



ARCHANGEL MICHAEL CHURCH

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SUNDAY - November 16, 2025 | Ἦχος πλ. β', Ἑωθινόν Α' | Tone pl. of the 2nd, 1st Morning Gospel

KYRIAKH : Τοῦ Ἁγίου ἐνδόξου Ἀποστόλου καὶ Εὐαγγελιστοῦ Ματθαίου

SUNDAY: The Holy Glorious Apostle and Evangelist Matthew

Ἀπολυτίκιον Ἀναστάσιμον. Ἦχος πλ. β'

Ἀγγελικαὶ δυνάμεις ἐπὶ το μνήμα σου, καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν· καὶ ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα το ἄχραντόν σου σῶμα. Ἐσκύλευσας τὸν ἄδην, μὴ πειρασθεὶς ὑπ' αὐτοῦ· ὑπήντησας τῇ Παρθένῳ, δωροῦμενος τὴν ζωὴν. Ὁ ἀναστὰς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.

Ἀπολυτίκιον. Τοῦ Εὐαγγελιστοῦ. Ἦχος γ'.

Ἀπόστολε Ἁγίε καὶ Εὐαγγελιστά Ματθαῖε, πρέσβευε τῷ ἐλεήμονι Θεῷ, ἵνα πταισμάτων ἄφεσιν, παράσχῃ ταῖς ψυχαῖς ἡμῶν

Ἀπολυτίκιον τῶν Κεκοιμένων. Ἦχος πλ. δ'

Μνήσθητι Κύριε, ὡς ἀγαθὸς τοῦ (τῆς, τῶν) δούλου (δούλης, δούλων) σου, καὶ ὅσα ἐν βίῳ ἡμαρτεν (ἡμαρτεν, ἡμαρτον) 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 πτερύγων, τῆς αὔλου ὑμῶν δόξης, φρουροῦντες ἡμᾶς προσπίπτοντας, ἐκτενῶς καὶ βοῶντας· Ἐκ τῶν κινδύνων λυτρώσασθε ἡμᾶς, ὡς Ταξιάρχαι τῶν ἄνω Δυνάμεων.

Κοντάκιον. Ἦχος β'.

Ὁ καθαρῶτατος ναὸς τοῦ Σωτῆρος, ἡ πολυτίμητος παστὰς καὶ Παρθένος, τὸ ἱερὸν θησαυρίσμα τῆς δόξης τοῦ Θεοῦ, σήμερον εἰσάγεται, ἐν τῷ οἴκῳ Κυρίου, τὴν χάριν συνεισάγουσα, τὴν ἐν Πνεύματι Θεείῳ· ἣν ἄνυμνοῦσιν Ἄγγελοι Θεοῦ· Αὕτη ὑπάρχει σκηνὴ ἐπουράνιος.

Resurrectional Apolytikion. pl. of the 2nd

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!

Apolytikion of the Evangelist. 3rd Tone

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

Apolytikion for the Departed. Tone Pl. 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.

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.

Kontakion. Tone 2

The Savior's most pure and immaculate temple, the very precious bridal chamber and Virgin, who is the sacred treasure of the glory of God, on this day is introduced into the House of the Lord, and with herself she brings the grace in the divine Spirit. She is extolled by the Angels of God. A heavenly tabernacle is she.

Αγάπη

*"This is My commandment,
that you love one another
as I have loved you" - John 15:12*



Προκείμενον. Ἦχος πλ. δ' ΨΑΛΜΟΙ 18.4,1
Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν.
Στίχ. Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ.
Πρὸς Ῥωμαίους 10:11-21, 11:1-2 τὸ
ἀνάγνωσμα

Ἀδελφοί, λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται. Οὐ γάρ ἐστιν διαστολή Ἰουδαίου τε καὶ Ἑλλήνου· ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντα τοὺς ἐπικαλουμένους αὐτόν. Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται. Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; Πῶς δε πιστεύσουσιν οὐ οὐκ ἤκουσαν; Πῶς δε ἀκούσουσιν χωρὶς κηρύσσοντος; Πῶς δε κηρύξουσιν ἐὰν μὴ ἀποσταλῶσιν; Καθὼς γέγραπται, Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τα ἀγαθὰ. Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἢ δε ἀκοὴ δια ῥήματος Θεοῦ. Ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; Μενοῦνγε· Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τα ῥήματα αὐτῶν. Ἀλλὰ λέγω, μὴ οὐκ ἔγνω Ἰσραὴλ; Πρῶτος Μωϋσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς. Ἡσαΐας δε ἀποτολμᾷ καὶ λέγει, Εὐρέθην τοῖς ἔμε μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἔμε μὴ ἐπερωτῶσιν. Πρὸς δε τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα. Λέγω οὖν, μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένοιτο. Καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν. Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω.

