

# GOOD NEWS

ANNUNCIATION GREEK ORTHODOX CHURCH • 962 EAST AVE • ROCHESTER, NY 14607

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Web: [AnnunciationRochester.org](http://AnnunciationRochester.org) | [RochesterGreekFestival.org](http://RochesterGreekFestival.org)

APRIL, 2019

From the Desk of  
Rev. Fr. Angelo Maggos

Parish Registry, Financial Report  
Upcoming Church Services and Events

Youth Ministry and Organizations News

## From the Desk of Fr. Angelo

Once again, during the Saturday night Paschal service, we will hear the beautiful Easter sermon by St. John Chrysostom. You know the one, where we all respond **επικράνθη!** (which means “it is vexed” or “embittered”). But have you ever paused to consider the wonderful truth that St John presents to us? For example, at the end of the sermon he says:

*“Let no one grieve over his poverty, for the universal kingdom has been revealed; let no one weep over his sins, for pardon has shone from the grave; let no one fear death, for the death of our Savior has set us free: He has destroyed it by enduring it, He has despoiled Hades by going down into its kingdom.”*

The linchpin of our Christian faith is the belief in the **ACTUAL DEATH** and **BODILY RESURRECTION** of Jesus Christ. A resurrection where Christ, as a human like us, died and was brought back from death in His glorified body to live forever as both our Savior and as the example of what our renewed form will be in God's everlasting kingdom. As Christians, this solid foundation allows us to endure many so-called “new revelations” of the faith without impact. Without the Resurrection our faith is, as St Paul tells us, pointless:

*...But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then our preaching is useless, and your faith is also useless. (1 Cor 15)*

However, this is not the case. Scripture gives us all the assurance we need to know that we worship a God of infinite power, endless mercy and perfect love. Christ Himself assures us of both His divinity and of God's mercy towards us: *“I am the resurrection. Anyone who believes in Me, even though that person dies, will live.”* (John 10:30 and 11:25) God's willingness to offer His only begotten Son as a sacrifice for Man's salvation is the proof that we as Christians do not worship a transcendent God separate from His creation. God's condescension as Man brought Him directly into Man's history as a real and personal encounter, both during His life and after His resurrection. (Mark 16:9) St. Paul said as much when he preached to the Greeks in Athens regarding the identity of the Unknown God of their Gnostic faith (Acts 17). Through Christ's birth God was man manifest in human

history and through Christ's BODILY resurrection mankind has been given the chance for life everlasting in the new Eden. So it is not only belief in resurrection which is critical to the Christian faith, but Christ's bodily resurrection also distinguishes us from other faiths. Many religions have professed resurrection after death: Dionysos for the Ancient Greeks and Assur (Osiris) for the Egyptians. However, in each of these religions exists the Platonic ideas that a) the body is inferior and b) that at death the soul is released from its bodily prison. In none of these religions do we find the fully developed reality that through Christ's death and bodily resurrection death has been conquered. And it is this total and complete victory over death and the power of Hades to which we so joyously respond with **επικράνθη!** during St. John's homily: *"O death, where is your sting? O Hades, where is your victory? Christ is risen and life is freed, Christ is risen and the tomb is emptied of the dead ...O Hades, you have been vexed επικράνθη by encountering Him in the nether world. "Hades is vexed επικράνθη because frustrated, it is vexed επικράνθη because it has been mocked, it is vexed επικράνθη because it has been destroyed, it is vexed επικράνθη because it has been reduced to naught. So let us all ...as Pious men and all lovers of God rejoice in the splendor of this [Paschal] feast; ... let those who have borne the burden of Lent now receive their pay, and those who have toiled since the first hour, let them now receive their due reward.*

## Now Available

2019 AHEPA Chapter#67 Scholarship Application. See our website for details and application form.

[AnnunciationRochester.org](http://AnnunciationRochester.org)



**A Few Words From Jim . . . . .** I remember reading somewhere that it is the essence of the Church to be one Body in which all the members play an active part. In the Body of Christ there are no active elements and pas-  
sive elements. The Church desires the active participation of all members of His body. Although our Orthodox faith establishes a hierarchy of functions, each function is essential as each operates according to his or her own measure of talent and ability. Lately, I have been considering what this means.

Together with Father Angelo our parish has begun to rebuild many of the vital ministries and traditions while creating new ministries. With this in mind, I have been excited to hear about many new ideas and projects we have been working on and I want to restate the awesome responsibility each of us has to continue to offer our talents in service to this church and her people. That includes not only reaching out to those in our community that have fallen away over time, but also to our neighbor churches and community groups. While I know that this certainly happens during our Greek Festival, we would like to see this happen throughout the year.

The Parish Council has been discussing events that are planned over the coming months that while not focused on fund raising, are for enjoyment and camaraderie and demonstrate that we are a community working in unity. These events include dinners, movie nights, combined services, local outings, etc. We want to be as diverse in our thinking as possible since our church must be a meeting place for **all generations**, despite the gaps which are often observed.

All of this will take time and commitment. In this light, I think that we should not consider ourselves as laity that assists our priest, but we must see ourselves as laity that **participates with** Father Angelo in the life of our church. This means abandoning the old idea that everything centers on the priest alone, and that only he must initiate new ideas. I encourage each of us to search ourselves during this Great Lent to discover how we can best serve and then **actively** offer that service.

