



Sunday Bulletin November 13, 2016 *Greek Orthodox Church of the* *Annunciation*

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Rev. Dr. Michael Bahlatzis, Presiding Priest-Proistamenos

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**Epistle Reading** St. Paul's Letter to the Hebrews 7:26-28; 8:1-2

Brethren, it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; he did this once for all when he offered up himself. Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever. Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord.

**Gospel Reading** Luke 10:25-37

At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live." But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

*Message from Fr. Michael....*

Dearly Beloved Faithful:

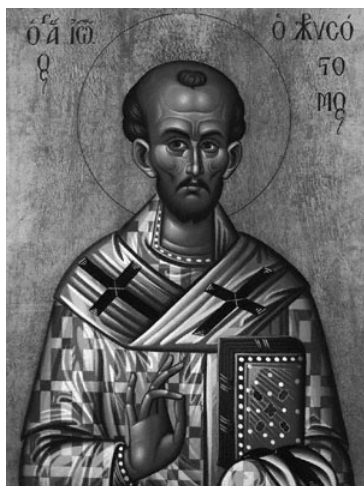
In the Holy Gospel reading today, we heard the story of a rich man asking the Lord about inheriting eternal life. During the time that Jesus walked the earth, a wealthy Jew was often wealthy because he had worked with the oppressive Romans often at the cost of his own people. We heard that he adhered to the commandments yet he betrayed his own people. His obedience to the Law of Moses was a superficial obedience and was not a spiritually deep routed one with love. He displayed a false piety which served to distract others from his unpius ways. He learns that "to inherit life" he must sell his possessions, "and give to the poor" and become a follower of Jesus he turns away in sorrow "for he was very rich." He is condemned for his love of worldly things. The rich man places greater value on his earthy treasures than those he should lay up for himself in the Kingdom of Heaven. He is so consumed with his love of wealth that he is truly lost. He is willing to give up eternal salvation in order to hold on to his worldly possessions. It is though he loves his possessions more than he loves God. Although the rich man stated, "Good Teacher, what shall I do to inherit eternal life?" St Clement wrote that this was a trick by the rich man to try to "convict Christ of introducing laws of His own and of dishonoring the commandments spoken by the most wise Moses" (Commentary on Luke, Homily 122, quoted in ACCS, NT, vol III: Luke, p., 283).

The rich man was not looking to establish a friendship with our Lord. The rich man was fooling no one but himself. He was actually poisoning his own soul through his own misguidedness. Salvation, i.e. inheritance of eternal life, joy, and peace could have been granted to him and all he had to do was to follow Christ. If he understood and adhered to a life of self-denial, then he would have moved away from the temporal or worldly things and sought refuge with those things which are everlasting. Brothers and sisters, are we leading a life of misguidedness? Are we too concerned about what we could acquire on Black Friday shopping in stores? Are we too busy complaining about the workings of our church without trying to help God's Church? Do we sit back and let others labor for God while we do nothing to keep God's Church lovingly united? Do we point our finger at others while not realizing that there are three fingers pointing right back at us? St. Paul wrote in 2 Corinthians:8-12: "If there be a ready mind, it is accepted according to what a man has and not according to what he has not" Are we the rich man who walks sad due to not being ready for joy? We are not that type of person! For that type of person prefers to carry the weight of his own sin rather than acquiring the freedom that is gained from taking up the Cross and following our loving Lord, Jesus.

May we lay up treasures in Heaven as our prayers ascend as one, I remain  
In His service,

+Fr. Michael

## John Chrysostom, Archbishop of Constantinople



This greatest and most beloved of all Christian orators was born in Antioch the Great in the year 344 or 347; his pious parents were called Secundus and Anthusa. After his mother was widowed at the age of twenty, she devoted herself to bringing up John and his elder sister in the nurture and admonition of the Lord. John received his literary training under Anthragathius the philosopher, and Libanius the sophist, who was the greatest Greek scholar and rhetorician of his day. Libanius was a pagan, and when asked before his death whom he wished to have for his successor, he said, "John, had not the Christians stolen him from us." With such a training, and with such gifts as he had by nature, John had before him a brilliant career as a rhetorician. But through the good example of his godly mother Anthusa and of the holy Bishop Meletius of Antioch (see Feb. 12), by whom he was ordained reader about the year 370, he chose instead to dedicate himself to God. From the years 374 to 381 he lived the monastic life in the hermitages that were near Antioch. His extreme asceticism undermined his health, compelling him to return to Antioch, where Saint Meletius ordained him deacon about the year 381. Saint Meletius was called to Constantinople later that year to preside over the Second Ecumenical Council, during which he fell asleep in the Lord. In 386 Bishop Flavian ordained John presbyter of the Church of Antioch. Upon his elevation to the priesthood his career as a public preacher began, and his exceptional oratorical gifts were made manifest through his many sermons and commentaries. They are distinguished by their eloquence and the remarkable ease with which rich imagery and scriptural allusions are multiplied; by their depth of insight into the meaning of Scripture and the workings of God's providence; and, not least of all, by their earnestness and moral force, which issue from the heart of a blameless and guileless man who lived first what he preached to others. Because of his fame, he was chosen to succeed Saint Nectarius as Patriarch of Constantinople. He was taken away by stealth, to avoid the opposition of the people, and consecrated Patriarch of Constantinople on February 28, 398, by Theophilus, Patriarch of Alexandria, who was to prove his mortal enemy.

