Departed. Tone Plagal 4th

Remember, O Lord, as You are Good, your servant(s), and forgive every sin he (she,they) have committed in this life. For no one is sinless, except You, Who have power to grant rest to those who have fallen asleep.

Apolytikion of the Church. Tone 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.

Kontakion 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.

Προκειμενον. Ἦχος δ', ΨΑΛΜΟΙ 103.24,1
Ὡς ἐμεγαλύνθη τα ἔργα σου Κύριε, πάντα ἐν σοφίᾳ ἐποίησας.
Στίχ. Εὐλόγει ἡ ψυχὴ μου τον Κύριον.

Πράξεις Αποστόλων 11:19-30 τὸ ἀνάγνωσμα

Ἐν ταῖς ἡμεραῖς ἐκείναις, διασπαρέντες οἱ Ἀπόστολοι ἀπο τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. Ὅσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐσελθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν. Καὶ ἦν χειρ κυρίου μετ' αὐτῶν· πολὺς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. Ἠκούσθη δὲ ὁ λόγος εἰς τα ὤτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας· ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἠγάπη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ· ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως· καὶ προστεθῇ ὄχλος ἱκανὸς τῷ κυρίῳ. Ἐξῆλθεν δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητήσας Σαῦλον, καὶ εὗρων ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, χρηματίζοντα τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητάς Χριστιανούς. Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. Ἀναστὰς δὲ εἰς ἐξ αὐτῶν ὀνόματι Ἄγαθος, ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος. Τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· ὁ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

Ἐκ τοῦ Κατὰ Ἰωάννην 4:5-42 Εὐαγγελίου τοῦ Ἀναγνώσματος

Τῷ καιρῷ ἐκείνῳ, ἔρχεται ὁ Ἰησοῦς εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ· ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς κεκοπιακὸς ἐκ τῆς ὁδοπορίας ἐκαθεζέτο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἔκτῃ. Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσασα ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· δός μοι πίνειν. Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσι. Λέγει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πίνειν αἰτεῖς, οὐσες γυναικὸς Σαμαρεῖτιδος; Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι, δός μοι πίνειν, σὺ ἂν ᾔηθας αὐτόν, καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν. Λέγει αὐτῇ ἡ γυνὴ· Κύριε, οὐτε ἀντλήμα ἔχεις, καὶ το φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; Μη σὺ μεῖζων εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτοὺς ἐξ αὐτοῦ ἔπιε καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψῇ εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζῶντα αἰώνιον. Λέγει πρὸς αὐτόν ἡ γυνὴ· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπάγε φώνησον τὸν ἄνδρα σου καὶ ἔλθε ἐνθάδε. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλὸς εἶπας τὸ ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν δὲ οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. Λέγει αὐτῇ ἡ γυνὴ· Κύριε, θεωρῶ ὅτι προφήτης εἶ σὺ. Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, πιστευσόν μοι ὅτι ἔρχεται ὥρα ὅτε οὐτε ἐν τῷ ὄρει τούτῳ οὐτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν· ὅτι ὁ σωτήρις ἐκ τῶν Ἰουδαίων ἐστίν. Ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθῖνοι προσκυνῶνται προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατήρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. Λέγει αὐτῷ ἡ γυνὴ· Οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα. λέγει αὐτῇ ὁ Ἰησοῦς· Εγὼ εἰμι ὁ λαλῶν σοι. Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μὲντοι εἶπε, τί ζητεῖς ἢ τί λαλεῖς μετ' αὐτῆς; Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις· Δεῦτε ἴδετε ἀνθρώπον ὃς εἶπε μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; Ἐξῆλθον οὖν ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν. Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτόν οἱ μαθηταὶ λέγοντες· Ραββί, φάγε. Ὁ δὲ εἶπεν αὐτοῖς· Εγὼ βρώσων ἔχω φαγεῖν, ἦν ὑμεῖς οὐκ οἴδατε. Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μη τις ἠνέγκεν αὐτῷ φαγεῖν; Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρώμα ἐστίν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον. Οὐχ ὑμεῖς λέγετε ὅτι ἐπὶ τετράμηνός ἐστι καὶ ὁ θερσισμὸς ἔρχεται; Ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμούς ὑμῶν καὶ θεάσαθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. Καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. Εγὼ ἀπέστειλα ὑμᾶς θερίζειν ὁ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτόν τῶν Σαμαρεϊτῶν δια τὸν λόγον τῆς γυναικὸς, μαρτυροῦσης ὅτι εἶπε μοι πάντα ὅσα ἐποίησα. Ὡς οὖν ἦλθον πρὸς αὐτόν οἱ Σαμαρεῖται, ἡρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. Καὶ πολλὰ πλείους ἐπίστευσαν δια τὸν λόγον αὐτοῦ, τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου ὁ Χριστός.