**Jim Stathopoulos**  
**Parish Council President**

## THE LENTEN PRAYER OF ST EPHREM THE SYRIAN

(with excerpts from Fr. Alexander Schmemmann)

Of all the Lenten hymns and prayers, one short prayer can be termed the *Lenten Prayer*. Tradition ascribes it to one of the great teachers of spiritual life - St. Ephrem the Syrian. Here is its text:

***O Lord and Master of my life! Take from me the spirit of sloth, faint-heartedness, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love to Thy servant. Yea, O Lord and King! Grant me to see my own errors and not to judge my brother; For Thou art blessed unto ages of ages. Amen***

This prayer is read twice during each of the Pre-Sanctified Liturgies during Lent. A prostration follows each petition. This short and simple prayer enumerates in a unique way all the "negative" and "positive" elements of repentance and constitutes, so to speak, a "check list" for our individual lenten effort. This effort is aimed first at our liberation from some fundamental spiritual diseases that shape our life and make it virtually impossible for us even to start turning ourselves towards God. These spiritual diseases are:

***Sloth*** — that strange laziness and passivity of our entire being which always pushes us "down" rather than "up" -- which constantly convinces us that no change is possible and therefore desirable. It is in fact a deeply rooted cynicism which to every spiritual challenge responds "what for?" and poisons the spiritual energy of our life at its very source.

***Faint-heartedness*** — the result of sloth. It is the state of despondency considered to be the greatest danger for the soul. Despondency is the impossibility for man to see anything good or positive; it is the reduction of everything to negativism and pessimism. It is truly a demonic power in us because the Devil is fundamentally a liar. He lies to man about God and about the world; he fills life with darkness and negation. Despondency is the suicide of the soul because when man is possessed by it he is absolutely unable to see the light and to desire it.

***Lust of power!*** Strange as it may seem, it is precisely sloth and despondency that fill our life with lust of power. By corrupting the entire attitude toward life and making it meaningless and empty, they force us to seek compensation in a radically wrong attitude toward other persons. If one's life is not oriented toward God, not aimed at eternal values, it will inevitably become selfish and self-centered and this means that all other beings will become means of one's own self-satisfaction. If God is not the Lord and Master of one's life, then I become my own lord and master -- the absolute center of my own world, and I begin to evaluate everything in terms of my needs, my ideas, my desires, and my judgments. The lust of power is thus a fundamental depravity in one's relationship to other beings, a search for their subordination to me. It is not necessarily expressed in the actual urge to command and to dominate "others." It may result as well in indifference, contempt, lack of interest, consideration, and respect. It is indeed sloth and despondency directed this time at others; it completes spiritual suicide with spiritual murder.

***Idle talk.*** Of all created beings, man alone has been endowed with the gift of speech, the very "seal" of the Divine Image in man because God Himself is revealed as Word (John, 1:1). But being the supreme gift, it is by the same token the supreme danger. Being the very expression of man, the means of his self-fulfillment, it is for this very reason the means of his fall and self-destruction, of betrayal and sin. The word saves and the word kills; the word inspires and the word poisons. The word is the means of Truth and it is the means of demonic Lie. Having an ul-

timate positive power, it has therefore a tremendous negative power. It truly creates positively or negatively. When deviated from its divine origin and purpose, the word becomes idle. It "enforces" sloth, despondency, and lust of power, and transforms life into hell. It becomes the very power of sin. These four are thus the negative "objects" of repentance. They are the obstacles to be removed. However, only God can remove them. Hence, the first part of the Lenten Prayer is a cry from the bottom of human helplessness. Then the prayer moves to the positive aims of repentance which also are four.

**Chastity!** If one does not reduce this term, as is so often and erroneously done, only to its sexual connotations, it is understood as the positive counterpart of sloth. The better and more exact translation of the Greek *σωφροσύνη* is *sagacity*, which is defined as an acuteness of mental discernment. Sloth is, first of all, dissipation, the brokenness of our vision and energy, the inability to discern the whole. Its opposite then is precisely *wholeness*. If we usually mean by chastity the virtue opposed to sexual depravity, it is because the broken character of our existence is nowhere better manifested than in sexual lust -- the alienation of the body from the life and control of the spirit. Christ restores wholeness in us and He does so by restoring in us the true scale of values by leading us back to God.

**Humility** — the first and wonderful fruit of this wholeness or chastity. It is above everything else the victory of truth in us, the elimination of all lies in which we usually live. Humility alone is capable of truth, of seeing and accepting things as they are and therefore of seeing God's majesty and goodness and love in everything. This is why we are told that God gives grace to the humble and resists the proud.

**Patience** naturally follows Chastity and Humility. The "natural" or "fallen" man is impatient, for being blind to himself he is quick to judge and to condemn others. Having but a broken, incomplete, and distorted knowledge of everything, he measures all things by his tastes and his ideas. Being indifferent to everyone except himself, he wants life to be successful right here and now. Patience, however, is truly a divine virtue. God is patient as He sees the depth of all that exists, because the inner reality of things, which in our blindness we do not see, is open to Him. The closer we come to God, the more patient we grow and the more we reflect that infinite respect for all beings which is the proper quality of God.

