



# *Sunday Bulletin November 11, 2018*

## *Greek Orthodox Church of the Annunciation*

4121 O'Hara Drive Vestal, NY 13850  
Phone: (607) 797-0824 Fax: (607) 797-0824  
<http://www.annunciationvestal.ny.goarch.org>  
**Rev. Dr. Michael Bahlatzis, Presiding Priest-  
Proistamenos**

oo

### **Epistle Reading II    Corinthians 4:6-15**

Brethren, it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

### **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. His displayed a false piety which served to distract others from his unpious 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 earthly 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 f 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 note realizing that there are three fingers pointing right back at us? St. Paul wrote in 2 Corintians: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

## **SPECIAL MESSAGE FROM FR. MICHAEL:**

Please join us on Sunday, November 18, 2018 as His Eminence Metropolitan Nicholas will ordain one of our very own to the permanent diaconate. It is with great joy that we have the tonsuring of our altar boys and a diaconal ordination on that day. This is wonderful!

Before, I attended the seminary, I was a deacon. In fact, I was a deacon for 21 years before being ordained to the priesthood. It is my joy to soon have a permanent deacon to assist in helping to attend to the needs of the faithful. Liturgically, it is the deacon's function to bring the people together and unite them in corporate prayer and in their function of fulfilling their role as members of the Body of Christ, the Church. He may not give a blessing, however since this right belongs solely to the priests and bishops. Rather he encourages the faithful in their offerings to the altar—through their material offerings (prosphora) and in their prayers—so that the celebrant may offer up (anaphora) their sacrifice unto God. Deacons are NOT priests. They cannot offer up a sacrifice- anaphora. They cannot give blessings. The faithful do not kiss the hand of the deacon as he cannot and does not have the right to impart any blessing. However, they may assist the celebrant priest or bishop in liturgical worship so that the job of the celebrant may be carried out in a smoother manner. Deacons may only enter into the altar sanctuary through the side doors when going into the altar through "deacons doors." However, the exception is that they may enter through the royal doors of the altar when the priest or bishop is directly behind him when the deacon is carrying a gospel or sacred vessel in order to assist the priest or bishop.

Thus, the deacon is not only a sort of "choir director," he is charged with encouraging the faithful to gauge in a direction of worship and prayer. The deacon is not charged with prayer during liturgical worship. Instead, he is a technician or an assistant to help the priest or bishop so that they are not tied down doing things that would consume their time and prevent them from prayer or from teaching the Word of God to the faithful or from offering up the anaphora. God created deacons to tend to the material needs of the faithful so that the priests and bishops would not be tied down in having to deal with those matters. The deacons help the faithful worship so that service of the Eucharist may expediently be conducted so that the faithful may be communed. This allows the participation of all the members of the Body of Christ in their several functions at their proper time and in their proper order.

We are blessed to have all our altar servers, altar boys, readers, and a permanent deacon. It is not proper to say to the permanent deacon "when you become a priest someday....." as permanent deacons are just that "Permanent" as this is the contract that they made with embarking on this holy calling. Permanent deacons are deacons for life. Thus, Permanent deacons differ from transitional deacons in this regard. Transitional deacons are those who attend the seminary in a Master of Divinity program who aspire to enter the priesthood after graduation (as it takes 7 years of college/university to become a priest) who aspire to enter the priesthood after graduation. Permanent deacons do not have such theological education. Yet, nonetheless, the role of the permanent diaconate is not minimized....as a "deacon is a deacon" regardless of whether he is transitional or permanent. The bible clearly shows us that the first 7 deacons called were permanent. To our future volunteer permanent deacon and our altar boys we say: "AXIOS! AXIOS! AXIOS!"

In His Service,

+Fr. Michael



## Victor and Stephanie

Saints Victor and Stephanie contested in Damascus in 160, during the reign of Antoninus Pius. The pagans arrested Saint Victor as a Christian and cut off his fingers, put out his eyes, and beheaded him. As Saint Stephanie, the wife of a certain soldier, and a Christian, saw Victor's nobility in his sufferings, she loudly cried out to call him blessed and to say that she saw two crowns prepared, one for him, and one for herself. She also was taken, and was tied to two palm trees which had been bowed down; when they were released, she was torn asunder.