Prokeimenon. Mode 4, Psalm 103.24,1
O Lord, how manifold are your works. You have made all things in wisdom.

Verse: Bless the Lord, O my soul.

The reading is from Acts of the Apostles 11:19-30

In those days, those apostles who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea, and they did so, sending it to the elders by the hand of Barnabas and Saul.

The Gospel According to John 4:5-42

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain; and you say that Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that the Messiah is coming (he who is called Christ); when he comes, he will show us all things." Jesus said to her, "I who speak to you am he." Just then his disciples came. They marveled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?" So the woman left her water jar, and went away into the city and said to the people, "Come, see a man who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to him. Meanwhile the disciples besought him, saying "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Has anyone brought him food?" Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Many Samaritans from that city believed in him because of the woman's testimony. "He told me all that I ever did." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of your words that we believe, for we have heard ourselves, and we know that this is indeed Christ the Savior of the world."

Κυριακή τῆς Σαμαρείτιδος (Ἀγίας Φωτεινῆς)

Ὡς αὕτη τὴν περίοδο που διανύουμε τώρα, ἐπεκτεινόμενη σε πενήντα μέρες, ἐξορτάζουμε τὴν ἀπὸ τοὺς νεκροὺς ἀνάσταση τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρα μας Ἰησοῦ Χριστοῦ, δεκνύοντας με αὕτη τὴν παράταση τὴν ὑπεροχὴ τῆς ἀπέναντι στις ἄλλες ἐορτές. Πραγματικά ὅλοι ὅσοι ἀναστήθηκαν ἀπὸ τοὺς νεκροὺς