Finally, **Love** — the crown and fruit of all virtues, of all growth and effort. Love which, as we have already said, can be given by God alone — the gift which is the goal of all spiritual preparation and practice.

All this is summarized and brought together in the concluding petition of the Lenten Prayer in which we ask "*to see my own errors and not to judge my brother.*" For ultimately there is but one danger: **pride**. Pride is the source of evil, and all evil is pride. Yet it is not enough for me to see my own errors, for even this apparent virtue can be turned into pride. (Luke 18:11-12) Spiritual writings are full of warnings against these subtle forms of pseudo-piety which, in reality, under the cover of humility and self-accusation, can lead to a truly demonic pride. But when we "see our own errors" and "do not judge our brothers," when, in other terms, chastity, humility, patience, and love are but one in us, then and only then the ultimate enemy--pride--will be destroyed in us.

## Η Ανάσταση του Χριστού, δική μας ανάσταση

Αδελφοί και πατέρες, ήρθε το Πάσχα, η χαρμόσυνη μέρα της Αναστάσεως του Χριστού, η αιτία κάθε ευφροσύνης και αγαλλιάσεως, που έρχεται μια φορά το χρόνο, μάλλον έρχεται καθημερινά και συνεχώς σ' εκείνους που κατανοούν το μυστικό της νόημα. Ήρθε και γέμισε τις καρδιές μας χαρά και αγαλλίαση λύνοντας τον κόπο της πάνσεπτης νηστείας και τελειοποιώντας και παρηγορώντας τις ψυχές μας.

Ας ευχαριστήσουμε λοιπόν τον Κύριο, που μάς πέρασε μέσα από το πέλαγος της νηστείας και μάς οδήγησε με ευφροσύνη στο λιμάνι της Αναστάσεώς του. Ας τον ευχαριστήσουμε και όσοι διανύσαμε τον δρόμο της νηστείας πρόθυμα, με ζέουσα προαίρεση και αγώνες για την αρετή, και όσοι υστερήσαμε από ολιγωρία και μικροψυχία, επειδή Αυτός είναι που χαρίζει γενναιοδωρα στους αγωνιστές τα στεφάνια και τους άξιους μισθούς των έργων τους και στους ασθενέστερους πάλι ως ελεήμων και φιλόανθρωπος χαρίζει τη συγγνώμη.

**Γιατί βέβαια υπολογίζει πιο πολύ την προαίρεση των ψυχών μας παρά τους σωματικούς κόπους**, και αναλόγως ανταποδίδει τα έπαθλα και τα χαρίσματα του Πνεύματος; Η αναδεικνύοντας περίφημο και ένδοξο τον αγωνιστή ή αφήνοντας τον ακόμη στην αφάνεια, επειδή έχει ανάγκη από πιο επίπονη κάθαρση. Το μυστήριο της Αναστάσεως. Ας εξετάσουμε όμως με προσοχή ποιο είναι το μυστήριο της Αναστάσεως του Χριστού και Θεού μας, που συντελείται μυστικώς σ' όσους το ποθούμε, πώς δηλαδή θάπτεται ο Χριστός μέσα μας σαν σε μνήμα και πώς ενώνεται με τις ψυχές μας και ανασταίνεται συνανασταίνοντας μαζί του κι εμάς:

**Ο Χριστός και Θεός μας, αφού κρεμάστηκε στον σταυρό, σταύρωσε επάνω σ' αυτόν την αμαρτία του κόσμου**, κι αφού γεύθηκε τον θάνατο, κατέβηκε στα κατώτατα του άδη. Όπως λοιπόν τότε ανεβαίνοντας από τον άδη επέστρεψε στο άχραντο σώμα του – από το οποίο δεν αποχωρίστηκε καθόλου - κι αμέσως αναστήθηκε και μετά ανήλθε στους ουρανούς με δόξα πολλή και δύναμη, έτσι ακριβώς και τώρα, όταν εμείς εξερχόμεθα από τον κόσμο και εισερχόμεθα με την εξομοίωση των παθημάτων του Κυρίου στον τάφο της μετανοίας και της ταπεινώσεως, αυτός ο ίδιος κατεβαίνει από τους ουρανούς, εισέρχεται στο σώμα μας σαν σε τάφο, ενώνεται με τις νεκρωμένες πνευματικά ψυχές μας και τις ανασταίνει. Έτσι παρέχει την δυνατότητα σ' εκείνον που αναστήθηκε μαζί του να βλέπει την δόξα της μυστικής του αναστάσεως. Η Ανάσταση είναι δική μας

**Ανάσταση λοιπόν του Χριστού είναι η δική μας ανάσταση, των κάτω κειμένων.** Γιατί πως θα αναστηθεί αυτός που ποτέ δεν έπεσε σε αμαρτία, καθώς είναι γραμμένο, ούτε αλλοιώθηκε στο ελάχιστο η δόξα του; Ή πώς θα δοξασθεί εκείνος που είναι υπερδεδοξασμένος και εξουσιάζει τα σύμπαντα;

