



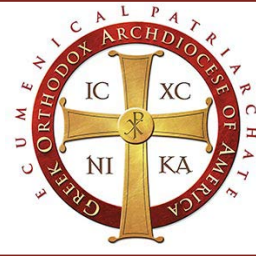
# ARCHANGEL MICHAEL CHURCH

Protopresbyter John K. Lardas, Proistamenos

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SUNDAY OCTOBER 20, 2024 | Ἦχος πλ. δ' Ἑωθινόν ΣΤ' | Mode Plagal 4 Eothinon 6th

## THE SEVENTH ECUMENICAL COUNCIL

The possessed man of the Gadarenes cried out, fell at the feet of Christ and said: "What have I to do with You, Jesus, Son of the Most High God?" (Luke 8:28). The presence of Christ was terrible for the demons that existed inside that unfortunate man. This great power also is in the name of Jesus, which declares His presence, which is why the Fathers often recommend that we pray with "the prayer" of Jesus, in order to be freed from the exploitation and oppression of the devil.

However, it is necessary to understand the meaning, the properties and the nature of the name of Jesus. The Evangelist John writes at the end of his Gospel: "These things are written so that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:31). And the Apostle Paul writes: "Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,..." (Phil. 2:9-10). We can see the power of the name of Jesus in what they will go on to write.

God, who in terms of His Essence is anonymous and unknown, in terms of His Energies is known and "named". We know from Holy Scripture that God successively revealed Himself to people through names. Each revelation of a new name to the Prophets meant the revelation of an energy of God. The name had a double meaning, according to Saint Sophrony the Hagiorite. On the one hand, it manifested the presence of the Living God, on the other, it offered knowledge of Him. Thus, the name "Jesus" shows the presence of God as Savior and that He is also Salvation and also shows that God took our own nature and therefore it is possible to become children of God.

This is felt by the saints, who, when they invoke this name, are filled with the presence of Christ. Thus, by invoking this name, people expel the evil demon, and they obtain true life, which is the knowledge of God. The prayer of Jesus, "Lord Jesus Christ, Son of God, have mercy on me a sinner" is, as Saint Symeon of Thessaloniki writes, "a prayer and a promise and a confession of faith, a granter of the Holy Spirit and divine gifts, a purification of the heart, an exile of demons, a dwelling place of Jesus Christ, a source of spiritual concepts and divine thoughts, a forgiveness of sins, a healer, an asylum of souls and bodies, a granter of divine illumination, a spring of divine mercy, an ambassador for the revelation of the mysteries of God."

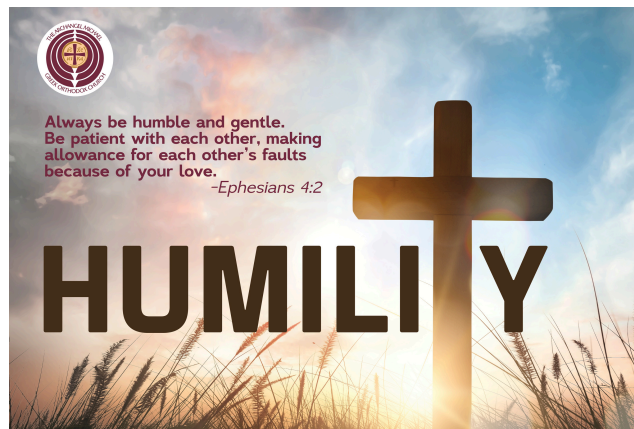
Christ asked the possessed man what his name was and those who were inside him answered: "Legion," because many demons entered him (Luke 8:30). This shows the destructive, debilitating and tyrannical energy of the devil.

Saint Maximus the Confessor writes that man is constantly under the influence and warlike rage of demons. The whole person (soul and body) is subject to Satan's influence and captivity. Demons work in all parts of the soul and body. Some of the demons mislead man into the pit of sin and ignorance through the senses, others act through passionate thoughts, others using the body inflame passions in the soul and create impure fantasies.

Therefore, demons always act through the thoughts, desires and passions, but sometimes they also take over the human brain and thus the person becomes completely demonized. Then the man does not speak, but the devil himself speaks for him. We see this in the incident described in today's Gospel reading. As soon as Christ approached the possessed man, the demons spoke and at the same time they begged Christ to allow them to enter the pigs and not to order them to be led to the abyss.

This reveals a great truth. The Apostle Paul writes: "And the spirits of the prophets are subject to the prophets" (1 Cor. 14:32). That is, the Holy Spirit, when He comes to man, does not take away his freedom. The Prophet experiences great situations of Grace, without losing the human element, his reason, his freedom. Thus, the Holy Spirit told the Evangelists what they would write, while how they would write it was a matter for each Evangelist.

