



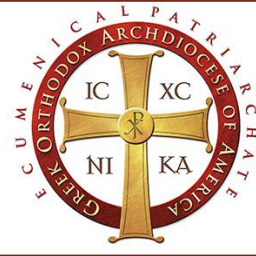
ARCHANGEL MICHAEL CHURCH

Protopresbyter John K. Lardas, Proistamenos

Pastor Emeritus: Protopresbyter Dennis Strouzas

100 Fairway Drive Port Washington, NY 11050

Ph. (516) 944-3180 | Email. info@archangelmichaelchurch.org



SUNDAY NOVEMBER 3, 2024 | Ἦχος β' Ἑωθινόν Η' | Mode 2 Eothinon 8

INEQUALITY AND PROPHECY

In the Parable of the Rich Man and Lazarus that we heard today, Christ expressively presented the abysmal difference between two people. The rich man had daily gluttony, while the poor man lived on the crumbs that fell from the rich man's table. The rich man was physically healthy, while the poor man had "sores". The rich man lived in a mansion and had fun there with his friends, while the poor man begged at the door of the rich man's house, keeping company with the dogs. The rich man wore "purple and fine linen" every day, while the poor man was raggedy and naked. Christ depicted in the best way the great disparity between wealth and poverty.

This parable shows the drama of man in all eras and of course in our era as well. We see the perfect application of the Parable of the Rich Man and Lazarus in our Country and in the whole of humanity. Some are hungry and others are drunk.

Many systems are dedicated to solving this huge problem. We do not ignore their contribution, but we cannot fail to note their great weaknesses. Because all human systems cannot escape the temptation of subjecting man to the system and organizations that abolish his freedom.

The Church regenerates man and thus the reborn man freely transforms social institutions. He helps effectively in the solution of social problems. In the Church we live the brotherhood in Christ, which transcends any inequality.

However, we should make two necessary clarifications on the great issue of the contrast between the rich and the poor.

Firstly, the salvation of the poor Lazarus and the condemnation of the rich man does not mean that in order to be saved one must be poor or that every rich person is condemned. The Orthodox Church does not look at the issue of wealth from the outside, but tries to get to the bottom of the problem. That is, it seeks to free man from the great passion of avarice, which can exist in all people, regardless of whether they are rich or poor. The rich man, out of greed, keeps all material goods and is possessed by anxiety to increase them. And the poor man complains daily because of avarice and aims at the acquisition of material goods. Thus, one must get rid of the passion of avarice and become merciful to others.

Secondly, the issue of the rich and the poor is seen by the Church from a spiritual side. Rich is not the one who has money and possessions, but the one who has Christ, Who is the only good. Poor is not the one who lacks material goods, but the one who lacks the presence of Christ.

This is how Basil the Great interprets the passage "The rich became impoverished and starved, but those who seek the Lord do not lack any good thing." Material goods, he says, are not really good things, since they are acquired with effort and retained with effort. The only ultimate good is God.

After all, the Apostle Paul, describing the characteristics of the apostolic life, says: "We are poor, yet enriching many, as having nothing and possessing everything" (2 Cor. 6:10). What can be underlined is that with Christ one is rich, since he has eternity. Without Christ he is most poor, even if he has the whole world in his power.

For this matter, as in other matters that preoccupy contemporary people, the prophetic word is needed. To the request of the rich man, as seen in today's parable, for Abraham to send Lazarus to his house so that his brothers would repent, Abraham replied: "They have Moses and the prophets; to them they should listen" (Lk. 16:29). That is, they have the words of the Prophets, the Holy Scriptures, which they must apply in order to avoid hell fire.

Prophets didn't exist only in the past. They always exist. A prophet is the one who in Christ deciphers all the historical events, which for the rest of the people are shrouded in darkness; he is the one who under every event sees the actions of God. The Prophets, who together with the Prophetic gift combine the Royal and the Priestly, are the judges of history, who analyze the events, speak prophetically so that people will repent. Therefore, the dead do not need to be resurrected to speak, since there are saints who have already been resurrected and can guide the people of God. For this reason, every transformed preacher and every transformed believer, as a Prophet, should not move among and analyze the surface, cannot "give into compromises." He must speak about social injustice and the exploitation of God's people. The prophetic sermon, as a sermon of man's freedom from all tyranny, must take its place in today's ecclesiastical life. Today we need Prophets who will peacefully and calmly, with love, i.e. sacrificially, judge history and open ways for experiencing the Kingdom of God. Thus, the Church will peacefully take a stand on the burning problems that plague human societies, it will show its interest in the restoration of justice and the orientation of man towards Christ. Such Prophets who proclaim the prophetic sermon and liberate man still exist today, who work calmly and quietly. They move beyond the surface, but from the depth where they work they will dissolve every human surface and reveal the Kingdom of God. That is, they will not abolish the inequality of the will, but they will transform people by freeing them from passions and they will lead them to freedom in Christ.