Η Ανάσταση και η δόξα του Χριστού, καθώς είπαμε, είναι η δική μας δόξα. Αφ' ότου δηλαδή εκείνος οικειοποιήθηκε την ανθρώπινη φύση, όσα ενεργεί σ' εμάς, τα επιγράφει στον εαυτό του. Η ανάσταση λοιπόν της ψυχής είναι η ένωσή της με την ζωή. Όπως ακριβώς το νεκρό σώμα δεν μπορεί να ζει, αν δεν δεχθεί μέσα του την ζωντανή ψυχή και δεν σμίξει άμικτα μ' αυτήν, έτσι και η ψυχή δεν μπορεί να ζήσει μόνη της, αν δεν ενωθεί αρρήτως κι ασυγχύτως με τον Θεό, που είναι η όντως αιώνια ζωή. Είναι δηλαδή νεκρή, πριν από την εν γνώσει και οράσει και αισθήσει ένωσή της με τον Χριστό, κι ας είναι νοερή κι αθάνατη από την φύση της. Γιατί ούτε γνώση χωρίς όραση υπάρχει, ούτε όραση χωρίς αίσθηση.

Να, τι θέλω να πω. Έχουμε την όραση, και μέσα στην όραση την γνώση και την αίσθηση. Αυτά τα λέω για τα πνευματικά ζητήματα, γιατί στα σωματικά και χωρίς όραση υπάρχει αίσθηση: Ο τυφλός π.χ. αισθάνεται, όταν κτυπήσει το πόδι του στην πέτρα, ενώ ο νεκρός όχι. Αλλά στα πνευματικά θέματα, αν ο νους δεν έλθει σε θεωρία των υπέρ έννοιαν, δεν αισθάνεται την μυστική ενέργεια της χάριτος. Εκείνος λοιπόν που ισχυρίζεται ότι την αισθάνεται, προτού θεωρήσει τα υπέρ νουν και λόγον και έννοιαν, μοιάζει με τον τυφλό, που καταλαβαίνει μεν τα καλά ή τα κακά που παθαίνει, μα δεν αντιλαμβάνεται ούτε κι αυτά ακόμη που είναι μπροστά του και μπορεί να του προξενήσουν την ζωή και τον θάνατο. Γιατί τα επερχόμενα σ' αυτόν κακά ή καλά δεν τα αισθάνεται καθόλου, επειδή στερείται της οπτικής δυνάμεως και αισθήσεως, γι' αυτό, όταν σηκώνει το ραβδί για να αμυνθεί, κάποτε κτυπά τον φίλο του αντί για τον εχθρό του, που στέκεται μπροστά στα μάτια του και τον περιγελά.

*Από το βιβλίο «Αναστασιν Χριστού Θεασάμενοι»  
Αγ. Συμεών ο Νέος Θεολόγος*





*Philanthropy in Motion*  
**RAFFLE TICKETS**

**\$20 for 6 Tickets**

DRAWING MAY 4, 2019

PROCEEDS TO BENEFIT *Mend on the Move*

501c3 nonprofit empowering and employing women survivors of abuse in Detroit.

PART OF THE METROPOLIS OF DETROIT PHILOPTOCHOS SPRING LUNCHEON

**PRIZES INCLUDE:**

- |   |   |
|---|---|
| 1. \$500.00 Cash  | 9. Nordstrom Gift Card \$200  |
| 2. Kate Spade Tote with a Kate Spade Scarf                        | 10. Bar Ring, Sterling Silver   |
| 3. Tacori Amethyst & Silver Pendant with Amethyst 7mm Earrings    | 11. Coach Wallet  |
| 4. Cole Haan Handbag  | 12. Vera Bradley Weekend Bag  |
| 5. Pearl Pendant  | 13. Platter, Handmade by Kim Ries<br><i>"Heartfelt Traditions of Florence, Mississippi"</i> |
| 6. Kate Spade Handbag   | 14. Michael Aram 4 x 6" Frame - <i>"White Orchard"</i>                                      |
| 7. Michael Aram Marble Cheese Board with Silver Handles and Knife | 15. Visa Gift Card \$100  |
| 8. Visa Gift Card \$200   | 16. Painting by Kiesha Long Goff - <i>"Three Angels"</i>                                    |
|   | 17. DSW Gift Card \$50  |

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## CALENDAR OF CHURCH EVENTS

1 April, Monday	PC Meeting, 7:00 pm
3 April, Wednesday	PreSanctified Liturgy 6:00 pm
5 April, Friday	Salutations of the Theotokos, 6:00 pm at Holy Spirit Church
7 April, Sunday	Philoptochos General Meeting after Liturgy 12:00 Noon NY District Oratorical Festival -Registration 10:00 am to 12:00 -Orientation and lunch 12:00 to 1:00 pm -Oratorical speeches 1:30 pm to 3:00pm
8 April, Monday	PreSanctified Liturgy, 6:00 pm
12 April, Friday	Akathistos Service, 5:00 pm
14 April, Sunday	Teen Lesson - Confession, Why should I? 11:30 am
15 April, Monday	Good News Submission Deadline. Submit articles to <a href="mailto:goodnews@agocroc.org">goodnews@agocroc.org</a>
17 April, Wednesday	PreSanctified Liturgy, 6:00 pm