## Menas of Egypt

Saint Menas, who had Egypt as his fatherland, contested in Cotyaeion of Phrygia in 296 during the reign of Diocletian and Maximian. A soldier distinguished for his valour in war, he renounced his rank and withdrew to devote himself to ascetical struggles and prayer in the mountains. Filled with zeal and more than human courage, he presented himself in the midst of a pagan festival in Cotyaeion and declared himself to be a Christian. After terrible torments which he endured with astonishing courage, he was beheaded. His martyrium in Egypt became a place of universal pilgrimage; evidence of

ancient journeys to his shrine have been found as far away as Ireland. The glory and refuge of the Christians of Egypt, he has been revealed to be a worker of great miracles and a swift defender for all who call on him with faith; besides all else, he is also invoked for help in finding lost objects.

## Holy Martyr Vincent

Saint Vincent is the most illustrious of the Martyrs of Spain. Because of his virtue, he was ordained deacon by Valerius, Bishop of Saragossa, who, because of his advanced age and an impediment in his speech, commissioned Vincent to be preacher of the Gospel. In 303, the impious Emperors Diocletian and Maximian sent Dacian to Spain as governor, with an edict to persecute the clergy. Saint Vincent was brought with Bishop Valerius to Valencia; the bishop was sent into exile, but the holy deacon was tortured on a rack, and after suffering other cruel torments, gave up his soul into the hands of God on January 22 in the year 304.

**BY THE GRACE OF GOD  
AND IN ACCORDANCE WITH  
APOSTOLIC TRADITION**

**HIS EMINENCE  
METROPOLITAN NICHOLAS OF DETROIT  
WILL ORDAIN THE SERVANT OF GOD**

**VASILIOS YACALIS**

**TO THE PERMANENT HOLY DIACONATE  
THROUGH THE LAYING ON OF HANDS**

**SUNDAY, NOVEMBER 18, 2018  
ORTHROS AND HIERARCHICAL DIVINE LITURGY  
9:00 AM**

**GREEK ORTHODOX CHURCH OF THE ANNUNCIATION  
4121 O'HARA DRIVE  
VESTAL, NY 13850**

**RECEPTION TO FOLLOW AT THE RIVERDALE BANQUET HALL**

FATHER MICHAEL REQUESTS...that we, as a faithful community keep the following individuals in our prayers: Lilly Kashou, Issam Kashou, 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.

**Please note as a reminder the deadline for placing an ad in the Annual Greek dance book was November 1, 2018. If you prefer to purchase tickets please see us. The dance is scheduled for November 17, 2018 at the Riverdale Banquet Hall. You can find details of the program on the table in the Narthex. Any questions please address them with either co-chairs Kostas Papathomas ([papatho@gmail.com](mailto:papatho@gmail.com)) or Steve Anastos.** All SUNY Binghamton Students of the Hellenic Cultural Society and any other Greek Orthodox SUNY Binghamton Students are invited to be our guests at our Church Dance. Please let us know if you are attending.

TODAY (November 11): There will be a JOY/HOPE meeting during the coffee/fellowship hour. Please join us!

The December meeting for JOY/HOPE will be on Sunday, December 9 during the coffee/fellowship hour.

### **Wisdom of the Fathers**

He who truly wishes to believe in God must be lifted above himself, his mind, and even the whole world. For this reason, the value of faith is considered higher than the value of man. It is even higher than the value of the whole world. Therefore, the reward of faith should be higher than all of man's possessions along with the glories of this world. The reward of faith is God.

### **Fr. Matthew the Poor**

Orthodox Prayer Life: The Interior Way, p. 74, 20th century

What is it that I love when I love you? Not the beauty of a body or the comeliness of time. Nor the luster of the light pleasing to the eyes, nor the sweet melodies of all manner of songs, nor the fragrance of flowers, ointments and spices, not manna and honey, nor limbs welcome to the embrace of the flesh - I do not love these when I love my God. And yet there is a kind of light, a kind of voice, a kind of fragrance, a kind of foods, a kind of embrace, when I love my God, who is the light, voice, fragrance, food, embrace of the inner man, where there shines into the soul that which no place can contain, and there sounds forth that which time cannot end, where there is fragrance which no breeze disperses, taste which eating does not make less, and a clinging together which fulfillment does not terminate. It is this that I love when I love my God.

### **St. Augustine Confessions of St. Augustine, p. 244, 5th century**

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 the Parish Council President or a member of the council. **Deadline for suggestions for the bulletin is 12:00 noon on Thursday.**