Ἐκ τοῦ Κατὰ Ματθαῖον 9:9-13 Εὐαγγελίου το
Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τῷ τελωνίῳ, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον· τοῖς μαθηταῖς αὐτοῦ· διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; ὁ δε Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς· οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. πορευθέντες δε μάθετε τί ἐστὶν ἔλεον θέλω καὶ οὐ θυσίαν. οὐ γὰρ ἤλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

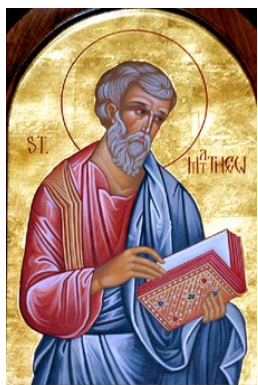
Prokeimenon. Mode Plagal 4, Psalm 18.4,1
Their voice has gone out into all the earth.
Verse: The heavens declare the glory of God.
The reading is from St. Paul's Letter to the
Romans 10:11-21; 11:1-2

Brethren, the scripture says, "No one who believes in God will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him. For, "every one who calls upon the name of the Lord will be saved." But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, "How beautiful are the feet of those who preach good news!" But they have not all obeyed the gospel; for Isaiah says, "Lord, who has believed what he has heard from us?" So faith comes from what is heard, and what is heard comes by the preaching of Christ. But I ask, have they not heard? Indeed they have; for "Their voice has gone out to all the earth, and their words to the ends of the world." Again I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry." Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me." But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people." I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew.

The Gospel According to Matthew 9:9-13

At that time, as Jesus passed on, he saw a man called Matthew sitting at the tax office; and he said to him, "Follow me." And he rose and followed him. And as he sat at table in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard it, he said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners to repentance."





The Holy Apostle and Evangelist Matthew, was also named Levi (Mark 2:14; Luke 5:27); he was one of the Twelve Apostles (Mark 3:18; Luke 6:45; Acts 1:13), and was brother of the Apostle James Alphaeus (Mark 2:14). He was a publican, or tax-collector for Rome, in a time when the Jews were under the rule of the Roman Empire. He lived in the Galilean city of Capernaum. When Matthew heard the voice of Jesus Christ: "Come, follow Me" (Mt. 9:9), he left everything and followed the Savior. Christ and His disciples did not refuse Matthew's invitation and they visited his house, where they shared table with the publican's friends and acquaintances. Like the host, they were also publicans and known sinners. This event disturbed the pharisees and scribes a great deal.

Publicans who collected taxes from their countrymen did this with great profit for themselves. Usually greedy and cruel people, the Jews considered them pernicious betrayers of their country and religion. The word "publican" for the Jews had the connotation of "public sinner" and "idol-worshipper." To even speak with a tax-collector was considered a sin, and to associate with one was defilement. But the Jewish teachers were not able to comprehend that the Lord had "come to call not the righteous, but sinners to repentance" (Mt. 9:13).

Matthew, acknowledging his sinfulness, repaid fourfold anyone he had cheated, and he distributed his remaining possessions to the poor, and he followed after Christ with the other apostles. Saint Matthew was attentive to the instructions of the Divine Teacher, he beheld His innumerable miracles, he went together with the Twelve Apostles preaching to "the lost sheep of the house of Israel" (Mt. 10:6). He was a witness to the suffering, death, and Resurrection of the Savior, and of His glorious Ascension into Heaven.

Having received the grace of the Holy Spirit, which descended upon the Apostles on the day of Pentecost, Saint Matthew preached in Palestine for several years. At the request of the Jewish converts at Jerusalem, the holy Apostle Matthew wrote his Gospel describing the earthly life of the Savior, before leaving to preach the Gospel in faraway lands.