### **20 APRIL THROUGH 28 APRIL- HOLY WEEK. REFER TO SEPARATE SCHEDULE IN THIS PUBLICATION**

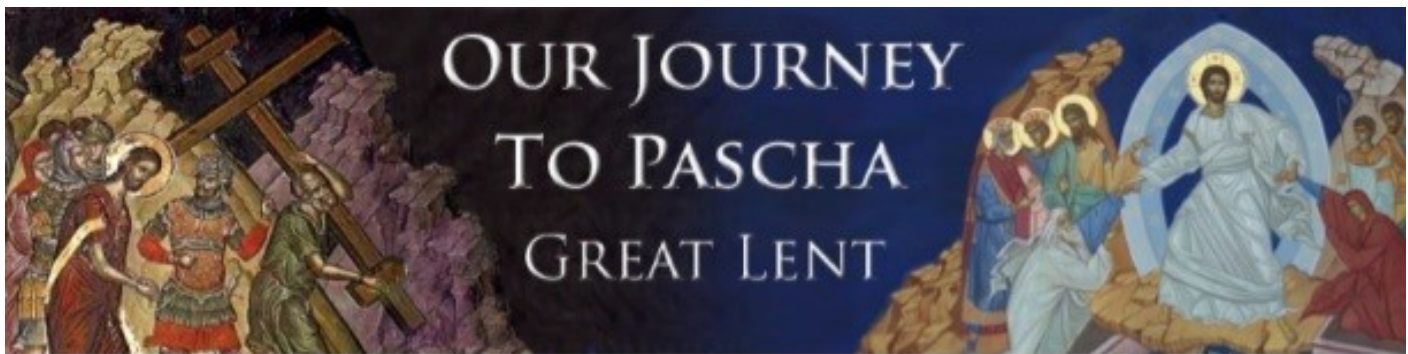
21 April, Sunday	Teen Lesson - Palm Sunday, 11:30 am
5 May, Sunday	Pre-Mother's Day Brunch, 11:30 am
6 May, Monday	PC Meeting, 7:00 pm
12 May, Sunday	Last Day of Sunday School
12 May, Sunday	Teen Lesson - Dating and Relationships, 11:30 am
19 May, Sunday	Spring General Assembly, 11:30 am

## CALENDAR OF SOCIAL EVENTS

1 April, Monday,	Greek Festival Cooking, 9:00 am
3 April, Wednesday,	Greek Festival Cooking 9:00 am Greek Festival Meeting, 6:30 pm
6 April, Saturday,	Greek Festival Cooking, 9:00 am CPR/AED Course, 12:00 Noon Panhellenic Dance Group Grades 1-9, 1:30 pm
7 April, Sunday	Adult Greek Dance Group, 7:00 pm
8 April, Monday	Greek Festival Cooking 9:00 am
10 April, Wednesday	Greek Festival Cooking 9:00 am
13 April, Saturday	Greek Festival Cooking 9:00 am Panhellenic Dance Group Grades 1-9, 1:30 pm
14 April, Sunday	Adult Greek Dance Group, 7:00 pm
15 April, Monday	Good News Submission Deadline. Submit your news to <a href="mailto:goodnews@agocroc.org">goodnews@agocroc.org</a>
17 April, Wednesday	Greek Festival Cooking, 9:00 am Greek Festival Cooking 9:00 am Greek Festival Meeting, 6:30 pm
20 April, Saturday	Panhellenic Dance Group Grades 1-9, 1:30 pm
21 April, Sunday	Adult Greek Dance Group, 7:00 pm
25 April, Thursday	Seniors Meeting, 11:00 am
27 April, Saturday	Panhellenic Dance Group Grades 1-9, 1:30 pm
1 May, Wednesday	Greek Festival Cooking, 9:00 am Greek Festival Meeting, 6:30 pm
4 May, Saturday	Greek Festival Cooking, 9:00 am Panhellenic Dance Group Grades 1-9, 1:30 pm
5 May, Sunday	Mother's Day Brunch after the Divine Liturgy Adult Greek Dance Group, 7:00 pm
6 May, Monday	Greek Festival Cooking, 9:00 am
8 May, Wednesday	Greek Festival Cooking, 9:00 am
11 May, Saturday	Greek Festival Cooking, 9:00 am Panhellenic Dance Group Grades 1-9, 1:30 pm

## Teen Teach Series -2019

Session	Date	Discussion Topic
1	2/3	Etiquette in the Orthodox Church
2	2/17	<b>Prep for Oratorical Festival</b>
3	3/3	<b>Oratorical Festival</b>
4	3/17	The Liturgical Year and the Great Feasts of the Church
5	3/31	Orthodox, Catholic and Protestant. Why can't we all just get along?
6	4/14	Confession. Why should I?
7	4/21	Palm Sunday
8	4/28	Pascha
9	5/12	Dating and Relationships
10	5/19	Drugs & Alcohol. What's the Big Deal?
11	6/9	Mental Health
12	6/16	Graduation



### FLOWERS FOR LENTEN AND EASTER SERVICES

THE FOLLOWING LIST OF ITEMS ARE THOSE USED TO DECORATE DURING GREAT LENT AND HOLY WEEK SERVICES, TO INCLUDE THE TOMB OF CHRIST "EPITAPHIO". IT IS A TIME FOR EACH OF US TO REFLECT AND PARTICIPATE IN THIS LABOR OF LOVE. WE HAVE ARRANGED TO HAVE A VARIETY OF PRICING SO AS TO ENCOURAGE EVERYONE TO DONATE ONE OR MORE OF THE ITEMS LISTED.

