



# ARCHANGEL MICHAEL CHURCH

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**SUNDAY FEBRUARY 16, 2025** | Ἑωθινόν Α΄ 1st Morning Gospel | Ἦχος α΄ Tone 1

## The Sunday of the Prodigal Son

Today's Gospel reading presents us with one of the most moving parables of our Lord, the Parable of the Prodigal Son (Luke 15:11-32). It is a story of repentance, mercy, and the limitless love of God. A young man, blinded by pride and self-indulgence, demands his inheritance and departs from his father's house. He wastes everything in reckless living and soon finds himself destitute, feeding pigs, starving, and alone. In his brokenness, he remembers the goodness of his father and makes the most important decision of his life: he will return home.

What happens next is extraordinary. While the son is still far off, his father sees him and runs to meet him. This single moment reveals the very heart of God. The father does not wait for his son to reach him, nor does he demand explanations or restitution. He runs, embracing him before a single word is spoken. In the culture of that time, for an elderly man to run was considered undignified, but love does not consider appearances. The father, filled with joy, clothes his son in the finest robe, places a ring on his finger, and orders a feast to be prepared. This is not just a return; it is a full restoration. It is the divine message of hope that no matter how far we have fallen, our Father in Heaven is always ready to welcome us home.

Saint John Chrysostom tells us: "Do not let the weight of your sins drag you into despair. The devil's greatest deception is to make us believe that we are beyond God's mercy. But our Father is not only willing to forgive—He runs to embrace us!" How often do we allow shame or fear to keep us away from God? How many times do we delay repentance because we believe we are unworthy? Yet, the message of today's Gospel is clear: no one is beyond the mercy of God. True repentance is not about earning back God's love—it is simply the decision to turn back toward Him. Saint Basil the Great teaches, "Repentance is not just regret for the past but a transformation of the heart and life."

Yet, there is another figure in this parable who speaks to us: the older son. He has remained faithful, working for his father all these years, but when he sees his lost brother being welcomed with such joy, he is filled with resentment. He refuses to enter the house and share in the celebration. How often do we, too, fall into this trap? How often do we forget that salvation is not about what we have earned but about the generosity of God's grace? The father goes out to this son as well, pleading with him to understand that love and mercy should always bring joy, never resentment. If we truly wish to have the heart of the Father, we must rejoice whenever a soul returns to Him.

This parable is a direct invitation to each of us. Some of us are like the prodigal son, in need of repentance and the courage to return. Others may be like the older brother, struggling to embrace the fullness of God's mercy. Wherever we find ourselves, the call is the same: the Father is waiting. The doors of His house are open. The Church, through the Sacrament of Confession and the Holy Eucharist, is ready to embrace all who turn back with sincerity. The season of Great Lent is approaching—a time of renewal, a time of homecoming.

Our Lord gives us this parable so that no one may despair. No matter how lost we feel, God's love is greater than our sins. The Father says of the prodigal son, "For this my son was dead and is alive again; he was lost and is found." (Luke 15:24). This is the joy of repentance, the miracle of restoration. No one is too far gone. No one is beyond hope. The only question is: will you arise and return?

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Η σημερινή Ευαγγελική περικοπή μάς φέρνει αντιμέτωπους με τη βαθιά και συγκινητική Παραβολή του Ασώτου Υιού (Λουκ. 15:11-32). Είναι μία ιστορία επιστροφής, συγχώρεσης και της άπειρης αγάπης του Θεού. Ο άσωτος υιός, παρασυρμένος από την υπερηφάνεια και την επιθυμία της ελευθερίας, ζητά την περιουσία του και φεύγει μακριά. Σπαταλά τα πάντα στην αμαρτία και σύντομα βρίσκεται εξαθλιωμένος, πεινασμένος και μόνος. Στη δυστυχία του, θυμάται την καλοσύνη του πατέρα του και αποφασίζει να επιστρέψει.

Τότε βλέπουμε τη μεγαλειώδη εικόνα της αγάπης του Θεού. Ο πατέρας του τρέχει να τον προϋπαντήσει. Δεν τον αφήνει να εξηγήσει, δεν του ζητά να πληρώσει το τίμημα των λαθών του. Τον αγκαλιάζει, του φορά την καλύτερη στολή, του δίνει δαχτυλίδι εξουσίας και ετοιμάζει γιορτή. Ο Άγιος Ιωάννης ο Χρυσόστομος λέει: "Μην αφήνεις το βάρος των αμαρτιών σου να σε κρατά μακριά από τον Θεό. Ο Πατέρας μας όχι μόνο συγχωρεί—τρέχει να μας αγκαλιάσει!" Ο διάβολος μας θέλει στην απόγνωση, αλλά ο Χριστός μας θέλει στη μετάνοια.

