



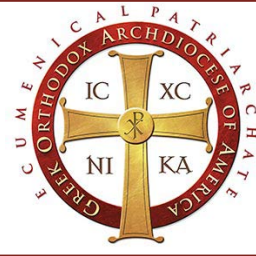
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SUNDAY OCTOBER 6, 2024 | Third Sunday of Luke | Feast of St. Thomas the Apostle | Pl. 2nd Mode | 4th Eothinon

ORTHODOX TRAINING

Christ, with the power of His divinity, resurrected the dead youth and then gave him to his mother (Luke 7:11-17). This miracle, like all the miracles of Christ, show His work which is the abolition of death and the revival of dead mankind.

This is also the work of the Church, since the holiness of Christ is transferred to the Church, which is His Body. Thus, the Church aims to abolish death, to resurrect man. This is called education and training. For this reason, Orthodox education-training for everyone and especially for young people has a resurrected character and cannot be understood outside the Church, outside the Divine Liturgy and outside the Christian Community.

Orthodox training is not human, which means that it does not have man at its center, but it is God-human, which means that it has the God-man Christ as its center, and through Him it seeks the solution of all problems. The purpose of God-human education-training is identified with the purpose of the Church, which is the continuous transformation of man and creation.

Orthodox training has as its main concern the deification of man. Consequently, her interest turns to the heart and not to dry reason. He does not seek the increase of encyclopedic knowledge, but prefers David's prayer "create in me a clean heart O God" and live the beatitudes of Christ "blessed are the pure in heart for they shall see God" (Matthew 6:8). He first cares for the purification of the heart from the corrupting energies of the passions, then follows the illumination of the nous, which, being illuminated, "sees" the glory of God.

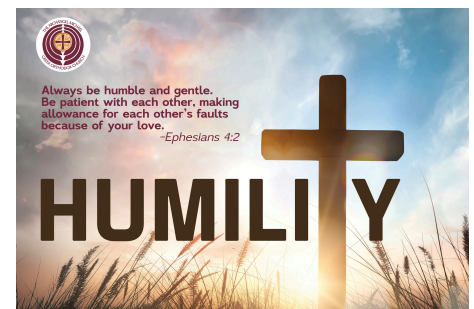
His main virtues are humility and love. The saints, who are lovers and practitioners of this education, are humble and love the whole world, sacrificing themselves daily, while the possessors of human education are possessed by the selfishness of the knowledge of worldly wisdom, which creates many problems.

Also, the purpose of God-human training is not to make man good, but to lead him to the truly Good, that is, Christ and thus become God according to Grace. It does not start from the mentality that man has within him some good elements that must be exploited, but from the truth that, having moved away from God, living in a transitory state, he is dominated by the tyranny of the devil, living an unnatural life, the "meaningless non-existence". Therefore, he seeks the revival of the dead from human sin, his liberation from the tyranny of the devil and his union with God. Thus, Orthodox training is not understood independently of the Church, it cannot develop outside of its redemptive space.

This continuous transformation of man, which is the main purpose of education and the Church, is done through the holy mysteries and especially through the divine Eucharist, which is the center of spiritual life, the center of all mysteries.

This means that Orthodox training is not some dry teaching of even Orthodox knowledge, nor the teaching of a good "moral" life, nor the reference to a good social revolution and good manners of behavior, but aims at the deification of man, for man to "suffer" the divine, to live the Mystery of the Church.

With this I want to emphasize the truth that the Church's education towards young people should not only aim to create good friendships or to protect them from the "worldly spirit", but to lead them from being in the image of God to being in the likeness of God, which is done through asceticism and the sacramental life.



CONTINUED ON PAGE 3

Ἦχος πλ. β´.

Ἀγγελικαὶ δυνάμεις ἐπὶ τὸ μνήμα σου, καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν· καὶ Ἰστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ ἄχραντὸν σου σῶμα. Ἐσκύλευσας τὸν ἄδην, μὴ πειρασθεὶς ὑπ’ αὐτοῦ· ὑπήνησας τῇ Παρθένῳ, δωρούμενος τὴν ζωὴν. Ὁ ἀναστάς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.