Synaxarion: The Holy Martyrs Acepsemas the Bishop, Joseph the Presbyter, & Aeithalas the Deacon, Martyrs of Persia Dedication of the Temple of the Holy Great Martyr George in Lydda. The Holy Father and New Hiermartyr George of Neopolis

Ἀπολυτίκιον Ἀναστάσιμον Ἦχος β΄.

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἢ ζωῆς ἢ ἀθάνατος, τότε τὸν ἄδην ἐνέκρωσας, τῆ ἀστραπῇ τῆς θεότητος· ὅτε δε καὶ τοὺς τεθνεώτας, ἐκ τῶν καταχθονίων ἀνέστησας, πᾶσαι αἱ δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον· Ζωοδότα Χριστέ, ὁ Θεὸς ἡμῶν δόξα σοι.

Τῶν Μαρτύρων

Οἱ Μάρτυρές σου Κύριε, ἐν τῇ ἀθλήσει αὐτῶν, στεφάνους ἐκομίσαντο τῆς ἀφθαρσίας, ἐκ σοῦ τοῦ Θεοῦ ἡμῶν· σχόντες γὰρ τὴν ἰσχύν σου, τοὺς τυράννους καθεύλον, ἔθραυσαν καὶ δαιμόνων, τὰ ἀνίσχυρα θράση. Αὐτῶν ταῖς ἰκεσίας, Χριστέ ὁ Θεός, σῶσον τὰς ψυχὰς ἡμῶν.

Τοῦ Ἁγ. Γεωργίου Ἦχος δ΄.

Ὡς τῶν αἰχμαλώτων ἐλευθερωτῆς, καὶ τῶν πτωχῶν ὑπερασπιστῆς, ἀσθενούντων ἰατρός, βασιλέων ὑπέρμαχος, Τροπαιοφόρε Μεγαλομάρτυς Γεώργιε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Τῶν Κεκοιμημένων Ἦχος πλ. δ΄

Μνησθητι 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.

Τοῦ Ναοῦ Ἦχος δ΄

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

Κοντάκιον 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 ἰκεσίαν, ἢ προστατεύουσα αἰεὶ, Θεοτόκε, τῶν τιμώντων σε.

Β΄ Κορ 11:31 – 12:9

Ἀδελφοί, ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν πιάσαι με θέλων, καὶ διαθυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξεφυγον τὰς χεῖρας αὐτοῦ. Καυχᾶσθαι δὲ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου. οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων· εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτος τοῦ σώματος οὐκ οἶδα, ὁ Θεὸς οἶδεν· ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ, καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον· εἴτε ἐν σώματι εἴτε ἐκτος τοῦ σώματος οὐκ οἶδα, ὁ Θεὸς οἶδεν· ὅτι ἠρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἔξον ἀνθρώπῳ λαλῆσαι. ὑπὲρ τοῦ τοιοῦτου καυχῆσομαι, ὑπὲρ δε ἑμαυτοῦ οὐ καυχῆσομαι εἰ μὴ ἐν ταῖς ἀσθενείαις μου· ἐάν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φειδομαι δὲ μή τις εἰς ἔμε λογίσσεται ὑπὲρ ὃ βλέπει μὴ ἢ ἀκούει τι ἐξ ἑμοῦ. Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῆ σαρκί, ἄγγελος σατάν, ἵνα με κολαφίζῃ ἵνα μὴ ὑπεραίρωμαι. ὑπὲρ τούτου τρις τὸν Κύριον παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἑμοῦ· καὶ εἰρηκέ μοι· ἀρκεῖ σοι ἢ χάρις μου· ἢ γὰρ δυνάμις μου ἐν ἀσθενείᾳ τελειοῦται. ἤδιστα οὖν μάλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἔμε ἢ δύναμις τοῦ Χριστοῦ.

Συναξάριον: Τῶν Ἁγίων Μαρτύρων Ἀκεπιμᾶ, Ἰωσήφ καὶ Αἰθαλᾶ. Ἀνάμνησις τῶν ἐγκαίνιων τοῦ ἐν Λύδῃ Ναοῦ τοῦ Ἁγίου Μεγαλομάρτυρος Γεωργίου, ἦτοι τῆς καταθέσεως τοῦ τιμίου σώματος αὐτοῦ. Τοῦ Ὁσίου Πατρός ἡμῶν καὶ νέου Ἱερομάρτυρος Γεωργίου τοῦ Νεοπολίτου

Hymn of the Resurrection Mode 2

When You descended unto Death, O Lord, You who are immortal Life put Hades to death, by the lightning of Your divinity. And when You raised the dead from the netherworld, all the hosts of heaven sang aloud to You, “O Christ God, Giver of life, glory to You!”