ἀναστήθηκαν ἀπὸ ἄλλους καί, ἀφοῦ πῆθαναν πάλι, ἐπέστρεψαν στὴ γῆ. Ὁ δε Χριστός, ἀφοῦ ἀναστήθηκε ἀπὸ τοὺς νεκροὺς, δὲν κυριεύεται πλέον καθόλου ἀπὸ τὸ θάνατο, γιατί δὲν ἐπέστρεψε πάλι στὴ γῆ, ἀλλὰ ἀνέβηκε στὸν οὐρανό, καθιστώντας τὸ φύραμά μας που εἶχε λάβει ὁμόθρονο με τὸ Πατέρα ὡς ὁμόθεο. Εἶναι ὁ μόνος που ἐγίνε ἀρχὴ τῆς μελλοντικῆς ἀγαστάσεως ὧν καὶ πρωτότοκος ἀπὸ τοὺς νεκροὺς καὶ πατέρας τοῦ μέλλοντος αἰῶνος. * Καὶ ὅπως ὅλοι ἁμαρτωλοὶ καὶ δίκαιοι, πεθαίνουν στὸν Ἀδάμ, ἔτσι στὸ Χριστὸ θα ζωοποιηθοῦν ὅλοι, ἁμαρτωλοὶ καὶ δίκαιοι, ἀλλὰ ὁ καθένας στὴ τάξη του. Ὅταν καταργῇ κάθε ἀρχὴ καὶ ἐξουσία καὶ δύναμη καὶ θέσει ὅλους τοὺς ἔχθρους του κάτω ἀπὸ τὰ πόδια του, τελευταῖος ἔχθρος που θα καταργηθῇ εἶναι ὁ θάνατος, κατὰ τὴ κοινὴ ἀνάσταση. * Ὁ Κύριος κηρύττοντας τὸ εὐαγγέλιο τῆς βασιλείας πρὶν ἀπὸ τὸ πάθος, δεκνύει στοὺς μαθητὲς ὅτι ἡ ἐκλογὴ τῶν ἀξίων τῆς πίστεως δὲν θα γίνε μόνον ἀνάμεσα στους Ἰουδαίους, ἀλλὰ καὶ ἀνάμεσα στους Ἑθνικοὺς, στὴ σημερινὴ περικοπὴ τοῦ εὐαγγελίου. Ἐρχεται ὁ Κύριος σὲ μίᾳ πόλῃ τῆς Σαμαρείας που λέγεται Σιχάρ. (Σαμαρεία ὀνομάσθηκε ἡ πόλῃ που ἔκτισε τὸ 880 π.Χ. ὁ βασιλεὺς τοῦ Ἰσραὴλ, Ἀμβρί, ἔπειτα τὸ ὄρος Σομορ που ἦταν ἡ ἀκρόπολις τῆς καὶ τέλος ὅλο τὸ βόρειο βασίλειο τοῦ Ἰσραὴλ, που καταλύθηκε ἀπὸ τοὺς Ἀσσυρίους τὸ 721 π.Χ. καὶ ὁ ἡγεμόνας τοὺς ἐγκατέστησε ἐκεῖ ἔθνικοὺς ἀπὸ πολλὰ μέρη). * Ἐκεῖ ἦταν ἡ πηγὴ τοῦ Ἰακώβ, τὸ πηγάδι που ἐκεῖνος εἶχε ἀνοίξει. Κουρασμένος ὁ Κύριος ἀπὸ τὴν ὁδοπορία κάθισε μόνος του δίπλα ἀπὸ τὸ πηγάδι καὶ κάτω ἀφελῶς, γιατί ὁ μαθητὴς του πῆγαν νὰ ἀγοράσουν τροφές. Ἐρχεται ἐκεῖ μίᾳ γυναίκα ἀπὸ τὴ Σαμαρεία νὰ πάρει νερὸ καὶ ὁ Κύριος διψώντας ὡς ἄνθρωπος, τῆς ζήτησε νερό. Αὕτῃ ἀντλήθηκε ἀπὸ τὴν ἐμφάνισή του ὅτι ἦταν Ἰουδαῖος καὶ θαύμασε πῶς ἓνας Ἰουδαῖος ζητᾷ νερὸ ἀπὸ τὴν ἐθνικὴ Σαμαρείτιδα. Ἀν γνῶρίζεις, τῆς