At that time the Emperor of the East was Arcadius, who had had Saint Arsenius the Great as his tutor (see May 8); Arcadius was a man of weak character, and much under the influence of his wife Eudoxia. The zealous and upright Chrysostom's unsparing censures of the lax morals in the imperial city stung the vain Eudoxia; through Theophilus' plottings and her collaboration, Saint John was banished to Pontus in 403.

The people were in an uproar, and the following night an earthquake shook the city; this so frightened the Empress Eudoxia that she begged Arcadius to call Chrysostom back. While his return was triumphant, his reconciliation with the Empress did not last long. When she had a silver statue of herself erected in the forum before the Church of the Holy Wisdom (Saint Sophia) in September of 403, and had it dedicated with much unseemly revelry, Saint John thundered against her, and she could not forgive him. In June of 404 he was exiled to Cucusus, on the borders of Cilicia and Armenia. From here he exchanged letters with Pope Innocent of Rome, who sent bishops and priests to Constantinople requesting that a council be held. Saint John's enemies, dreading his return, prevailed upon the Emperor to see an insult in this, and had John taken to a more remote place of banishment called Pityus near the Caucasus. The journey was filled with bitter sufferings for the aged bishop, both because of the harshness of the elements and the cruelty of one of his 310 guards. He did not reach Pityus, but gave up his soul to the Lord near Comana in Pontus, at the chapel of the Martyr Basiliscus (see May 22), who had appeared to him shortly before, foretelling the day of his death, which came to pass on September 14, 407. His last words were "Glory be to God for all things." His holy relics were brought from Comana to Constantinople thirty-one years later by the Emperor Theodosius the Younger and Saint Pulcheria his sister, the children of Arcadius and Eudoxia, with fervent supplications that the sin of their parents against him be forgiven; this return of his holy relics is celebrated on January 27.

Saint John was surnamed Chrysostom ("Golden-mouth") because of his eloquence. He made exhaustive commentaries on the divine Scriptures and was the author of more works than any other Church Father, leaving us complete commentaries on the Book of Genesis, the Gospels of Saints Matthew and John, the Acts, and all the Epistles of Saint Paul. His extant works are 1,447 sermons and 240 epistles. Twenty-two teachers of the Church have written homilies of praise in his honour. Besides his feasts today and on January 27, he is celebrated as one of the Three Hierarchs on January 30, together with Saint Basil the Great and Saint Gregory the Theologian.

*It should be noted that, because September 14 is the Exaltation of the Cross, the Saint's memory has been transferred to this day.*

### **Resurrectional Apolytikion in the Fourth Tone**

Having learned the joyful proclamation of the Resurrection from the Angel, and having cast off the ancestral condemnation, the women disciples of the Lord spake to the Apostles exultantly: Death is despoiled and Christ God is risen, granting great mercy to the world.

**FATHER MICHAEL REQUESTS**...that we, as a faithful community keep the following individuals in our prayers: Michalena (Skiadas) Sukenik, Suzanne Vaishnani, daughter of Ted Simon, and Presbytera Magdalena Michalopoulos. Please notify Fr. Michael if you have anyone else who should be included for special prayers. May they be under the grace and tender watch of our Lord.

GOYA MEETING - 6:30 pm on Thursday, November 17, 2016 at Midway Lanes Bowling - 213 N. Jensen Rd. Vestal, NY

Only children who are 12 years of age or older are permitted to attend this meeting and event. Please do not bring younger children or younger siblings of the GOYANs to this event as they will not be allowed to attend. (Please understand that there will be no exceptions)

JOY/HOPE Meeting - Sunday, November 20, 2016  
During the Coffee Hour Fellowship. We look forward to seeing you then!

### **SCHEDULE OF CHRISTMAS SERVICES FOR 2016 CHRISTMAS SEASON**

#### ***Saturday, December 17th***

Feast of St. Dionysios

Divine Liturgy 10:00 am (at Holy Trinity Church - Binghamton)

#### ***Sunday, December 18th***

Sunday Before the Nativity

Orthros 8:45 am and Divine Liturgy 9:45 am

Sunday School and Greek School X-mas Pageant to follow the Divine Liturgy

#### ***Saturday, December 24th***

Christmas Eve - Orthros 9:00 pm

Christmas Divine Liturgy 10:30 pm

(Since we are having Christmas Liturgy which concludes at midnight, there will be no services on Christmas Day in the morning)

#### ***Sunday, January 1st, 2017***

The Circumcision of the Lord and the feast day of St. Basil the Great - New Year's Day

The Sunday after the Nativity

Orthros 9:00 am and Divine Liturgy of St. Basil 10:00 am

#### ***Friday, January 6th, 2017***

Feast of Holy Theophany

Orthros 8:45 am & Divine Liturgy 9:45 am

The Great Blessing of the Waters is to be at the conclusion of the Divine Liturgy on this day

VOLUNTEERS are needed for the coffee hour fellowship, so that this can continue. Please see Steve Anastos, or any parish council member, to volunteer. Thank you.

Whether you are an Orthodox Christian, or this is your first visit to an Orthodox Church, we are pleased to have you with us. Although Holy Communion is reserved for baptized and chrismated (confirmed) Orthodox Christians, all are invited to receive the "ANTIDORON" (blessed bread) which is not a sacrament, but is a reminder of the "agape feast" that followed worship in the early Church. After the Divine Liturgy this morning, please join us in the Church Hall for fellowship and refreshments. We hope that you will return often to worship with us, to grow in Christ and in our Orthodox Faith. For any spiritual, religious, or sacramental matters, please contact Fr. Michael (607) 795-1474. For any building, facility or church property issues, please contact Parish Council President Steve Anastos, (607) 296-9799. Deadline for suggestions for the bulletin is 12:00 noon on Thursday.