



ARCHANGEL MICHAEL CHURCH

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SUNDAY AUGUST 24, 2025 | Ἦχος β΄, Ἑωθινόν ΙΑ' | Tone 2, 11th Morning Gospel

Κυριακή : ΙΑ΄ ΜΑΤΘΑΙΟΥ. Τῶν Ἁγίων Ἱερομαρτύρων Εὐτυχοῦς, μαθητοῦ τοῦ Ἁγίου, Ἰωάννου τοῦ Θεολόγου καί Κοσμά τοῦ Αἰτωλοῦ. Μνήμη τῆς μεταθέσεως εἰς Ζάκυνθον τοῦ σεπτοῦ Λειψάνου τοῦ ἐν Ἁγίοις Πατρός ἡμῶν Διονυσίου Ἐπισκόπου Αἰγίνης, τοῦ Θαυματουργοῦ.

Sunday: 10th Sunday of Matthew. The Holy Hiermartyr Eutychous, student of Saint John the Theologian and Kosmas the apostle to the Poor. Remembrance of the translation to Zankynthos of the holy relics of the Holy Father Dionysios, Bishop of Aegina, the Wonderworker (see icon images below).

Ἀπολυτίκιον Ἀναστάσιμον. Ἦχος β΄.

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἢ ζωὴ ἢ ἄθνατος, τότε τὸν ᾄδην ἐνέκρωσας, τῇ 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.

Resurrectional Apolytikion. Tone 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!”

Ἀπολυτίκιον τοῦ Ναοῦ. Ἦχος δ΄

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

Apolytikion 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.

Κοντάκιον Ἦχος δ΄.

Ἰωακεὶμ καὶ Ἄννα ὀνειδισμοῦ ἀτεκνίας, καὶ Ἀδὰμ καὶ Εὐὰ, ἐκ τῆς φθορᾶς τοῦ θανάτου, ἠλευθερώθησαν, Ἀχραντε, ἐν τῇ ἀγίᾳ γεννήσει σου· αὐτὴν ἐορτάζει καὶ ὁ λαὸς σου, ἐνοχῆς τῶν παισμάτων, λυτρωθεὶς ἐν τῷ κράζειν σοι· Ἡ στείρα τίκει τὴν Θεοτόκον, καὶ τροφὸν τῆς ζωῆς ἡμῶν.

Kontakion Tone 4

Both Joachim and Anna from their sterility's stigma, and Adam and Eve from their mortality's ruin have been set free, O immaculate Maid, by your holy nativity. For this do your people hold celebration, redeemed from the guilt of transgression as they cry to you, “The barren one bears the Theotokos, the nourisher of our Life.”



Προκείμενον. Ἦχος β' ΨΑΛΜΟΙ 117.14,18

Ἰσχύς μου καὶ ὕμνησίς μου ὁ Κύριος.

Στίχ. Παιδεύων ἐπαιδευσέ με ὁ Κύριος.

Πρὸς Κορινθίους α' 9:2-12 τὸ ἀνάγνωσμα

Ἀδελφοί, ἡ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ. Ἡ ἐμὴ ἀπολογία τοῖς ἐμε ἀνακρίνουσιν αὕτη ἐστίν. Μη οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; Μη οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ κυρίου, καὶ Κηφᾶς; Ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μη ἐργάζεσθαι; Τίς στρατεύεται ἰδίῳ ὀφωνίῳ ποτέ; Τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; Ἡ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποιμνῆς οὐκ ἐσθίει; Μη κατα ἄνθρωπον ταῦτα λαλῶ; Ἡ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; Ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται, Οὐ φιμώσεις βοῦν ἀλοῶντα. Μη τῶν βοῶν μέλει τῷ θεῷ; Ἡ δι' ἡμᾶς πάντως λέγει; Δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτρίαν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. Εἰ ἡμεῖς ὑμῖν τα πνευματικά ἐσπειραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσομεν; Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μη ἐγκοπήν τινα δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

Ἐκ τοῦ Κατὰ Ματθαῖον 18:23-35

Εὐαγγελίου τοῦ Ἀναγνώσματος

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. ἄρξαμένου δε αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων. μη ἔχοντος δε αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶθῆναι καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δοῦλος προσεκύνη αὐτῷ λέγων· κύριε, μακροθύμησον ἐπ' ἐμοὶ καὶ πάντα σοὶ ἀποδώσω. σπλαγχνισθεὶς δε ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. ἐξελθὼν δε ὁ δοῦλος ἐκείνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὠφείλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε λέγων· ἀπόδος μοι εἰ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν λέγων· μακροθύμησον ἐπ' ἐμοὶ καὶ ἀποδώσω σοι. ὁ δε οὐκ ᾔθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῶ το ὀφειλόμενον. ἰδόντες δε οἱ σύνδουλοι αὐτοῦ τα γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἔλθόντες διεσάφησαν τῷ κυρίῳ ἐαυτῶν πάντα τα γενόμενα. τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με. οὐκ ἔδει καὶ σε ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν το ὀφειλόμενον αὐτῷ. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μη ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τα παραπτώματα αὐτῶν.