YOU CAN DONATE BY:

- Placing your donation in the "EASTER FLOWER" envelope located in the church pews
- Calling the church office or stop by the church during business hours (10am-3pm M-F)
- Mailing your donation to the church

#### FLOWERS FOR ICONS

1 <sup>st</sup> Salutations – Fri, March 15	\$120.00
3 <sup>rd</sup> Salutations – Fri, March 29	\$120.00
Akathist Hymn – Fri, April 12	\$120.00
Sunday of Orthodoxy – Sun, April 17	\$75.00
Annunciation – Tues, March 25	\$120.00
Sunday of the Holy Cross, March 31	\$120.00
Saturday of Lazarus, March 31	\$120.00
Palm Sunday, April 21	\$100.00
Nymphios Icon (Sun-Tues)	\$120.00
Nymphios Procession Icon (Sun)	\$140.00
Crucifixion of Christ (Thurs)	\$120.00
The Un-nailing of Christ	\$120.00
Empty Tomb (Holy Sat Morning)	\$120.00
Resurrection Icon	\$120.00

#### GREAT LENT & HOLY WEEK ITEMS

Rose Water for Epitaphio	\$25.00
12 Gospels Candles	\$120.00
Candles for the Crucifix	\$50.00
Priest Resurrection Candle	\$100.00
Eggs for Resurrection Service	120 Dozen
Daffodils - Sun of Holy Cross	\$ 60.00
Crown of Thorns (Holy Thurs)	\$ 65.00
Palms for the Crosses	\$150.00
Garland for Nymphios	\$ 50.00
Holy Unction Oil	\$ 25.00
Epitaphio Flowers	\$1600.00
Rose Petals	\$150.00
Bay Leaves	\$ 75.00
Potted Easter Lilies	\$125.00

## Η ΕΥΑΝΓΕΛΙΣΤΗΣ ΤΗΣ ΘΕΟΤΟΚΟΥ

### 2019 ΑΚΟΛΟΥΘΙΕΣ ΤΗΣ ΜΕΓΑΛΗΣ ΚΑΙ ΑΓΙΑΣ ΕΒΔΟΜΑΔΟΣ

Σαββατο, 4/20	Θεία Λειτουργία - Ανάσταση του Λάζαρου Πρόγευμα μετά την Θεία Λειτουργία	10:00 πμ
Κυρακη 4/21	Θεία Λειτουργία - Των Βαΐων Ακολουθία του Νυμφιου	10:00 πμ 6:00 μμ
Μεγαλη Δευτερα 4/22	Ακολουθία του Νυμφιου	6:00 μμ
Μεγαλη Τριτη 4/23	Ακολουθία του Νυμφιου Το τροπάριο της Κασσιανής	6:00 μμ
Μεγαλη Τεταρτη 4/24	Μυστήριο του Αγίου Ευχέλαιου	4:00 πμ 7:00 μμ
Μεγαλη Πεμπτη 4/25	Θεία Λειτουργία του Μεγάλου Βασιλλείου Τα Πάθη του Χριστου (Δώδεκα Ευαγγέλια)	10:00 πμ 6:30 μμ
Μεγαλη Πρασκευη 4/26	Ακολουθία των Βασιλικών Ώρων Η Αποκαθήλωσις Ο Επιτάφιος Θρήνος (Τα Εγκώμια)	10:00 πμ 4:00 μμ 7:00 μμ
Μεγαλο Σαββατο 4/27	Θεία Λειτουργία του Μεγάλου Βασιλλείου Αγία και Μεγαλή Κυριακή του Πάσχα (Θεία Λειτουργία της Αναστάσεως)	10:00 πμ 11:30 μμ
Κυριακη του Πασχα 4/28	Ακολουθία της Αγάπης (Children's Choir)	11:00 πμ

***Χριστός Ανέστη εκ νεκρών, θανάτω, θάνατον πατήσας  
και τοίς εν τοίς μνήμασιν ζωήν χαρισάμενος.***



ANNUNCIATION GREEK ORTHODOX CHURCH  
2019 - SERVICES FOR THE GREAT AND HOLY WEEK

Saturday, 4/20	Raising of Lazarus Divine Liturgy Breakfast following the Divine Liturgy	10:00 am
Sunday, 4/21	Palm Sunday Bridegroom Matins	10:00 am 6:00 pm
Holy Monday, 4/22	Nymphios (Bridegroom) Service	6:00 pm
Holy Tuesday, 4/23	Nymphios (Bridegroom) Service <i>Hymn of Kassiane</i>	6:00 pm
Holy Wednesday, 4/24	Great and Holy Wednesday Holy Unction	4:00 pm 7:00 pm
Holy Thursday, 4/25	Liturgy of St. Basil Office of Holy Passion ( <i>Twelve Gospels</i> )	10:00 am 6:00 pm
Holy Friday, 4/26	The Royal Hours Vespers of Apokathelosis <i>(The Descent from the Cross)</i> Office of Lamentations ( <i>Epitaphio</i> )	10:00 am 4:00 pm 7:00 pm
Holy Saturday, 4/27	Great and Holy Saturday - St. Basil HOLY PASCHA RESURRECTION	10:00 am 11:30 pm
Holy Pascha, 4/28	Agape Service Sunday of Love Service (Children's Choir)	11:00 am