Από την άλλη, υπάρχει και ο μεγαλύτερος αδελφός. Ενώ ήταν πάντα δίπλα στον πατέρα του, όταν βλέπει τη χαρά για την επιστροφή του αδελφού του, αρνείται να συμμετάσχει. Κλείνεται στην πικρία του. Μήπως κι εμείς πολλές φορές ξεχνάμε ότι η αγάπη του Θεού είναι δώρο και όχι ανταμοιβή; Ο Άγιος Βασίλειος ο Μέγας μας διδάσκει: "Η αληθινή μετάνοια δεν είναι μόνο θλίψη για το παρελθόν, αλλά μεταμόρφωση της καρδιάς και της ζωής."

Η Εκκλησία μάς καλεί να μην αναβάλλουμε την επιστροφή μας. Ο Θεός μάς περιμένει πάντα, οι πόρτες της μετάνοιας είναι ανοιχτές και η Μεγάλη Τεσσαρακοστή είναι η μεγάλη μας ευκαιρία να γυρίσουμε κοντά Του. Όσο χαμένοι κι αν νιώθουμε, ο Πατέρας μας λέει: "Ο υιός μου ούτος νεκρός ήτο, και ανέζησε· και απολωλός ήτο, και ευρέθη." (Λουκ. 15:24). Μην αφήσεις την ευκαιρία να χαθεί. Ο Πατέρας σε περιμένει. Θα επιστρέψεις;

**ΚΥΡΙΑΚΗ: Κυριακή τοῦ Ἀσώτου**  
Παμφίλου Μάρτυρος καί οἱ σύν αὐτῷ  
Ἅγιος Φλαβιανός Πατριάρχης Κωνσταντινουπόλεως  
Ἅγιος Ρωμανός ο νέος Οσιομάρτυρας

**SUNDAY: Sunday of the Prodigal Son**  
Pamphilios the Martyr & his Companions  
Flavianos, Patriarch of Constantinople  
Romanos the Younger

**Ἀπολυτίκιον Ἀναστάσιμον. Ἦχος α΄.**

Τοῦ λίθου σφραγισθέντος ὑπο τῶν Ἰουδαίων,  
καὶ στρατιωτῶν φυλασσόντων τὸ ἄχραντόν σου  
σῶμα, ἀνέστης τριήμερος Σωτήρ, δωρούμενος  
τῷ κόσμῳ τὴν ζωὴν. Δια τοῦτο αἱ Δυνάμεις τῶν  
οὐρανῶν ἐβόων σοι Ζωοδότα· Δόξα τῇ  
ἀναστάσει σου Χριστέ, δόξα τῇ βασιλείᾳ σου,  
δόξα τῇ οἰκονομίᾳ σου, μόνε Φιλάνθρωπε.

**Ἀπολυτίκιον τῶν Κεκοιμένων. Ἦχος πλ. δ΄**

Μνήσθητι Κύριε, ὡς ἀγαθὸς τοῦ (τῆς, τῶν)  
δούλου (δούλης, δούλων) σου, καὶ ὅσα ἐν βίῳ  
ἤμαρτεν (ἤμαρτεν, ἤμαρτον) συγχώρησον·  
οὐδεὶς γὰρ ἀναμάρτητος, εἰ μὴ Σὺ ὁ δυνάμενος,  
καὶ τῷ (τῇ, τοῖς) μεταστάντι (μεταστάσει,  
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  
περυγῶν, τῆς αὔλου ὑμῶν δόξης, φρουροῦντες  
ἡμᾶς προσπίπτοντας, ἐκτενῶς καὶ βοῶντας· Ἐκ  
τῶν κινδύνων λυτρώσασθε ἡμᾶς, ὡς Ταξιάρχαι  
τῶν ἄνω Δυνάμεων.

**Κοντάκιον. Τοῦ Τριωδίου Ἦχος γ΄.**

Τῆς πατρῴας, δόξης σου, ἀποσκιρτήσας  
ἀφρόνως, ἐν κακοῖς ἐσκόρπισα, ὃν μοι  
παρέδωκας πλοῦτον· ὅθεν σοι τὴν τοῦ Ἀσώτου,  
φωνὴν κραυγάζω· Ἥμαρτον ἐνώπιόν σου Πάτερ  
οἰκτίρμον, δεξαί με μετανοοῦντα, καὶ ποιήσον  
με, ὡς ἓνα τῶν μισθίων σου.