Prokeimenon. Mode 2 -Psalm 117.14,18

The Lord is my strength and my song.

Verse: The Lord has chastened me sorely.

The reading is from St. Paul's First Letter to the Corinthians 9:2-12

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

The Gospel According to Matthew 18:23-35

The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the torturers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."



Ὁ Ἅγιος Κοσμάς ὁ Αἰτωλὸς

Ὁ Ἅγιος Κοσμάς ὁ Αἰτωλός, γεννήθηκε στὸ Μονοδένδρι τῆς Αἰτωλοακαρνανίας, ἀπὸ γονεῖς εὐσεβεῖς, ποὺ τοῦ ἔμαθαν τὰ πάντα γύρω ἀπὸ τὸν Χριστιανισμό. Σὲ ἡλικία 20 χρόνων πῆγε στὸ Ἅγιο Ὄρος, γιὰ νὰ σπουδάσει στὸ σχολεῖο τῆς Μονῆς Βατοπεδίου. Στὴν συνέχεια πῆγε στὴν Μονὴ Φιλοθέου, ὅπου ἐκάρη μοναχὸς καὶ χειροτονήθηκε καὶ ἱερέας.

Ὁ Κοσμάς ὅμως, δὲν μποροῦσε νὰ ἡσυχάσει. Ἦθελε νὰ διδάξει ὅλους τοὺς σκλαβωμένους Ἕλληνες γιὰ τὸν Χριστό. Θεωροῦσε ὅμως τὸν ἑαυτό του ἀδύνατο γιὰ νὰ τὸ κάνει. Μὲ Θεία ὅμως φώτιση πῆγε στὴν Κωνσταντινούπολη καὶ συνάντησε τὸν ἀδελφὸ του, Χρύσανθο, ὁ ὁποῖος ἦταν δάσκαλος. Αὐτὸς τὸν βοήθησε στὴν ρητορική, ὥστε νὰ μπορεῖ νὰ διδάξει.

Στὴν συνέχεια, ἀφοῦ πῆρε τὴν ἄδεια τοῦ πατριάρχη, γύρισε στὴν Ἑλλάδα καὶ κυριολεκτικὰ τὴν ὄργωσε ἀπὸ ἄκρη σὲ ἄκρη. Ἀπ' ὅπου πέραγε πλῆθος πιστῶν «ραγιαδων», τὸν ἄκουγε μὲ πολλὴ προσοχή. Εἶναι χαρακτηριστικὸ αὐτὸ ποὺ εἶπε κάποτε στὴν ὁμιλία του σ' ἓνα χωριό: «Ἦρθα στὸ χωριό σας νὰ σᾶς κηρύξω τὸν λόγο τοῦ Θεοῦ. Δίκαιο λοιπὸν εἶναι νὰ μὲ πληρώσετε γιὰ τὸν κόπο μου. Ὅχι ὅμως μὲ χρήματα, γιατί τί νὰ τὰ κάνω; Ἡ πληρωμή μου εἶναι νὰ βάλετε τὰ λόγια τοῦ Θεοῦ στὴν καρδιά σας γιὰ νὰ κερδίσετε τὴν αἰώνια ζωή». Ἀπ' ὅπου πέρασε ἐκτὸς ἀπὸ τίς διδασκαλίες ποὺ ἔκανε, ἔκτιζε σχολεῖα, βοηθοῦσε τοὺς ἀπόρους καὶ γενικῶς ἔκανε πολλὰ καλὰ.

Τελικὰ ἐπειδὴ ἔκανε κακὸ στοὺς Τούρκους, συνελήφθη καὶ ἀπαγχονίστηκε τὸ 1779.

Ἀπολυτίκιο. Ἦχος γ'. Θείας πίστεως.

Θείας πίστεως, διδασκαλία, κατεκόσμησας, τὴν Ἐκκλησίαν, ζηλωτὴς τῶν Ἀποστόλων γενόμενος· καὶ κατασπείρας τὰ θεῖα διδάγματα, μαρτυρικῶς τὸν ἀγῶνα ἐτέλεσας. Κοσμά ἔνδοξε, Χριστὸν τὸν Θεὸν ἱκέτευε, δωρήσασθαι ἡμῖν τὸ μέγα ἔλεος.

Κοντάκιον. Ἦχος δ'. Ἐπεφάνης σήμερον.

Ὡς φωστὴρ νεόφωτος τὴν Ἐκκλησίαν, καταυγάζεις ἅπασαν, Εὐαγγελίου διδαχαῖς, Κοσμά Χριστοῦ Ἰσαπόστολε· διὸ ἀξίως γεραίρει τὴν μνήμην σου.

Μεγαλυνάριον.

Χαίροις Ἀποστόλων ὁ μιμητής, Κοσμά Θεοφόρε, εὐσεβείας ὑψηλῆς, τοῦ Εὐαγγελίου ὁ θεηγόρος κήρυξ, καὶ τῶν πιστῶν ἀπάντων, θεῖον ἀγλαίσμα.