The Martyrs

Your Martyrs, O Lord, were worthily awarded by You * the crowns of incorruption, in that they contested for You our immortal God. * Since they possessed Your power, they defeated the tyrants, * dashing the demons' powerless displays of defiance. * O Christ God, at their fervent entreaties, save our souls.

St. George Mode 4

As the one renowned for setting captives free and for defending those in poverty, the physician of the sick and the champion of emperors, great and victorious Martyr George, intercede with Christ our God, beseeching Him to save our souls.

Hymn of the Reposed 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.

Hymn of the Church 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.

Kontakion 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. 11:31 – 12:9

Brethren, the God and Father of our Lord Jesus Christ, he who is blessed for ever, knows that I do not lie. At Damascus, the governor under King Aretas guarded the city of Damascus and wanted to seize me, but I was let down in a basket through a window in the wall, and escaped his hands. I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven — whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise — whether in the body or out of the body I do not know, God knows — and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.

Εἶπεν ὁ Κύριος· Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς. πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος καὶ ἐπιθυμῶν χορτασθῆναι ἀπο τῶν ψιχίων τῶν πιπτόντων ἀπο τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τα ἔλκη αὐτοῦ. ἐγένετο δε ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπο τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανε δε καὶ ὁ πλούσιος καὶ ἐτάφη. καὶ ἐν τῷ ᾄδι ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραάμ ἀπο μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. καὶ αὐτὸς φωνήσας εἶπε· πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. εἶπε δε Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες συ τα ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τα κακά· νῦν δε ὤδε παρακαλεῖται, συ δε ὀδυνᾷσαι· καὶ ἐπι πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδε οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. εἶπε δέ· ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. λέγει αὐτῷ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. ὁ δε εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπο νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν. εἶπε δε αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδε ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται.

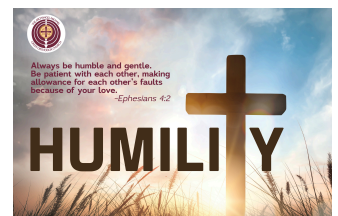
The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses, and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to them, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'"

CONTINUED FROM THE FIRST PAGE

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For this reason, every transformed preacher and every transformed believer, as a Prophet, should not move among and analyze the surface, cannot "give into compromises." He must speak about social injustice and the exploitation of God's people. The prophetic sermon, as a sermon of man's freedom from all tyranny, must take its place in today's ecclesiastical life. Today we need Prophets who will peacefully and calmly, with love, i.e. sacrificially, judge history and open ways for experiencing the Kingdom of God. Thus, the Church will peacefully take a stand on the burning problems that plague human societies, it will show its interest in the restoration of justice and the orientation of man towards Christ.

Such Prophets who proclaim the prophetic sermon and liberate man still exist today, who work calmly and quietly. They move beyond the surface, but from the depth where they work they will dissolve every human surface and reveal the Kingdom of God. That is, they will not abolish the inequality of the will, but they will transform people by freeing them from passions and they will lead them to freedom in Christ.



SYNAXARION

- Nov 4** - St. Ioannikos the Great, St. Nikandros
 - Nov 5** - Sts. Galaktion & Episteme, St. Hermas of the 70
 - Nov 6** - St. Paul the Confessor, St. Luke the Monk
 - Nov 7** - 33 Martyrs of Melitene, St. Lazarus, Wonderworker
 - *Nov 8** - Synaxis of the Archangels & Bodiless Powers
 - *Nov 9** - St. Nektarios of Aegina, the Wonderworker
- *Denotes Divine Liturgy

Attention All Bakers: Any offerings of Prosfora would be much appreciated!



Come Celebrate our Parish Feast SYNAXIS 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 NOV 7 Vespers **7:00 PM** **FRIDAY NOV 8** Orthros **8:30 AM**
Liturgy **9:30 AM**

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

EVENTS

NEW Catechism Classes Sundays weekly following Coffee Hour

Cub Scout Toys-for-Tots collection (now through December)

November 9th ~ Little Angels & Cooking Club

November 12th ~ Young at Heart

November 15th
The Nativity Fast begins

November 15th ~ Nameday Gala

November 19th
Ladies Night / Friendsgiving Event

November 23rd
GOYA Thanksgiving Food Drive

MEMORIALS

- 4 Years for Despina Marcella Haralampoudis**
 - 4 Years for Konstantinos Pylarinos**
 - 5 Years for Michael Papadakis**
 - 27 Years for Robin Bencic**
 - 28 Years for Sophie Savas**
 - 29 Years for Demetrios Savas**
 - 39 Years for John Siagris**
- May their Memory be Eternal!**

Please join us next week on Nov. 10th!



† Bishop Themis of Nicopolis †