**Resurrectional Apolytikion. Mode 1.**

The stone having been sealed by the Pharisees  
and chief priests, and Your all-immaculate  
body being guarded by soldiers, You rose on the  
third day, O Lord and Savior, granting life unto  
the world. Then the powers of the heavens cried  
out to You, O Giver of Life, and shouted, “Glory  
to Your resurrection, O Christ! Glory to Your  
eternal rule! Glory to Your plan for saving us,  
only benevolent God!”

**Ἀπολυτίκιον for the Departed. Tone  
Plagal 4th**

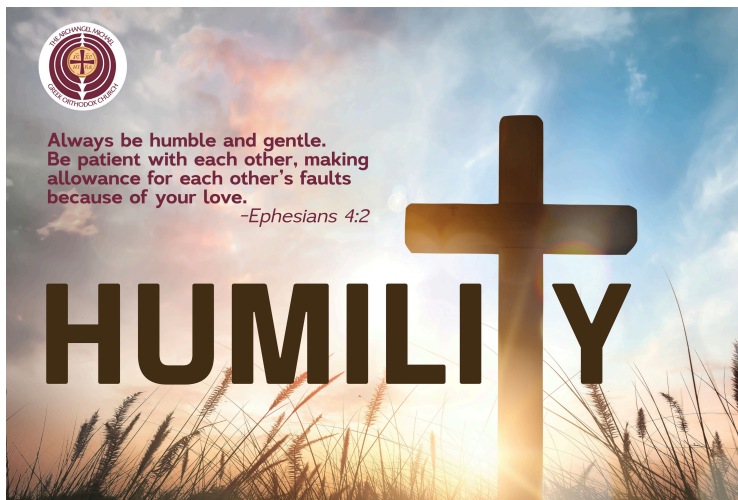
Remember, O Lord, as You are Good, your  
servant(s), and forgive every sin he (she, they)  
have committed in this life. For no one is  
sinless, except You, Who have power to grant  
rest to those who have fallen asleep.

**Ἀπολυτίκιον 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. From Triodion Mode 3.**

I revolted senselessly out of Your fatherly  
glory; I have squandered sinfully all of the riches  
You gave me. Hence to You, using the  
Prodigal's words, I cry out, I have sinned before  
You, merciful loving Father. O receive me in  
repentance, I pray, and treat me as one of Your  
hired hands.



Προκειμένον. Ἦχος α΄. Ψαλμοὺς 32. Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς, καθάπερ ἠλπίζαμεν ἐπὶ σέ.

Στίχ. Ἀγαλλιᾶσθε, δίκαιοι, ἐν Κυρίῳ· τοῖς εὐθέσι πρέπει ἀνεσις.

**Πρὸς Κορινθίους Α΄ Ἐπιστολῆς Παύλου Α΄ Κορ 6:12 – 20**

Ἀδελφοί, πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τίνος. τὰ βρώματα τῆ κοιλίας καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δε Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. το δε σῶμα οὐ τῆ πορνείας, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· ὁ δε Θεὸς καὶ τὸν Κύριον ἠγάπησε καὶ ἡμᾶς ἐξεγερεῖ δια τῆς δυνάμεως αὐτοῦ. οὐκ οἴδατε, ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο. ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῆ πόρνη ἐν σώμα ἐστίν; ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν· ὁ δε κολλώμενος τῷ Κυρίῳ ἐν πνεύμα ἐστίν. φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα, ὃ ἐάν ποιήσῃ ἄνθρωπος ἔκτος τοῦ σώματος ἐστίν, ὃ δε πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν Ἁγίου Πνεύματος ἐστίν, οὗ ἔχετε ἀπο Θεοῦ, καὶ οὐκ ἐστε ἑαυτῶν; ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δη τὸν Θεὸν ἐν τῷ σώματι ὑμῶν καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ Θεοῦ.

**Ἐκ τοῦ Κατὰ Λουκᾶν 15:11-32 Εὐαγγελίου τοῦ Ἀνάγνωσμα**

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· ἄνθρωπός τις εἶχε δύο υἱούς, καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. δαπανήσαντος δε αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους, καὶ ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπο τῶν κερατίων ὧν ἤσθιοι οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. εἰς ἑαυτὸν δε ἔλθων εἶπε· πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δε λιμῷ ἀπόλλυμαι! ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου. οὐκέτι εἰμι ἄξιος κληθῆναι υἱός σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα αὐτοῦ. ἔτι δε αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγγίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. εἶπε δε αὐτῷ ὁ υἱός· πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμι ἄξιος κληθῆναι υἱός σου. εἶπε δε ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ἐξενέγκατε τὴν στολὴν τὴν πρῶτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φραγόντες εὐφρανθῶμεν, ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὐρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. Ἦν δε ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἠγγίσε τῆ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν, καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο τί εἶη ταῦτα. ὁ δε εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἦκε καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. ὠργίσθη δε καὶ οὐκ ἠθέλην εἰσελθεῖν. ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. ὁ δε ἀποκριθεὶς εἶπε τῷ πατρί· ἴδου τσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλαθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· ὅτε δε ὁ υἱὸς σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν, ὁ δε εἶπεν αὐτῷ· τέκνον, συ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμαὶ σὰ ἐστίν· εὐφρανθῆναι δε καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὐρέθη.

