

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ
ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ
ΘΥΑΤΕΙΡΩΝ & Μ. ΒΡΕΤΑΝΝΙΑΣ

ECUMENICAL PATRIARCHATE
ARCHDIOCESE OF
THYATEIRA & GREAT BRITAIN



ΛΟΓΟΣ ΚΥΡΙΟΥ
THE WORD OF OUR LORD



ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΣΧΑ
20 Ἀπριλίου 2025
Ἦχος - Ἀριθμ. 277

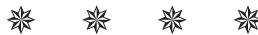
RESURRECTION OF OUR SAVIOUR
20 April 2025
No. 277

ΤΟ ΑΓΙΟΝ ΠΑΣΧΑ. Ἡ Ἀνάστασις τοῦ Κυρίου
THE RESURRECTION OF OUR SAVIOUR (Pascha / Easter)

ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Πράξ. α', 1-8

Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ᾧ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας, ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος Ἁγίου οὓς ἐξελέξατο, ἀνελήφθη· οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος 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 αὐτούς, Οὐχ ὑμῶν ἐστιν γινῶναι χρόνους ἢ καιροὺς οὓς 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.



ΑΝΑΣΤΑΣΙΜΟΝ ΑΠΟΛΥΤΙΚΙΟΝ

Ἦχος πλ. β'

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

EPISTLE READING

Acts 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.

RESURRECTION ΑΠΟΛΥΤΙΚΙΟΝ

Plagal of the 2nd Mode

Christ has risen from the dead, by death he has trampled on death and to those in the graves given life.

ΕΥΑΓΓΕΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Ἰωάν. α', 1-17

Εν 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, οἳ 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.

GOSPEL READING

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.

ΕΡΜΗΝΕΙΑ ΕΥΑΓΓΕΛΙΚΟΥ ΑΝΑΓΝΩΣΜΑΤΟΣ

«Ποῦ σου, θάνατε, τὸ κέντρον; Ποῦ σου, ἄδη τὸ νίκος;»

Αληθῶς ἀνέστη ὁ Κύριος! «Ἐξηγέρθη ὡς ὁ ὑπνῶν» (Ψαλμ. 77, 65), ἀπὸ ἐκεῖ ὅπου τὸν κατέβασαν οἱ ἀνθρώπινες ἀδικίες καὶ ἡ θεία δικαιοκρισία. Τὸ μνημεῖο στὸ ὅποιο πρό τινος τάφηκε «ἡ ἀποκαταδοκία ὅλης τῆς κτίσεως» (βλ. Ρωμ. 8, 19), τώρα εἶναι ἄδειο. Ἡ σφραγίδα τῆς εἰσόδου Του ἔλιωσε ἀπὸ τὸ πῦρ τῆς θεότητος πού κρυβόταν ἐντός Του, ἐνῶ ὁ ἄγγελος ὁ ὁποῖος καθόταν στὴν κεφαλὴ τοῦ κενοῦ τάφου φαίνεται νὰ χαράζει ἓνα ἐπιτάφιο ἐπίγραμμα πού σὲ κανένα θνητὸ ἕως τώρα δὲν ἄρμοζε: «Ποῦ σου, θάνατε, τὸ κέντρον; Ποῦ σου, ἄδη τὸ νίκος;» (Α' Κορ. 15, 55).

Ὁ Κύριος Ἰησοῦς Χριστὸς μὲ τὸν «δοξασμό» Του, δηλαδὴ μὲ τὸν θάνατό Του ἐπάνω στὸν Σταυρό, τὴν Ἀνάστασι καὶ τὴν Ἀνάληψή Του, πραγματοποιοῦσε μία διπλὴ δικαίωση. Δικαίωσε, πρῶτον, τὸν Θεὸ Πατέρα, ἐπειδὴ φανέρωσε τὴν ἀγάπη πού ἔχει ὁ Οὐράνιος Πατέρας γιὰ τὸν κόσμον: «οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν Υἱὸν Αὐτοῦ τὸν μονογενῆ ἔδωκεν» (Ἰωάν. 3, 16). Καὶ ἂν παρέδωσε σὲ θάνατο τὸν μονογενῆ Υἱό Του γιὰ τὴν σωτηρία τοῦ κόσμου, ἀναρωτιέται

ὁ ἀπόστολος Παῦλος, τί δὲν θὰ ἔδινε σὲ ἐμᾶς τοὺς ἀνθρώπους ὁ Θεός; (βλ. Ρωμ. 8, 32). Δεύτερον, ὁ Κύριος δικαίωσε καὶ τοὺς ἀνθρώπους ἐνώπιον τοῦ Οὐρανίου Πατρὸς, διότι φανέρωσε τὸν ἄνθρωπο τὸν ὁποῖο εἶχε στὸν νοῦ Του ὁ Θεὸς πρὸ χρόνων αἰωνίων, ὅταν ἔπλασε τὸν Ἀδὰμ. Ὁ Χριστὸς, στὸ πρόσωπό Του, ἀποκάλυψε τὸν ἀληθινὸ ἄνθρωπο, ἔτσι στὸ ἔξῃς ὁ Οὐράνιος Πατέρας ἀποδέχεται ὅλους τοὺς ἀνθρώπους πού πιστεύουν σὲ Αὐτόν, ἀκολουθοῦν τὰ ἴχνη Του, μιμοῦνται τὴ ζωὴ Του καὶ ἐνώνονται μαζί Του.