Ἦχος γ´.

Ἀπόστολε Ἅγιε Θωμᾶ, πρέσβευε τῷ ἐλεήμονι Θεῷ, ἵνα πταισμάτων ἄφεσιν, παράσχη ταῖς ψυχαῖς ἡμῶν.

Ἦχος πλ. δ´

Μνήσθητι Κύριε, ὡς ἀγαθὸς τῶν δούλων σου, καὶ ὅσα ἐν βίῳ ἡμάρτον 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, τειχίσθη ἡμᾶς, σκέπη τῶν πτερύγων, τῆς αὐτοῦ ὑμῶν δόξης, φρουροῦντες ἡμᾶς προσπίπτοντας, ἐκτενῶς καὶ βοῶντας· Ἐκ τῶν κινδύνων λυτρώσασθε ἡμᾶς, ὡς Ταξίαρχαι τῶν ἄνω Δυνάμεων.

Ἦχος β´.

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

Β´ Κορ 1:21 – 24. 2:1 – 4

Ἀδελφοί, ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμπαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ. Ἔχομεν δε τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἢ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ Θεοῦ καὶ μὴ ἕξ ἡμῶν, ἐν παντὶ ἰλιθιζόμενοι ἀλλ’ οὐ στενοχωρούμενοι, ἀπορούμενοι ἀλλ’ οὐκ ἐξαπορούμενοι, διωκόμενοι ἀλλ’ οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ’ οὐκ ἀπολλύμενοι, πάντοτε τὴν νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. ὥστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ἔχοντες δε τὸ αὐτὸ πνεῦμα τῆς πίστεως κατὰ τὸ γεγραμμένον, ἐπίστευσα, διό ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διό καὶ λαλοῦμεν, εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν. τὰ γὰρ πάντα δι’ ὑμᾶς, ἵνα ἢ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ.

Mode Plagal 2

When the angelic powers appeared at Your tomb, the soldiers guarding it feared and became as dead. And standing by the sepulcher was Mary, who was seeking Your immaculate body. Unassailed by Hades, You divested it of spoils. Then You met the Virgin. You granted life. O Lord, risen from the dead, glory to You!

Mode 3

O holy Apostle Thomas, make intercession to our merciful God, that He grant our souls forgiveness of offenses.

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 falls, 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. 4:6 – 15

Brethren, it is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus’ sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, “I believed, and so I spoke,” we too believed, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

Τῷ καιρῷ ἐκείνῳ, ἐπορεύετο ὁ Ἰησοῦς εἰς πόλιν καλουμένην Ναϊν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς. ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς υἱὸς μονογενεῆς τῆς μητρὸς αὐτοῦ, καὶ αὕτη ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ’ αὐτῇ καὶ εἶπεν αὐτῇ· μὴ κλαῖε· καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπε· νεανίσκε, σοὶ λέγω, ἐγέρθητι. καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ἔλαβε δὲ φόβος πάντας καὶ ἐδόξαζον τὸν Θεόν, λέγοντες ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.

At that time, Jesus went to a city called Nain, and his disciples and a great crowd went with him. As he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. And when the Lord saw her, he had compassion on her and said to her, “Do not weep.” And he came and touched the bier, and the bearers stood still. And he said, “Young man, I say to you, arise.” And the dead man sat up, and began to speak. And he gave him to his mother. Fear seized them all; and they glorified God, saying, “A great prophet has arisen among us!” and “God has visited his people!”

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Thus, with Orthodox training, the atmosphere of the Holy Church is deeply engraved in the soul of the young person. The worship life and above all the eucharistic life enters into his soul and notices all its actions. The young person, who receives the Orthodox training, is leavened by the pulpit, the Holy Altar, the ministry in the Church, the iconography, etc. He feels the Bishop and his Parish Priest as his father.