*Prokimenon. Mode 1. Psalm 32. Let Your mercy, O Lord, be upon us, as we hope in You.*

Verse: Rejoice greatly in the Lord, O righteous ones; praise is fitting for the upright.

**The reading is from Paul's First Letter to the Corinthians. 1 Cor. 6:12 – 20**

Timothy, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconion, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

**The Gospel According to Luke 15:11-32**

The Lord said this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have filled his belly with the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

# SYNTAXARION

Feb. 17 ~ St. Therodore the Tyro; St. Mariamne, sister of St. Philip  
 Feb. 18 ~ St. Leo the Pope of Rome, St. Agapetus the Confessor  
 Feb. 19 ~ St. Philemon, Archippos of the 70; St. Philothei, Martyr of Athens  
 Feb. 20 ~ St. Leo, Bishop of Catania; St. Agathus, Pope of Rome  
 Feb. 21 ~ St. Timothy the Righteous; St. John III of Constantinople  
 Feb. 22 ~ Relics of Martyrs Eugenius, Thalassius, and Baradatus\*  
 \*denotes Saturday of Souls

**CLEAN MONDAY**

Join us in honoring Clean Monday by Praying the Great Compline

**MARCH 3, 2025**  
**7:00 PM**

Presentation by the Rev. Nikolaos Tsagarakis  
*"Fasting, Is It Significant in Today's Society"*  
 Lenten Spread hosted by the AMC Ladies Philoptochos

## EVENTS

**SAVE THE DATE**

**AMC CAMP HELLAS**  
 Port Washington, NY

Registration will open February 15, 2025

GRADE SCHOOL SESSION  
 WEEK 1: JUNE 30 - JULY 3 (EXTENDED DAYS FOR JULY 4 HOLIDAY)  
 WEEK 2: JULY 7 - 11  
 WEEK 3: JULY 14 - 18  
 MONDAY-FRIDAY 9AM - 3:30PM  
 OPEN TO GRADES 1-6  
 7-8 GRADERS MAY BE COUNSELORS IN TRAINING TO EARLY COMMUNITY SERVICE



### Saturdays of Souls:

February 22, March 1, and March 8  
 Please call the Church office to order a small bowl of koliva.

Feb. 20th ~ Greek School PTA Tsiknopempti Event

Feb. 27th ~ Philoptochos Event

**March 3rd ~ Clean Monday (Office Closed)**  
**Evening Compline Service, followed by Lecture**

March 11th ~ AMC Blood Drive

April 5th ~ Lenten Retreat

April 27th ~ Greek School Glendi

# MEMORIALS

7 Years for Andreas Frangiskatos  
 13 Years for Styliani Drenis

**May their Memory be Eternal!**



If you, or someone you know, would like a home, hospital, or nursing home visit, please call the Church office to schedule an appointment with Fr. John or Fr. Nikolaos.

**GREEK PARADE**  
 Celebrating the 204th Anniversary of Hellenic Independence

FEDERATION OF HELLENIC SOCIETIES OF GREATER NEW YORK

"GREECE: The Birthplace of Democracy & Strategic Partner of America"

**SUNDAY, MARCH 30, 2025 - 1:30 PM**  
 FIFTH AVENUE • NEW YORK CITY • 64<sup>TH</sup> TO 79<sup>TH</sup> STREET

FEDERATION OF HELLENIC SOCIETIES OF GREATER NEW YORK  
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www.nycgreekparade.org  
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REGISTER ONLINE

**SAVE THE DATE**

*The Archangel Michael Church Port Washington*  
**Lenten Retreat**  
 April 5, 2025 at 10:30 am  
 Angeliades Fellowship Hall  
*A light lunch will be served*

**Guest Lecturer: Dr. Jeannie Constantinou**

Eugenia Constantinou holds a Bachelor's Degree in Religious Studies (1980) and a Master of Arts degree in Practical Theology from the University of San Diego (1992). She received a Master of Theology degree from Holy Cross Greek Orthodox School of Theology in 1996 where she specialized in Orthodox Theology and Patristics. She also received a Master of Theology from Harvard Divinity School in 1998 where she specialized in the New Testament.

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