Ὁ Χριστὸς ἦρθε στὸν κόσμον μόνον μὲ ἕναν σκοπὸ, νὰ σωθοῦν ὅλοι οἱ ἄνθρωποι. Ἀποκάλυψε τοὺς λόγους τοῦ Οὐρανίου Πατρὸς καὶ ἔσπειρε τὴν ἀφθαρτὴν σπορὰ τῆς ἀληθινῆς θεογνωσίας. Προσευχήθηκε στὸν κῆπο τῆς Γεθσημανῆ γιὰ τὴ σωτηρία κάθε ἀνθρώπου πού θὰ ἐρχόταν σὲ αὐτὸν τὸν κόσμον, ἀπὸ Ἀδὰμ μέχρι καὶ τῆς συντελείας τοῦ αἰῶνος. Ἀνέβηκε πάνω στὸν Σταυρὸ μὲ τὸν ἴδιο πόθο καὶ μὲ τὸ ἴδιο περιεχόμενο στὴν καρδιά Του: νὰ σωθοῦν οἱ πάντες. Καὶ ὅταν ἀναστήθηκε καὶ ἀναλήφθηκε στὸν Οὐρανὸ μὲ τὴν ἀνθρώπινη φύση πού προσέλαβε, ἀναλήφθηκε ὡς «πρόδρομος ὑπὲρ ἡμῶν» (Ἐβρ. 6, 20). Δηλαδή, ἀναλήφθηκε Αὐτὸς πρῶτος ἐλκύνοντας πίσω Του καὶ ὅλους αὐτοὺς πού ἐξαγόρασε μὲ τὸ τίμιον αἷμα Του.

Ὁ ὅρος Πάσχα (πέρασμα), ἀλλὰ καὶ ἡ ἑορταστικὴ σύστασή του, ἀνῆκε ἀρχικὰ στοὺς Ἑβραίους. Τὸ Πάσχα τους, ὡς γνωστὸν, σηματοδοτοῦνταν ἀπὸ τὴ διάβαση τοῦ ἐξολοθρευτοῦ Ἀγγέλου, πού ἔσπερνε τὸν θάνατο στὰ πρωτότοκα τῶν Αἰγυπτίων, ἀλλὰ καὶ ἀπὸ τὴν ἔξοδό τους ἀπὸ τὸν οἶκο τῆς δουλείας καὶ τὴ λύτρωσή τους ἀπὸ τὴν τυρρανία τῆς Αἰγύπτου.

Ὡστόσο, ἡ ἱστορία τοῦ θαυμαστοῦ αὐτοῦ λαοῦ εἶναι μία σύνοψη τῶν κριμάτων τοῦ Θεοῦ γιὰ ὅλη τὴν ἀνθρωπότητα. Οὐσιαστικά, τὸ Ἑβραϊκὸ Πάσχα ἀπέκτησε σπουδαιότητα ὄντας προτύπωση τοῦ δικοῦ μας Πάσχα, τοῦ Πάσχα τῆς θείας χάριτος. Ἀλλὰ καὶ τὸ δικό μας Πάσχα εἶναι ἀπὸ μόνον του μία νέα προφητεία γιὰ τὸ θριαμβευτικὸ Πάσχα τῆς τελικῆς εἰσόδου μας στὴν Βασιλεία τοῦ Θεοῦ. Ὅπως τὸ Πάσχα τοῦ Ἰσραὴλ ἔπρεπε νὰ τελεσθεῖ στὴ γῆ τῆς ἐπαγγελίας, εἰς «ἐκλεκτὸν τόπον» (βλ. Δευτ. 16, 6), δηλαδή στὸν τόπο τῆς παρουσίας τοῦ Θεοῦ, στὴν Ἱερουσαλὴμ καὶ «πόλιν τῆς εἰρήνης», παρόμοια καὶ τὸ δικό μας Πάσχα θὰ τελεσθεῖ ὅταν ὀλοκληρώσουμε τὴν ὁδοιπορία τῆς ἐπίγειας ζωῆς μας. Τότε, ὄχι πλέον ἡ πύλη τοῦ χειροποιήτου ἱεροῦ τοῦ ναοῦ, ἀλλὰ ἡ ἴδια ἡ ἀχειροποίητη Σκηνὴ τοῦ Θεοῦ θὰ ἀνοίξει μπροστά μας. Τότε τὸ Πάσχα θὰ ταυτιστεῖ μὲ τὸν αἰώνιο Σαββατισμὸ τὸ πέρασμά μας πρὸς τὸν Θεὸ θὰ ταυτιστεῖ μὲ τὴν αἰώνια ἐν Αὐτῷ «κατάπαυση», ἡ ὁποία συνάμα εἶναι καὶ αἰώνια ἐν Αὐτῷ «αὔξησις». Τότε, στὴν ἀνέσπερη ἡμέρα τῆς Βασιλείας τοῦ Κυρίου, οἱ πιστοὶ θὰ «κροτοῦν» ἀδιάδοχο καὶ αἰώνιο Πάσχα, ἀποδίδοντας ἀτελεύτητη δοξολογία στὸν Πατέρα, τὸν Υἱὸ καὶ τὸ Ἅγιο Πνεῦμα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