*Christ is risen from the dead,  
 by death trampling down upon death,  
 and to those in the tombs He has granted life.*





## PHILOPTOCHOS

### APRIL 2019

- A. April 7<sup>th</sup>, 2019 Philoptochos General Meeting after Liturgy.
- B. April 20<sup>th</sup>, 2019 Philoptochos Hosts Breakfast for Saturday of Lazarus, Please join us for Palm Making and Fellowship with our children and families. All are welcome
- C. April 25<sup>th</sup>, 2019 Holy Thursday: Dyeing of the Eggs, (9:00 A.M.)
- D. April 27<sup>th</sup>, 2019 Mid-Night Resurrection Reception. Philoptochos Ladies please bring a dish for Fellowship. Call: Mrs. Angie George 425-4752, Despina G. 966-9055, Effie Kapatos 737-6426, Anthi Lolis 775-9151, Vickie Kiantos 737-9615, Maria Economides 507-5256.

### MAY 2019

May 5<sup>th</sup>, 2019 Mother's Day Brunch Following Liturgy.

### JUNE 2019

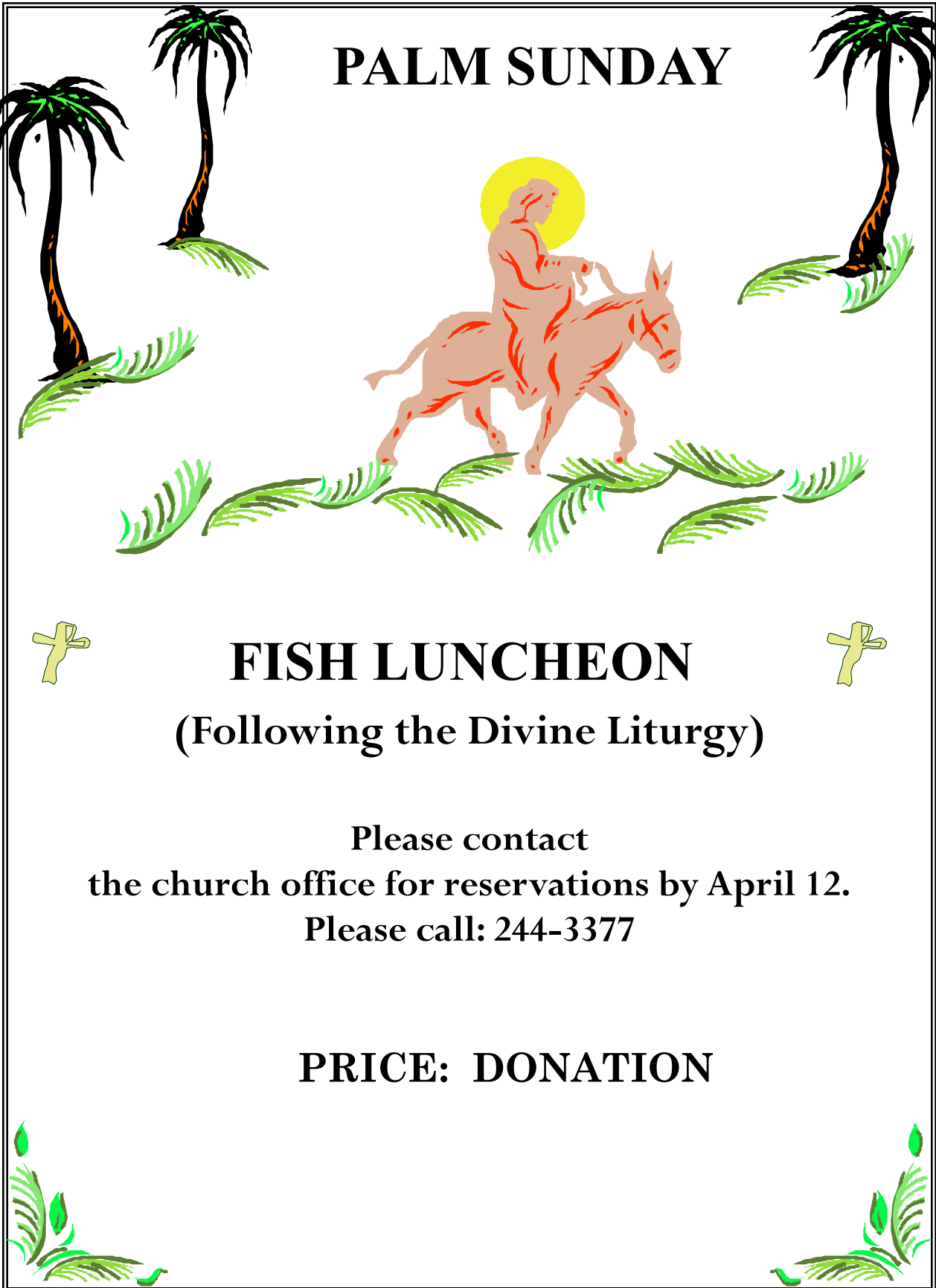
June 8<sup>th</sup>, 2019 Philoptochos Year End Brunch. More information to follow.

