



*Sunday Bulletin January 19, 2020*  
*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**

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## **Epistle Reading**

**Prokeimenon. Plagal Second Mode. Psalm 27.9,1.**  
**O Lord, save your people and bless your inheritance.**  
**Verse: To you, O Lord, I have cried, O my God.**

**The reading is from St. Paul's Letter to the Colossians 3:4-11**

Brethren, when Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

## **Gospel Reading Luke 17:12-19**

At that time, as Jesus entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices and said: "Jesus, Master, have mercy on us." When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus's feet, giving him thanks. Now he was a Samaritan. Then said Jesus: "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And he said to him: "Rise and go your way; your faith has made you well."

*Message from Fr. Michael....*

Dearly Beloved Faithful in Lord:

In today's Gospel reading, we heard of how Jesus healed ten lepers of their affliction. However, only one of them returned to Jesus, humbled himself, got on his knees, praised, and thanked the Lord for His healing.

Brothers and sisters, when was the last time we humbled ourselves and knelt before God? A beautiful opportunity is offered to us every time we come to church. When we kneel during Liturgy, we thank God for transforming the bread and the wine into His precious Body and Blood so that we can partake and become united with Him. As we unite ourselves with Him, we are blessed, sanctified, strengthened, healed and forgiven of sin. What a fantastic response we observe and receive through our devotion! Did you know that the entire Divine Liturgy is filled with words of worship and humility, such as calling us to "bow our heads to the Lord."

Brothers and sisters, we must continually humble ourselves and kneel before God and frequently seek the opportunity to seize the occasion for actively accomplishing this. As faithful, we kneel while praying in the morning or in the evening before bed. Some faithful kneel multiple times while making prostrations and recite the Jesus prayer when doing so. Kneeling is a way to use the whole body in prayer. It exercises our bodies while immersing us wholly in prayer and devotion. Rather than having contemplation about God, we actively engage ourselves in being one with God and not only praying only in our minds.

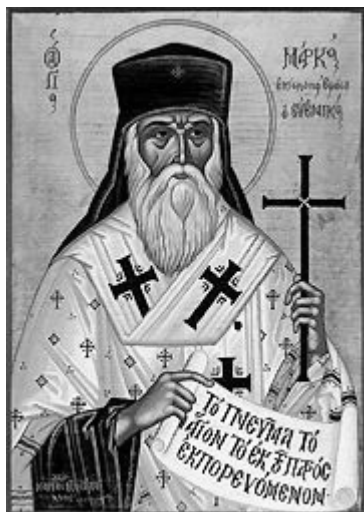
One of the nine lepers did not only thank the Lord in his mind when he was healed of his infirmity. Instead, he physically went to Jesus, praised Him and got down on His knees. In like manner, we are to come to Jesus on Sunday mornings, and shouldn't we not do the same as the one healed leper did? We need to rise from our beds on Sunday mornings, physically go to Church, praise and thank Jesus, and get down on our knees and be one with Him!

Again and again on bended knees, giving Him praise I remain  
Yours in His service,

+Fr. Michael

# Saints and Feasts Commemorated

## Mark, Bishop of Ephesus



The great teacher and invincible defender of the One, Holy, Catholic, and Apostolic Church, Saint Mark, was the offspring and scion of the imperial city, Constantinople. Reared by most pious parents, and instructed in secular and spiritual wisdom, he became preeminent in both. Saint Mark lived as an ascetic on the Prince's Islands and later in the monastery of Saint George Magana in Constantinople. He passed through all the degrees of the priesthood, and was finally advanced to the dignity of Archbishop and the lofty throne of the Metropolis of Ephesus. At the insistence of Emperor John Paleologos, the Saint was sent to the council of the Latins in Florence, to unite the churches that had been divided for so many years. He astounded the papal teachers with the divine

wisdom of his words, and was the only one who did not sign the blasphemous decree of that false council. Because of this, the Holy Church of Christ has ever honored this great man as a benefactor, teacher, sole defender, and invincible champion of the Apostolic Confession. He reposed in 1443.

## Macarius the Great of Egypt

Saint Macarius the Great was from the Thebaid of Egypt, a disciple, as some say, of Saint Anthony the Great. He was born about 331 and struggled in asceticism in the desert at Scete. Although young, he was called "the child elder" because of his great wisdom and austere manner of life. He was ordained presbyter and reposed in 391, at the age of sixty. There are fifty homilies ascribed to him.

It is said of Saint Macarius that he became as a God upon earth, for even as God protects the whole world, so did he cover the faults he saw as if he did not see them. Once he came back to his cell to find a thief taking his things and loading them on a camel. Macarius' non-possessiveness was so great that he helped the thief load the camel. When the camel refused to rise, Macarius returned to his cell and brought a small hoe, said that the camel wanted the hoe also, loaded it on, and kicked the camel telling it to get up. The camel obeyed Macarius' command, but soon lay down again, and would not move until everything had been returned to Macarius. His contemporary, Saint Macarius of Alexandria, was so called because he came from Alexandria and was therefore of that Greek-speaking colony; while Saint Macarius the Great is also called "of Egypt," that is, he belonged to the ancient race native to Egypt, the Copts.

## Makarios of Alexandria Arsenius of Corfu

**FATHER MICHAEL REQUESTS...**that we, as a faithful community keep the following individuals in our prayers: Maria Lambrinos, Steve Anastos, Lilly Kashou, Angelo Romas, and Suzanne Vaishnani, daughter of Ted Simon. 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.

At the conclusion of the Divine Liturgy today, we will have a 40 Day Memorial Service for Elder Archimandrite Fr. Ephraim (Ioannis Moraitis), who was hieromonk for 71 years and an elder for more than 50 years. He was a disciple of Saint Joseph the Hesychast of Mount Athos. Elder Ephraim developed a reputation of being a grace-filled confessor, a true Athonite elder, and had thousands of spiritual children around the world. Elder Ephraim founded a total of 19 monasteries in the United States and Canada. May his memory be eternal! Our prayers and best wishes go out to all the spiritual children of Fr. Ephraim.

**THE JOY/HOPE MEETING WILL BE SUNDAY, JANUARY 26, 2020 DURING THE FELLOWSHIP HOUR. IT HAS BEEN POSTPONED FOR TODAY DUE TO THE MARTIN LUTHER KING VACATION WEEKEND FOR STUDENTS.**

There will be a general Philoptochos meeting on Sunday, January 26. All ladies are welcome to join.

### **Wisdom of the Fathers**

Having met the Savior, therefore, the lepers earnestly besought Him to free them from their misery, and called Him Master, that is. Teacher. No one pitied them when suffering this malady, but He Who had appeared on earth for this very reason, and had become man that He might show pity to all, He was moved with compassion for them, and had mercy on them.

**St. Cyril of Alexandria** Commentary on the Gospel of St. Luke, Homilies 113-116. B#42, pp. 465-466, 4th Century

And why did He not rather say, I will, be you cleansed; as He did in the case of another leper, but commanded them rather to show themselves to the priests? It was because the law gave directions to this effect to those who were delivered from leprosy (Lev. 14-2); for it commanded them to show themselves to the priests, and to offer a sacrifice for their cleansing.

**St. Cyril of Alexandria** Commentary on the Gospel of St. Luke, Homilies 113-116. B#42, pp. 465-466, 4th 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 all other matters, please notify Fr. Michael or a member of the parish council.*