In the order of the books of the New Testament, the Gospel of Matthew comes first. Palestine is said to be the place where the Gospel was written. Saint Matthew wrote in Aramaic, and then it was translated into Greek. The Aramaic text has not survived, but many of the linguistic and cultural-historical peculiarities of the Greek translation give indications of it.

The Apostle Matthew preached among people who were awaiting the Messiah. His Gospel manifests itself as a vivid proof that Jesus Christ is the Messiah foretold by the prophets, and that there would not be another (Mt. 11:3).

The preaching and deeds of the Savior are presented by the evangelist in three divisions, constituting three aspects of the service of the Messiah: as Prophet and Law-Giver (Ch. 5-7), Lord over the world both visible and invisible (Ch. 8-25), and finally as High Priest offered as Sacrifice for the sins of all mankind (Ch. 26-27).

The theological content of the Gospel, besides the Christological themes, includes also the teaching about the Kingdom of God and about the Church, which the Lord sets forth in parables about the inner preparation for entering into the Kingdom (Ch. 5-7), about the worthiness of servers of the Church in the world (Ch. 10-11), about the signs of the Kingdom and its growth in the souls of mankind (Ch. 13), about the humility and simplicity of the inheritors of the Kingdom (Mt. 18:1-35; 19:13-30; 20:1-16; 25-27; 23:1-28), and about the eschatological revelations of the Kingdom in the Second Coming of Christ within the daily spiritual life of the Church (Ch. 24-25).

The Kingdom of Heaven and the Church are closely interconnected in the spiritual experience of Christianity: the Church is the historical embodiment of the Kingdom of Heaven in the world, and the Kingdom of Heaven is the Church of Christ in its eschatological perfection (Mt. 16:18-19; 28:18-20).

The holy Apostle brought the Gospel of Christ to Syria, Media, Persia, Parthia, and finishing his preaching in Ethiopia with a martyr's death. This land was inhabited by tribes of cannibals with primitive customs and beliefs. The holy Apostle Matthew converted some of the idol-worshippers to faith in Christ. He founded the Church and built a temple in the city of Mirmena, establishing there his companion Platon as bishop.

When the holy apostle was fervently entreating God for the conversion of the Ethiopians the Lord Himself appeared to him in the form of a youth. He gave him a staff, and commanded him to plant it at the doors of the church. The Lord said that a tree would grow from this staff and it would bear fruit, and from its roots would flow a stream of water. When the Ethiopians washed themselves in the water and ate the fruit, they lost their wild ways and became gentle and good.

When the holy apostle carried the staff towards the church, he was met by the wife and son of the ruler of the land, Fulvian, who were afflicted by unclean spirits. In the Name of Christ the holy apostle healed them. This miracle converted a number of the pagans to the Lord. But the ruler did not want his subjects to become Christians and cease worshiping the pagan gods. He accused the apostle of sorcery and gave orders to execute him.

They put Saint Matthew head downwards, piled up brushwood and ignited it. When the fire flared up, everyone then saw that the fire did not harm Saint Matthew. Then Fulvian gave orders to add more wood to the fire, and frenzied with boldness, he commanded to set up twelve idols around the fire. But the flames melted the idols and flared up toward Fulvian. The frightened Ethiopian turned to the saint with an entreaty for mercy, and by the prayer of the martyr the flame went out. The body of the holy apostle remained unharmed, and he departed to the Lord.

The ruler Fulvian deeply repented of his deed, but still he had doubts. By his command, they put the body of Saint Matthew into an iron coffin and threw it into the sea. In doing this Fulvian said that if the God of Matthew would preserve the body of the apostle in the water as He preserved him in the fire, then this would be proper reason to worship this One True God.

That night the Apostle Matthew appeared to Bishop Platon in a dream, and commanded him to go with clergy to the shore of the sea and to find his body there. The righteous Fulvian and his retinue went with the bishop to the shore of the sea. The coffin carried by the waves was taken to the church built by the apostle. Then Fulvian begged forgiveness of the holy Apostle Matthew, after which Bishop Platon baptized him, giving him the name Matthew in obedience to a command of God.