εἶπε, τὴ δῶρεα τοῦ Θεοῦ, ποῖος εἶναι αὐτὸς που σοῦ ζητᾷ νὰ πῇ νερό, ἔσυ θα τοῦ ζητοῦσες καὶ θα σοῦ ἔδινε ζωντανὸ νερό. Ὁ Κύριος ἐπιβεβαίωσε ὅτι ἂν γνῶρίζε θα γινόταν μέτοχος πραγματικὰ ζωντανοῦ νεροῦ, ὅπως ἔπραξε καὶ ἀπόλαυσε ἀργότερα ὅταν τὸ ἔμαθε, ἐνῷ τὸ συνέδριο τῶν Ἰουδαίων που ἔμαθαν σαφῶς, ἔπειτα ἐστράψωσαν τὸν Κύριο τῆς δόξης. Δῶρεα τοῦ Θεοῦ εἶναι, ἐπειδὴ θεωρεῖ ἀγαπητὸς ὅλους ἀκόμα καὶ τοὺς μισητοὺς ἀπὸ τοῦ Ἰουδαίου ἐθνικοὺς καὶ προσφέρει νὰ ἑαυτὸ του καὶ καθιστᾷ τοὺς πιστοὺς σκευὴ δεκτικὰ τῆς Θεότητός του. * Ἡ Σαμαρείτιδα δὲν κατάλαβε τὸ μεγαλεῖο τοῦ ζωντανοῦ νεροῦ, ἀπορεῖ, που θα βρεῖ νερὸ χωρὶς κουβὰ σε ἓνα βαθὺ πηγάδι. Ἐπειτα ἐπιχειρεῖ νὰ τον συγκρίνει με τὸν Ἰακώβ, που τὸν ἀποκαλεῖ πατέρα, ἐξυμνώντας τὸ γένος ἀπὸ τὸν τόπο καὶ ἐξαίρει τὸ νερὸ με τὴ σκέψη ὅτι δὲν μπορεῖ νὰ βρεθεῖ καλντέρη. Ὅταν ὁμως ἀκουσε ὅτι τὸ «νερό που δὲν σοῦ δώσω» θα γίνε πηγὴ που τρέχει πρὸς αἰῶνιαν ζωὴ, ἀφῆσε λόγὸ ψυχῆς που ποθεῖ καὶ οδηγεῖται πρὸς τὴ πίστη καὶ ζήτησε νὰ τὸ λάβει γιὰ νὰ μὴ ξαναδιψᾷ. Ὁ Κύριος θέλοντας νὰ ἀποκαλύπτεται λίγο – λίγο, τῆς λέγει νὰ φωνάξει τὸν ἄνδρα τῆς, γνῶρίζοντάς τῆς πόσους ἄνδρες εἶχε καὶ αὐτὸν που ἔχει τώρα δὲν εἶναι δικός τῆς. Ἐκεῖνὸς ὁμως δὲν στενοχωρεῖται ἀπὸ τὸν ἔλεγχον, ἀλλὰ ἀμέσως καταλαβαίνει ὅτι ὁ Κύριος εἶναι προφήτης καὶ τοῦ ζητᾷ ἐξηγήσεις σὲ ψηλα ζητήματα. * Βλέπετε πόση εἶναι ἡ μακροθυμία καὶ ἡ φιλομάθεια αὐτῆς τῆς γυναίκας; Πόση συλλογὴ καὶ γνώση εἶχε στὴ διάνοιά τῆς, πόση γνώση τῆς θεόπνευστης Γραφῆς; Καὶ ἀμέσως τὸν ρωτᾷ ποῦ πρέπει νὰ λατρεύεται σωστὰ ὁ Θεός, ἐδῶ σ' αὐτὸ τὸν τόπο ἡ στα Ἱερουσόλυμα; Καὶ τότε παίρνει τὴν ἀπάντησιν, ὅτι ἐρχεται ἡ ὥρα, ὁπότε οὔτε στο ὄρος αὐτὸ οὔτε στα Ἱερουσόλυμα θα προσκυνᾶτε τὸν Πατέρα. Τῆς γνῶρίζει μάλιστα ὅτι ἡ σωτηρία εἶναι ἀπὸ τοὺς Ἰουδαίους, δὲν εἶπε θα εἶναι, στο