Repose of the New-Hieromartyr Cosmas of Aitolia, Equal of the Apostles

The New Hieromartyr Cosmas, Equal of the Apostles, in the world Conostas, was a native of Aitolia. He studied at first under the guidance of the archdeacon Ananias Dervisanos, and afterwards continued his education on Mount Athos, at the Vatopedi school renowned for teachers such as Nicholas Tzartzoulis (from Metsovo) and Eugenius Voulgaris (afterwards in the years 1775-1779 the archbishop of Ekaterinoslav and the Chersonesus).

Remaining on Athos at the Philotheou monastery to devote himself to spiritual labors, he was tonsured a monk with the name Cosmas, and later was ordained hieromonk. The desire to benefit his fellow Christians, to guide them upon the way of salvation and strengthen their faith, impelled Saint Cosmas to seek the blessing of his spiritual fathers and go to Constantinople. There he mastered the art of rhetoric and, having received a written permit of Patriarch Seraphim II (and later from his successor Sophronius) to preach the Holy Gospel.

So the saint began to proclaim the Gospel at first in the churches of Constantinople and the surrounding villages, then in the Danube regions, in Thessalonica, in Verroia, in Macedonia, Chimaera, Akarnania, Aitolia, on the islands of Saint Maura, Cephalonia and other places.

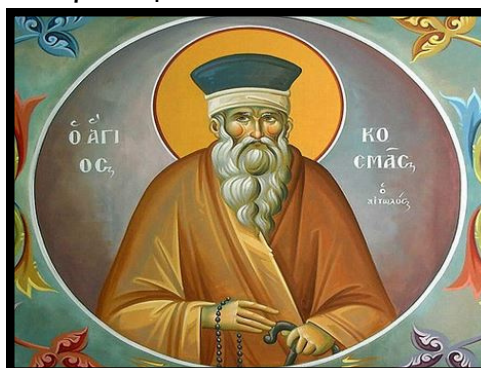
His preaching, filled with the grace of the Holy Spirit, was simple, calm, and gentle. It brought Christians great spiritual benefit. The Lord Himself assisted him and confirmed his words with signs and miracles, just as He had confirmed the preaching of the Apostles.

Preaching in the remote areas of Albania, where Christian piety had almost disappeared among the rough and coarse people entrenched in sin, Saint Cosmas led them to sincere repentance and improvement with the Word of God.

Under his guidance, church schools were opened in the towns and villages. The rich offered their money for the betterment of the churches, for the purchase of Holy Books (which the saint distributed to the literate), veils (which he gave women, admonishing them to come to church with covered heads), for prayer ropes and crosses (which he distributed to the common folk), and for baptismal fonts so that children could be baptized in the proper manner.

Since the churches could not accommodate everyone wanting to hear the wise preacher, Saint Cosmas with forty or fifty priests served the Vigil in the fields, and in city squares, where thousands of people prayed for the living and for the dead, and were edified by his preaching. Everywhere that Saint Cosmas halted and preached, the grateful listeners set up a large wooden cross, which remained thereafter in memory of this.

The apostolic service of Saint Cosmas was brought to a close by his martyric death in the year 1779. At 65 years of age, he was seized by the Turks and strangled. His body was thrown into a river, and after three days, was found by the priest Mark and buried near the village of Kolikontasi at the monastery of the Entrance into the Temple of the Most Holy Theotokos. Afterwards, part of his relics were transferred to various places as a blessing. He was glorified by the Ecumenical Patriarchate in 1961.



SYNAXARION & SERVICES

Today's 40 Day Baby Blessing:

Aug 25 ~ Return of the Body of St. Bartholemew; St. Titus of the 70

Aug 26 ~ St. Adrian, St. Natalia, and their 33 Companions

***Aug 27~ St. Pimen the Great; St, Phanourios the Great Martyr**

Aug 28 ~ St. Moses the Black of Scete; Sts. Diomedes & Laurence

***Aug 29 ~ Beheading of St. John the Baptist;
St. Theodora of Thessoloniki**

Aug 30 ~ Sts. Alexander, John & Paul, New Patriarchs of Constantinople

***Denotes Divine Liturgy**

Alexia Maria,

daughter of

Nikko & Jessica Kapetanos

May God Bless!



Official Visit of His All-Holiness Ecumenical Patriarch Bartholomew to the United States in September 2025



Official Announcement

His Eminence Archbishop Elpidophoros of America, the hierarchs of the Ecumenical Throne in America, the clergy, and the faithful Orthodox people of the United States will joyfully welcome His All-Holiness Ecumenical Patriarch Bartholomew to the United States for an official visit in September 2025. The visit follows the announcement from the John Templeton Foundation, the Templeton World Charity Foundation and the Templeton Religion Trust of the awarding of the internationally-recognized Templeton Prize to His All-Holiness for his "pioneering efforts to bridge scientific and spiritual understandings of humanity's relationship with the natural world, bringing together people of different faiths to heed a call for stewardship of creation."



**Welcome Back Sunday for All
Sunday, September 7th**