



Sunday Bulletin August 16th, 2015 *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 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.

### **Gospel Reading 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 jailors, till he should pay all his debt. So also my heavenly Father will do to everyone of you, if you do not forgive your brother from your heart."

***Message From Fr. Michael...***

**Dearly Beloved Faithful in the Lord:**

**Yesterday, we celebrated the feast of the Dormition of the Theotokos and Divine services were beautiful and prayerful. When we look back in history, during the early centuries of the early Church, in Constantinople, this portion of the summer was a time of disease and pestilence and so it was the custom to carry the True Cross in procession through all the quarters of that great city during the first two weeks of August (particularly on the first day of August and some would practice this custom on the first day of every month). In Greek Orthodox worship, it was and still is customary to sing the Paraklesis to the Theotokos each evening during that period of August.**

**The Great and Small Canon are sung on alternate evenings. This is sung at Vespers immediately after the hymn of Symeon, 'Now, Master'. It is the custom in many monasteries of Mt. Athos to sing the Canon of the Mother of God from the *Theotokarion*, with its Prosomia, daily at that place in Vespers. The Paraklesis service is the equivalent of the Slav *Molieben*. However, the Greeks did not reduce the Paraklesis to the refrains between the troparia. While the Slavs omit the troparia. We must remember that the Paraklesis service is celebrated for the living, and the departed should not be commemorated in the litanies.**

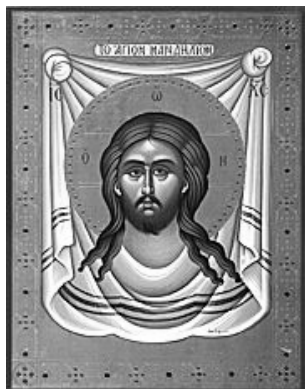
**I enjoyed the Paraklesis services which we held last week. I believe that those who attended felt that they were brought closer to the Mother of God as we all need the intercessory help of the Theotokos. This is a wonderful way to receive such help.**

**May our supplications to the Theotokos continue and that our prayers continue to be received so that we may receive Divine grace from our Lord, God, and Savior, Jesus Christ. Now that the fast for the lenten period for the Dormition of the Mother of God has ended, I pray that you feel the spiritual benefits of this fast. I pray that it has brought you tranquility, peace, and harmony in your lives so that your proximity to God may be one where you find yourself on the path to everlasting life and salvation. Set your 'spiritual compass' on a setting that will continue to lead you closer to Him.**

**By the mercy of God, I remain your humble pastor and servant, I remain  
Prayerfully yours,**

**+Fr. Michael**

## Translation of the Image of Our Lord and God and Savior, Jesus Christ



When the fame of our Lord Jesus Christ came to Abgar, the ruler of Edessa, who was suffering from leprosy, Abgar sent a messenger named Ananias, through him asking the Savior to heal him of his disease, while bidding Ananias bring back a depiction of Him. When Ananias came to Jerusalem, and was unable to capture the likeness of our Lord, He, the Knower of hearts, asked for water, and having washed His immaculate and divine face, wiped it dry with a certain cloth, which He gave to Ananias to take to

Abgar; the form of the Lord's face had been wondrously printed upon the cloth. As soon as Abgar received the cloth, which is called the Holy Napkin (Mandylion), he revered it with joy, and was healed of his leprosy; only his forehead remained afflicted. After the Lord's Death, Resurrection, and Ascension, the Apostle Thaddaeus (see Aug. 21) came to Edessa, and when he had baptized Abgar and all his men, Abgar's remaining leprosy also was healed. Abgar had the holy image of our Savior fixed to a board and placed at the city gate, commanding that all who entered the city reverence it as they passed through. Abgar's grandson, however, returned to the worship of the idols, and the Bishop of Edessa learned of his intention to replace the Holy Napkin with an idol. Since the place where it stood above the city gate was a rounded hollow, he set a burning lamp before the Holy Napkin, put a tile facing it, then bricked up the place and smoothed it over, so that the holy icon made without hands was no longer to be seen, and the ungodly ruler gave no further thought to it.

With the passage of time, the hidden icon was forgotten, until the year 615, when Chosroes II, King of Persia, was assaulting the cities of Asia, and besieged Edessa. The Bishop of Edessa, Eulabius, instructed by a divine revelation, opened the sealed chamber above the city gate and found the Holy Napkin complete and incorrupt, the lamp burning, and the tile bearing upon itself an identical copy of the image that was on the Holy Napkin. The Persians had built a huge fire outside the city wall; when the Bishop approached with the Holy Napkin, a violent wind fell upon the fire, turning it back upon the Persians, who fled in defeat. The Holy Napkin remained in Edessa, even after the Arabs conquered it, until the year 944, when it was brought with honor and triumph to Constantinople in the reign of Romanus I, when Theophylact was Ecumenical Patriarch. The Holy Napkin was enshrined in the Church of the most holy Theotokos called the Pharos. This is the translation that is celebrated today.

**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, Presbyteria Magdalena Michalopoulos, Helen Economides, and Henry Nussbaum. 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 **1 year Memorial Service for Efstathia Conomikes**, mother of **Susie (Alexandra) Rozboril and Steve Yacalis**. Efstathia was a former choir director of our church as well as a former presbyteria. May her memory be eternal! Our heartfelt prayers go out to Efstathia's family.

Also at the conclusion of Divine Services today, we will have a **Trisagion service for Frank Yacalis**, brother of **Susie (Alexandra) Rozboril and Steve Yacalis** and half-brother of **Vasili Yacalis**. May his memory be eternal! Our heartfelt prayers go out to his entire family.

Special Services for August 2015:

*Feast day of the Beheading of St. John the Baptist - Saturday, August 29, 2015*

Orthros: 8:30 am  
Divine Liturgy: 9:30 am

Pasticho Open Golf Tournament  
Sunday, September 20th, 2015  
1:00 pm start at Traditions at the Glen in Johnson City  
\$80 per player and \$320 per foursome  
Included Golf, Prizes, contests, and full Greek buffet  
Contact John Koutsaris for details at [Jkouts24@yahoo.com](mailto:Jkouts24@yahoo.com) or (607) 343-0090  
This is a church fund raising event. Please join us and support this wonderful annual event.

**Whether you are an Orthodox Christian, or this is your first visit to an Orthodox Church, we are pleased to have you with us. 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.**