μέλλον, γιατί ἦταν αὐτὸς ὁ ἴδιος. Ἐρχεται ὥρα καὶ εἶναι τώρα που οἱ ἀληθινοὶ προσκυνῆτες θὰ προσκυνοῦν τὸ Πατέρα κατὰ Πνεῦμα καὶ ἀλήθεια. Γιατὶ ὁ ὑψίστος καὶ προσκυνητὸς Πατέρας, εἶναι Πατέρας αὐτοαληθείας, δηλαδὴ τοῦ μονογενοῦς Υἱοῦ καὶ ἔχει Πνεῦμα ἀληθείας, τὸ Πνεῦμα τὸ ἅγιον καὶ αὐτοὶ που τὸν προσκυνοῦν, τὸ πράττουν ἔτσι διότι ἐνεργοῦνται δι' αὐτῶν. Ὁ Κύριος ἀπομακρύνει κάθε σωματικὴ ἐννοία τόπο καὶ προσκύνηση, λέγοντας: «Πνεῦμα ὁ Θεὸς καὶ αὐτοὶ που τὸν προσκυνοῦν πρέπει νὰ τὸν προσκυνοῦν κατὰ Πνεῦμα καὶ ἀλήθεια». Ὡς πνεῦμα που εἶναι ὁ Θεὸς εἶναι ἀσώματος, τὸ δε ἀσώματο δὲν εὐρίσκεται σὲ τόπο οὐτὲ περιγράφεται με τοπικὰ ὄρια. Ὡς ἀσώματος ὁ Θεὸς δὲν εἶναι πουθενά, ὡς Θεὸς δε εἶναι παντοῦ, ὡς συνέχων καὶ περιέχων τὸ πᾶν. * Παντοῦ εἶναι ὁ Θεὸς ὅχι μόνον ἐδῶ στὴ γῆ ἀλλὰ καὶ ὑπεράνω τῆς γῆς, Πατὴρ ἀσώματος καὶ κατὰ τὸν χρόνον καὶ σὲ τόπο ἀόριστος. Βέβαια καὶ ἡ ψυχὴ καὶ ὁ ἀγγελὸς εἶναι ἀσώματα, δὲν εἶναι ὁμως σὲ τόπο, ἀλλὰ δὲν εἶναι καὶ παντοῦ, γιατί δὲν συνεχοῦν τὸ σύμπαν ἀλλὰ αὐτὰ ἔχουν ἀνάγκη τοῦ συνεχόντος. * Ἡ Σαμαρείτιδα καθὼς ἀκούσε ἀπὸ τὸ Χριστὸ αὐτὰ τὰ ἐξαίσια καὶ θεοπρεπὴ λόγια, ἀναπτερωμένη, μνημονεύει τὸν προσδοκώμενον καὶ ποθομένο Μεσσία, τὸν λεγόμενο Χριστὸ που ὅταν ἔρθει θα μᾶς τὰ διδάξει ὅλα. Βλέπετε πῶς ἦταν ἐτοιμότητα γιὰ τὴν πίστη; Ἀπὸ ποῦ θα γνῶρίζε τοῦτο, ἂν δὲν εἶχε μελετήσει τὰ προφητικὰ βιβλία με πολλὴ σύνεσι; Ἐτσι παραλαβαίνει περὶ τοῦ Χριστοῦ ὅτι θα διδάξει, ὅλη τὴν ἀλήθεια. Μόλις τὴν εἶδε ὁ Κύριος τόσο θερμῇ, τῆς λέγει ἀποκαλύπτα: Ἐγὼ εἰμὶ ὁ Χριστός, που σοῦ μιλῶ. Ἐκεῖνὴ γίνεταί ἀμέσως ἐκλεκτὴ εὐαγγελίστρια καὶ ἀφήνοντας τὴ ὕδρια καὶ τὸ σπῆτι τῆς τρέχει καὶ παρασύρει ὅλους τοὺς Σαμαρεῖτες πρὸς τὸ Χριστὸ καὶ ἀργότερα με τὸν ὑπόλοιπο φωτισεὶν βίῳ τῆς (ὡς Ἀγία Φωτεινὴ) σφραγίζει με τὸ μαρτύριον τὴν ἀγάπην τῆς πρὸς τὸν Κύριον.