Soon Saint Fulvian-Matthew abdicated his rule and became a presbyter. Upon the death of Bishop Platon, the Apostle Matthew appeared to him and exhorted him to head the Ethiopian Church. Having become a bishop, Saint Fulvian-Matthew toiled at preaching the Word of God, continuing the work of his heavenly patron.

Week Day Divine Liturgy

Fri. Nov 21 ~ Entrance of the Theotokos into the Temple



THE ARCHANGEL MICHAEL CHURCH

*'Tis the season! Join us for our
Annual Christmas Tree Lighting!*

Christmas Spectacular

Wednesday Dec. 3, 2025
6:00 - 7:00pm
at Archangel Michael Church Plaza

COOKIES - HOT COCOA - ROASTED MARSHMALLOWS
CAROLS By The Students Of Our Greek Language Institute

And

A SPECIAL VISIT FROM SANTA
AND THE PW FIRE VOLUNTEER FIRE DEPARTMENT!



FEAST DAY OF ST. KATHERINE

Services

GREAT VESPERS
NOV 24TH
MONDAY 7PM

ORTHROS & DIVINE LITURGY
NOV 25TH
TUESDAY STARTING AT 8:30AM



Be blessed with the ring of St. Katherine

MEMORIALS

11 Years for Gerasimos Papadoulis

13 Years for Anna Bossonis

May their Memory be Eternal!

WELCOME to our VISITORS

Please join us in the Angeliades Fellowship
Hall after Divine Liturgy for coffee.

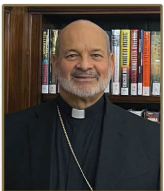
UPCOMING EVENTS

Nov. 13th to Dec. 4th ~ Cub Scout Toy Drive
Nov. 15th to Dec. 15th ~ Interfaith Prison Partnership
Release Bags for women entering homeless shelters
by AMC Ladies Philoptochos
**November 16th ~ Heritage Library Book-Signing Event
with Bishop Demetrios of Mokissos**
Nov. 17th ~ Philoptochos Knitting Club 11am
Nov. 18th ~ Young at Heart Lunch & Cooking Club
Nov. 19th ~ Philoptochos Barre Class 9:45am
Nov. 20th ~ YAH Chair Exercise 10:15am
Nov. 22nd ~ Goya Thanksgiving Food Drive
Nov. 23rd ~ Hope Thanksgiving Event
Interfaith Thanksgiving Service at AMC ~ 5PM
Dec. 3rd ~ AMC Tree Lighting Event
Dec. 7th ~ Parish Council Elections
Dec. 14th ~ Philoptochos Annual Christmas Luncheon



Meet the Author. Experience the Story.

GRACE UNBOUND:
*The Sacred Activism of
an Orthodox Bishop*

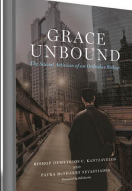


Book Talks & Signing Events
Presented by Bishop Demetrios of Mokissos
Co-authored with Patra Sevastiades

SUNDAY, NOVEMBER 16

Archangel Michael Greek Orthodox Church
Port Washington, New York
100 Fairway Drive, Port Washington, NY 11050
Phone: (516) 944-3180
Talk and Book Signing: 4:00PM
Angeliades Fellowship Hall
Hosted by The Heritage Library and Bookstore

Copies of *Grace Unbound* will be available for purchase and signing. All are welcome to attend this engaging conversation on faith, leadership, and social witness.



About the Book
Published by Rowman & Littlefield, an imprint of Bloomsbury (2025), *Grace Unbound: The Sacred Activism of an Orthodox Bishop* explores the life and ministry of Bishop Demetrios (Kantzavelos) of Mokissos, offering a powerful narrative of faith in action, moral courage, and advocacy for justice in the modern world.



**ADULT
CATECHISM SYLLABUS**

2025/2026

Starting NOVEMBER 9
11:45am - AMC LIBRARY

Christ is in our midst! We are blessed and humbled to offer you this catechism of basic Orthodox theology as you begin your beautiful journey into the salvific womb of the one, holy, catholic and apostolic Church. We will use as our guide "The Orthodox Faith, Worship and Life" by Hieromonk Gregorios.