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**Συναξάριον:** Ἀρτέμιος Μεγαλομάρτυς, Ματρώνης Χιοπολίτιδος, Γεράσιμος ὁ ἐν Κεφαλληνίᾳ, Ὁ Ἀνδρονίκος Ὁσιομάρτυρος

**Ἦχος πλ. δ΄**

Ἐξ ὕψους κατήλθες ὁ Εὐσπλαγγνος, ταφὴν κατεδέξω τριήμερον, ἵνα ἡμᾶς ἐλευθερώσης τῶν παθῶν. Ἡ ζωὴ καὶ ἡ ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

**Ἦχος δ΄**

Ὁ Μάρτυς σου Κύριε, ἐν τῇ ἀθλήσει αὐτοῦ, τοῦ στέφανου ἐκομίσαστο τῆς ἀφθαρσίας, ἐκ σοῦ τοῦ Θεοῦ ἡμῶν· ἔχων γὰρ τὴν ἰσχύν σου, τοὺς τυράννους καθεῖλεν· ἔθραυσε καὶ δαιμόνων, τὰ ἀνίσχυρα θράση, αὐτοῦ ταῖς ἰκεσίαις Χριστέ, σῶσον τὰς ψυχὰς ἡμῶν.

**Ἦχος α΄**

Τῶν Ὁρθοδόξων προστάτην, καὶ ἐν σώματι ἄγγελον, καὶ θαυματουργὸν θεοφόρον, νεοφανέντα ἡμῖν, ἐπαινέσωμεν πιστοί, θεῖον Γεράσιμον· ὅτι ἀξίως παρα Θεοῦ ἀπέιληφεν, ἰαμάτων τὴν ἀέναον χάριν· ῥώννυσι τοὺς νοσοῦντας, δαιμονῶντας ἰᾶται· διὸ καὶ τοῖς τιμῶσιν αὐτόν, βρῦει ἰάματα.

**Ἦχος πλ. δ΄**

Μνήσθητι Κύριε, ὡς ἀγαθὸς τῶν δούλων σου, καὶ ὅσα ἐν βίῳ ἡμάρτων συγχώρησον· οὐδεὶς γὰρ ἀναμάρτητος, εἰ μὴ Σὺ ὁ δυνάμενος, καὶ τοῖς μεταστᾶσι δοῦναι τὴν ἀνάπαυσιν.

**Ἦχος δ΄**

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

**Ἦχος β΄**

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε, μεσιτεία, πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ παρίδης, ἀμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον, ὡς ἀγαθὴ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι· Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἰκεσίαν, ἢ προστατεύουσα ἀεὶ, Θεοτόκε, τῶν τιμώντων σε.

**Β΄ Κορ 6:16 – 7:1**

Ἀδελφοί, ὑμεῖς ἐστε ναὸς Θεοῦ ζῶντος, καθὼς εἶπεν ὁ Θεὸς ὅτι ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μοι λαός. διὸ ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε, κἀγὼ εἰσδέξομαι ὑμᾶς, καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱὸν καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ. Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρῶς ἑαυτοὺς ἀπο παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ Θεοῦ.

**Synaxarion:** Artemius the Great Martyr of Antioch, Matrona the Righteous of Chios, Gerasimus of Cephalonia, Andronicus the Righteous Martyr

**Mode pl. 4.**

You descended from on high, O compassionate One, and consented to a three-day burial, to free us from the passions. O Lord, our life and resurrection, glory to You!

**Mode 4**

Your Martyr, O Lord, was worthily awarded by You the crown of incorruption, in that he contested for You our immortal God. Since he possessed Your power, he defeated the tyrants, dashing the demons' powerless displays of defiance. O Christ God, at his fervent entreaties, save our souls.

**Mode 1**

O believers, let us praise the protector of the Orthodox, the God-bearing miracle-worker lately appearing to us, the incarnate angel, divine Gerasimos. For he has rightly received from God the ever-flowing grace of performing healings. He strengthens those with diseases and he heals those with demons. And therefore he pours out healings to those who honor him.

**Mode Plagal 4**

Remember, Lord, as the Good One, your servants, and forgive them in whatever they have sinned in life. No one is without sin, except for you the Mighty One, and show rest to the departed.

**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 2**

O Protection of Christians that never fails, intercession with the Creator that never fails, we sinners beg you, do not ignore the voices of our prayers. O good Lady, we implore you, quickly come unto our aid, when we cry out to you with faith. Hurry to intercession, and hasten to supplication, O Theotokos who protect now and ever those who honor you.