SERMON ON THE GOSPEL READING

The event around which this season of Pascha revolves is the resurrection of Jesus Christ from the dead. Jesus Christ is the God Man, the *θεάνθρωπος*, Who is fully human and fully divine. The hymns and readings last week, the Holy Week, were constantly reminding us of both the humanity and the divinity of Jesus Christ. On Holy Thursday, Jesus and His disciples went to the Garden of Gethsemane. By His prayer and agony in the Garden, we are given a vivid picture of both His human and divine wills. Jesus' human will wants to be freed from His impending death but this is conformed to the divine will. On Holy Friday, we were reminded of the enormous sufferings which Jesus endured for us, culminating in death on the Cross. Even on Holy Friday, He does not let us forget His Divinity. The natural world is shaken to the core witnessing the Death of the Son of God and there is darkness over the land. The Good Thief recognises that Jesus is not a common criminal - the thief says *'remember me when Thou comest into Thy kingdom'*. Finally, the centurion at the foot of the Cross when seeing all these things happening proclaimed, *'truly this was the Son of God'*.

The following day, Holy Saturday, we commemorated Christ's burial and descent into Hades,

the place of the dead. Jesus Christ suffered death, as we all will. He experienced that separation of soul and body. His lifeless body was placed in the tomb, whereas his soul entered the realm of the dead. The realm of the dead received this soul as it has received every soul since the death of our forefather Adam. Yet, He was no ordinary man and He could not be contained there. Here is a line from one of those beautiful hymns we sang yesterday morning – ‘*Today Hell groans and cries aloud, ‘My power has been destroyed. It had been better for me had I not accepted Mary’s son, for He has come to me and destroyed my power.’*’ Jesus’ soul could not be contained in Hades and so He rose from the dead. He destroyed death by His Own death. Jesus’ soul was reunited with His body but this was not in the same way he had brought Lazarus back to life a week earlier. When Jesus rose from the dead, He was not brought back to life for another thirty years and then to die again like Lazarus. Jesus was and is eternally risen from the dead, bearing his new resurrected body freed from any corruption and thus he is no longer able to die.

By rising from the dead, Jesus not only freed Himself but also those whom death had bound since the creation of the world. In the icon of the Resurrection of Jesus, we can see him pulling Adam and Eve out of the grave. Such was the enormity of this victory over death that even His closest disciples struggled to believe it. To the women at the sepulchre the angel said, ‘*why do ye seek Him Who is in eternal light, among the dead as a man?*’ In the gospel reading at vespers today, we hear of the incredulity of St Thomas. He would not believe Jesus had risen from the dead unless he could put his finger into the print of the nails and his hand into Jesus’ side. This is yet another revelation of the God Man – He has a body with signs of wounds and this is a real human body; it is also a risen, glorified body, radiating His Divine Grace. The Resurrection also means for us that, in breaking the hold which death had over the race of men, we too will one day be raised from the dead. While the Resurrection has not yet abolished the reality of death, it has revealed its powerlessness over us in Christ. To put it another way, although we will die, we too will rise again. We have now the great blessing to say, ‘*we have seen the resurrection of Christ*’. Amen.



Christian Orthodox Thyateira Youth (COTY)

Are you between the ages of 16-35? If yes, join us at Christian Orthodox Thyateira Youth, our official Archdiocesan Youth and Young Adult Ministry.

To learn more visit: www.coty.org.uk. Follow us on Instagram: COTY_org





Visitors Are Welcome

We would like to thank you for visiting and worshiping with us today. Kindly know that although all are welcome to attend our Sacred Services, a prerequisite to receive Holy Communion is unity in the Faith, as well as spiritual preparation by prayer, fasting, and regular participation in the Sacrament of Holy Confession. Non-Orthodox Christians are kindly requested to refrain from receiving Communion. All are, however, welcome to partake of the “antidoron” (blessed bread) distributed by the clergy at the conclusion of the Service, as well as to introduce themselves while doing so.

To learn more about Orthodox Christianity and to join the online Archdiocesan Discover Orthodoxy Class, please email: archdiocesanprivateoffice@gmail.com

Archdiocese of Thyateira & Great Britain, 5 Craven Hill, London W2 3EN
Tel.: 020 7723 4787 • E-mail: archthyateira@gmail.com • Website: www.thyateira.org.uk



Learn Byzantine Music
 www.byzantinepsalmist.com
 info@byzantinepsalmist.com



Printed by Athina Press