This means that Orthodox training cannot be understood independently of the liturgical and eucharistic space, it cannot be understood outside of the sacramental spirit of the Church, which is the continuous repentance for partaking of the divine life. The Divine Eucharist and the way of life in the Holy Church are not some Sunday "occasions", as an appendix to the entire work week, but the real space of Orthodox training. Meeting places, like offices, should be understood as secondary auxiliary spaces, which are closely connected with the Holy Temple, are inspired by it and lead to it.

Orthodox training is not understood outside the ecclesiastical-worshipping community either. The Church is a family and the young person must live this family life and accept together the teaching and spiritual nourishment offered by the Church. The spirit of the community, of the family, must be experienced and developed, because it is the only thing that offers warmth and comfort to the young and leaves no scope for seeking this climate in other anthropocentric and dangerous communities.

In the Divine Liturgy, the young person learns his spiritual family, to which his grandfather, his father, his younger siblings and infants belong, all people of every age and social level belong, even all the Orthodox, who live in different nations, belong and where you will meet them in the Temple.

Orthodox training must help the young to seek and find life, God, teaching, within the church community, within the Body of Christ.

The issue has many dimensions. I emphasized only a few aspects and even epigrammatically. However, just as Christ resurrected the young man and gave him to his mother, so also Orthodox training, with the Grace of Christ, resurrects the young from sin and offers them to their Mother, the Church, to live within her maternal love.

Metropolitan Hierotheos Vlachos

SYNTAXARION

Oct 6 - St. Thomas the Apostle, St. Eroteis

Oct 7 - St. Sergius & Bacchus of Syria, St. Polychronios

Oct 8- St. Pelagia the Righteous, St. Pelagia of Antioch


Oct 9 - St. James the Apostle, son of Alphaeus

Oct 10 - St. Eulampios & St. Eulampia, St. Theophilus

Oct 11 - St. Philip the Apostle of the 70, St. Theophanes

Oct 12 - St. Symeon the New Theologian

Bible Study
The Book of Revelation
Thursday Evenings 8PM
At The Archangel Michael Church



Starting October 3rd - February 27th
We will pray the Small Supplication Service (Healing Service) to the Panagia at 7 PM

- The Book of Revelation is the only book of the Bible that is not read during the lectionary of the church.
- It is apocalyptic literature filled with tremendous liturgical imagery
- Inspirational and pastoral to the signs of today's society



We warmly welcome His Grace Bishop Demetrios of Mokissos & The Pilgrimage Group to Cyprus

MEMORIALS

40 Days for Marion Cardasis

4 years for Vasiliki Pylarinos

5 years for Elias Soulantzios

8 Years Emmanuel Damoulakis

16 Years for Ioannis Damoulakis

50 years for Iosif Isaakidis

May their Memory be Eternal!

Attention All Bakers:

Any offerings of Prosfora would be much appreciated!



UPCOMING EVENTS

Today is our Fall General Assembly

October 7th ~ Philoptochos Meeting

October 8th ~ Young at Heart

October 8th & 9th ~ GLI Parents Event

October 11th ~ Cub Scout Field Trip

October 12th ~ Cooking Club

October 13th ~ YAL

October 14th ~ Church Office will be closed in observance of Columbus Day

October 15th ~ Philoptochos General Meeting

October 18th ~ GOYA Game Night

October 19th ~ Little Angels

October 25th ~ JOY Halloween Event

October 26th ~ Harry Lascarides Volleyball Tournament

October 27th Goya Pancake Breakfast

October 29/30 ~ Greek School Heritage Nights

The Archangel Michael Greek Orthodox Church

Port Washington

Soar High as we
Welcome You Back
to Little Angels
on Saturday
October 19th

9:30 - 10:45am

Children: 40 days to 4 years old,
and angels in the womb

Join us for:

Playtime and building friendships
Music & movement

- Storytelling, craft, & snack time
- Church time: do our Cross, venerate the icons, and light a candle

Mark your calendar for future Little Angels dates:

November 9th, December 14th
January 11th, February 15th
March 15th, April 26th
May 3rd, June 14th

→ Sign up on Realm

We look forward to seeing you!