**2 Cor. 6:16 – 7:1**

Brethren, you are the temple of the living God; as God said, "I will live in them and move among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty." Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

Τῷ καιρῷ ἐκείνῳ, ἐλθόντι τῷ Ἰησοῦ εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπε· τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς. παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηράκει αὐτόν, καὶ ἐδεσμεῖτο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ διαρρήσσων τὰ δεσμά ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. ἐπηρώτησε δὲ αὐτόν ὁ Ἰησοῦς λέγων· τί σοὶ ἐστὶν ὄνομα; ὁ δὲ εἶπε· λεγεῶν· ὅτι δαιμόνια πολλὰ εἰσῆλθον εἰς αὐτόν· καὶ παρεκάλει αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτόν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ ἀγέλη κατα τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. ἰδόντες δὲ οἱ βόσκοντες τὸ γεγεννημένον ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὔρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τα δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα παρα τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθεὶς· καὶ ἠρώτησαν αὐτόν ἅπαν το πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο. αὐτὸς δὲ ἐμβαδὲ εἰς τὸ πλοῖον ὑπέστρεψεν. ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ, ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέλυσε δὲ αὐτόν ὁ Ἰησοῦς λέγων· ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. καὶ ἀπῆλθε καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

At that time, as Jesus arrived at the country of the Gadarenes, there met him a man from the city who had demons; for a long time he had worn no clothes and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me." For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged him to let them enter these. So he gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and were drowned. When the herdsmen saw what happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked him to depart from them; for they were seized with great fear; so he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him.

## CONTINUED FROM THE FIRST PAGE

However, this does not happen with evil spirits. When they occupy a person, they deprive him of his freedom and they speak for him. The person becomes mute and deaf. We see it in the demon-possessed that we still meet today in the holy shrines of the Saints. From the way they speak and from the content of their words, it seems that there is someone else inside them, who forces them to do what they themselves do not want.

Finally, the devil, as we saw in today's Gospel reading, removes from the person the clothing, i.e. the garment of Baptism, leads him out of the house, i.e. out of the Church, makes him remain among the tombs, i.e. in the dead works of sin and alienates him from himself. Christ makes man "clothed and sensible", residing in the Church.

Therefore, let us pray with all the strength of our soul with the "prayer" of Jesus: "Lord Jesus Christ, Son of God, have mercy on me the sinner."

Metropolitan Hierotheos Vlachos

# SYNTAXARION

**Oct 20 - St. Gerasimos of Kefalonia, St. Artemios of Antioch, St. Matrona of Chios**

**Oct 21 - St. Hilarion the Great; Relics of St. Christodoulos of Patmos,**

**Oct 22 - St. Averkios of Hierapolis**

**Oct 23 - St. James (Iakovos) the Apostle, St. Ignatius**

**Oct 24 - St. Arethas the Great Martyr, St. Sebastiane**

**Oct 25 - Sts. Marcianos & Martirios, St. Tabitha**

**Oct 26 - St. Demetrios the Myrrh-Streamer**

## LITURGIES

October 24th ~ Paraklesis 7pm followed by Bible Study

**October 26th ~ Feastday of St. Demetrios**

Orthros 7:30 am, Liturgy 8:30 am

**Attention All Bakers:**

**Any offerings of Prosfora would be much appreciated!**



Come Celebrate our Parish Feast  
**SYNTAXIS OF THE HOLY ARCHANGELS**



His Eminence Archbishop **ELPIDOPHOROS** of America will preside at Vespers on Thursday.

His Grace Bishop **NEKTARIOS** of Diokleia will preside at Liturgy on Friday.

Our Philoptochos Society will offer light refreshments after Vespers on Thursday. Philoptochos will serve a luncheon sponsored by Kyma of Roslyn after Liturgy on Friday.



**THURSDAY** Vespers **7:00 PM**  
**NOV 7**

**FRIDAY** Orthros **8:30 AM**  
**NOV 8** Liturgy **9:30 AM**

**Archangel Michael Church**

100 Fairway Drive | Port Washington, NY 11050  
516 944 3180 | archangelmichaelchurch.org

# EVENTS

**Sunday School Open House Today**

**New Weekly Sunday Catechism Classes**

Starts today October 20th  
(Classroom #2 ~ 11:30am to 12:15pm)

**Cub Scout Popcorn Fundraiser**

October 20th & 27th during coffee hour

**Cub Scout "Toys-for-Tots" drive** starting

October 21st through December  
(new, unopened, and unwrapped toys)

October 25th - **JOY Halloween Event**

October 26th

**Harry Lascarides**

**Volleyball Tournament**

October 29th / 30th

**Greek School Heritage Nights**

November 12th - **Young at Heart**

**November 15th - AMC Nameday Gala**

*Archangel Michael Church*  
**ANNUAL NAMEDAY GALA**  
*Honoring*  
**NICHOLAS KOKINAKIS**  
*Posthumously*  
**HELLENIC THREAD AWARD RECIPIENT**

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**FRIDAY, NOVEMBER 15TH**  
*The Swan Club*  
**90 GLENWOOD ROAD, ROSLYN, NY 11576**

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**7:00 PM COCKTAIL HOUR • 8:00 PM DINNER**  
**LIVE MUSIC BY POWER STATION**  
**\$150 PER GUEST • \$50 PER GOYAN**

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TICKETS MAY BE PURCHASED ON REALM  
[HTTPS://ONREALM.ORG/ARCHANGELMICHAEL/REGISTRATIONS/INFO/1D4BC8DE-87AB-4EE4-9086-B1FF011059B3](https://onrealm.org/archangelmichael/registrations/info/1d4bc8de-87ab-4ee4-9086-b1ff011059b3)