Sunday of the Samaritan Woman

The Holy Martyr Photina (Svetlana) the Samaritan Woman, her sons Victor (named Photinus) and Joses; and her sisters Anatola, Photia, Photis, Paraskevē, Kyriake; Nero's daughter Domnina; and the Martyr Sebastian: The holy Martyr Photina was the Samaritan Woman, with whom the Savior conversed at Jacob's Well (John. 4:5-42). * During the time of the emperor Nero (54-68), who displayed excessive cruelty against Christians, Saint Photina lived in Carthage with her younger son Joses and fearlessly preached the Gospel there. Her eldest son Victor fought bravely in the Roman army against barbarians, and was appointed military commander in the city of Attalia (Asia Minor). Later, Nero called him to Italy to arrest and punish Christians. * Sebastian, an official in Italy, said to Saint Victor, "I know that you, your mother and your brother, are followers of Christ. As a friend I advise you to submit to the will of the emperor. If you inform on any Christians, you will receive their wealth. I shall write to your mother and brother, asking them not to preach Christ in public. Let them practice their faith in secret." * Saint Victor replied, "I want to be a preacher of Christianity like my mother and brother." Sebastian said, "O Victor, we all know what woes await you, your mother and brother." Then Sebastian suddenly felt a sharp pain in his eyes. He was dumbfounded, and his face was somber. * For three days he lay there blind, without uttering a word. On the fourth day he declared, "The God of the Christians is the only true God." Saint Victor asked why Sebastian had suddenly changed his mind. Sebastian replied, "Because Christ is calling me." Soon he was baptized, and immediately regained his sight. Saint Sebastian's servants, after witnessing the miracle, were also baptized. * Reports of this reached Nero, and he commanded that the Christians be brought to him at Rome. Then the Lord Himself appeared to the confessors and said, "Fear not, for I am with you. Nero, and all who serve him, will be vanquished." The Lord said to Saint Victor, "From this day forward, your name will be Photinus, because through you, many will be enlightened and will believe in Me." The Lord then told the Christians to strengthen and encourage Saint Sebastian to persevere until the end. * All these things, and even future events, were revealed to Saint Photina. She left Carthage in the company of several Christians and joined the confessors in Rome. At Rome the emperor ordered the saints to be brought before him and he asked them whether they truly believed in Christ. All the confessors refused to renounce the Savior. Then the emperor gave orders to smash the martyrs' finger joints. During the torments, the confessors felt no pain, and their hands remained unharmed. * Nero ordered that Saints Sebastian, Photinus and Joses be blinded and locked up in prison, and Saint Photina and her five sisters Anatola, Photia, Photis, Paraskevē and Kyriake were sent to the imperial court under the supervision of Nero's daughter Domnina. Saint Photina converted both Domnina and all her servants to Christ. She also converted a sorcerer, who had brought her poisoned food to kill her. * Three years passed, and Nero sent to the prison for one of his servants, who had been locked up. The messengers reported to him that Saints Sebastian, Photinus and Joses, who had been blinded, had completely recovered, and that people were visiting them to hear their preaching, and indeed the whole prison had been transformed into a bright and fragrant place where God was glorified. Nero then gave orders to crucify the saints, and to beat their naked bodies with straps. On the fourth day the emperor sent servants to see whether the martyrs were still alive. But, approaching the place of the tortures, the servants fell blind. An angel of the Lord freed the martyrs from their crosses and healed them. The saints took pity on the blinded servants, and restored their sight by their prayers to the Lord. Those who were healed came to believe in Christ and were soon baptized. * In an impotent rage Nero gave orders to flay the skin from Saint Photina and to throw the martyr down a well. Sebastian, Photinus and Joses had their legs cut off, and they were thrown to dogs, and then had their skin flayed off. The sisters of Saint Photina also suffered terrible torments. Nero gave orders to cut off their breasts and then to flay their skin. An expert in cruelty, the emperor readied the fiercest execution for Saint Photis: they tied her by the feet to the tops of two bent-over trees. When the ropes were cut the trees sprang upright and tore the martyr apart. The emperor ordered the others beheaded. Saint Photina was removed from the well and locked up in prison for twenty days. * After this Nero had her brought to him and asked if she would now relent and offer sacrifice to the idols. Saint Photina spit in the face of the emperor, and laughing at him, said, "O most impious of the blind, you profligate and stupid man! Do you think me so deluded that I would consent to renounce my Lord Christ and instead offer sacrifice to idols as blind as you?" Hearing such words, Nero gave orders to again throw the martyr down the well, where she surrendered her soul to God (ca. 66). On the Greek Calendar, Saint Photina is commemorated on February 26.

SYNAXARION & SERVICES

May 19 ~ St. Patrick, Bishop of Proussa; St. Memnonus the Wonderworker

May 20 ~ St. Thalleus & Companions; St. Mark the Hermit

May 21 ~ St. Constantine & Helen, Equal-to-the-Apostles;

Orthros 8:30am, Liturgy 9:30 am

May 22 ~ St. Basiliscus, Bishop of Comana; St. Demetrius & Paul of Tripoli

May 23 ~ St. Michael, Bishop of Synnada; St. Mary the Myrrhbearer

May 24 ~ St. Symeon the Stylite; St. Vincent of Lerins

Sunday School Graduation

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MEMORIALS

40 days for Paraskevi Kalesis
Memorial of the Battle of Crete
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40 Day Blessing

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Dr. Sambaziotis is a Board Certified Obstetrician and Gynecologist as well as a Fellow of the American College of Obstetrics and Gynecology. She is the cofounder of HSMF Women's Care as well as the HSMF Skin & Laser Center. She specializes in gynecologic ultrasound, with privileges at Northwell's North Shore University Hospital as well as Long Island Jewish Medical Center, primarily operating at the Katz Women's Hospital.

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