God Bless America and the Annunciation on East Avenue. Kali Sarakosti to us all.

***Philoptochos Elections***  
***to be held on Sunday May 26, 2019.***  
***Must be in good standing.***

Metropolis of Detroit Philoptochos  
Florence G. Stefanou Scholarship

Information on this and other scholarships is available on our church website under the "EDUCATION" TAB.



# **PALM SUNDAY**



 **FISH LUNCHEON**   
(Following the Divine Liturgy)

Please contact  
the church office for reservations by April 12.  
Please call: 244-3377

**PRICE: DONATION**

## The St. John Chrysostom Oratorical Festival

On March 3, 2019, our Parish has hosted a successful St. John Chrysostom Oratorical Festival. As Father Angelo introduced the four participants for this year to the parishioners, and to their fellow Religious Education class mates, we were all nervous about them being able to get up in front of the microphone and speak their faith in front of such a large audience. However, the participants proved us all wrong and exhibited no stage fright!

Nicoleta Dobrot (first grade), lead everyone in prayer first. After the ice was broken, our Elementary Division participant, Patrick Savage (3rd grade), did a wonderful job presenting a speech about his love of Sunday School. All of his former teachers were deeply touched, and his future teachers excited to have him in their classrooms soon! The Elementary Division only takes place at Parish level, and is not judged, but Patrick is already convinced he wants to participate every year, until he will be able to compete and possibly win the Nationals! Way to go, Patrick!

Ana Dobrot and Gregory Savage (both in 8th grade) eloquently delivered their well thought and researched speeches, in the Junior Division. They both move on to the District-level Festival, that our parish is hosting this year, on Sunday April 7. We hope everyone joins us in supporting them! Fantastic job, Ana and Gregory!

Our Senior (in High school, and in the Oratorical Festival division), Ana Eveleigh, has once again delivered a fantastic speech! She is moving on to the District Festival as well, and we are sure she will make us all proud. Our younger participants are looking up to her, and with good reason! We will surely miss you next year, Ana!

We would also like to thank the judges for this year, Mrs. Dorothea Sanchez, Mr. Juan Linares, and Mr. Andreas Savva. Your very thoughtful input and your kind support of our speakers were deeply appreciated!

In the following few editions of the Good News, we will publish our participants' speeches from this year. In this number, Patrick Savage's speech (Elementary Division).

We hope to be able to grow this Festival more and more over the years to come. It is a fantastic opportunity for our youth to learn to speak without fear in front of a crowd, and to express their faith! For more information about the Festival, please visit <https://www.goarch.org/oratorical>

# SUNDAY SCHOOL

Hi, my name is Patrick and I am going to tell you about how much I like Sunday school. I go to Sunday school almost every Sunday. Before Sunday school there is church, and I am an altar boy. In the altar we help the priest do the services. Before Sunday school two altar boys hold the communion cloth. After communion most of the kids go downstairs to Sunday school.

In Sunday school I learn way more than I do in regular school. Every Sunday we always do a new topic. One of the lessons is one where we learned how to use the bible. First you look in the table of contents for the book you want to read. Then you find the chapter and verse number. Last you find the paragraph and read.

Another lesson was one about the classroom saint and the saint was prophet Daniel. He prayed to God before God was born! In one part he got sent to the lion pit by the king. Because he continued to pray to God! Because the king wanted his people to only pray to him! An amazing part is when he was in the lion pit and God didn't let the lions eat him because he prayed to God! After that the king said that his people only prayed to his god and no one else!

Another way that Sunday school is fun is we do a Christmas pageant every Christmas. In the Christmas pageant. Everyone has a different role or does the role in groups! Most of the years we did the same thing but two years ago we changed the pageant and there was more special jobs to do! Last pageant I did a guitar part to one of the songs. In the same pageant I was a wise man with two other boys. The year before I was the star! The star moves with the wise men. The wise men follow the star to find baby Jesus when the star goes above baby Jesus. That is the examples of different jobs I do in the amazing Christmas pageant that I do in Sunday school.

Another thing that we do in Sunday school is help our community by making and delivering cookies and valentines to police and firemen in our community. Over spring break we delivered cookies and valentines to the police and they were so happy that they even gave us a free tour of the building and let us have a cookie. And we made valentines for the veterans.

Sunday school is amazing because of the activities we do the lessons we learn and the helping of the community that makes everything fun for me.

# Annunciation Policies

## MEMORIAL FUNDS DISTRIBUTION POLICY

All monies received during a funeral or memorial service that are made out to the church, that is, checks marked with “Annunciation Greek Orthodox Church” or cash with the envelope marked with “Annunciation Greek Orthodox Church” will be used for purposes in support of church operation.

These could include support of recognized church ministries, sacramental articles purchased for the church proper or for ongoing campaigns such as Hall Renovation or other capita improvements.

If it is desired that these monies are to be used for other wishes that the family may have the family must ensure that they announce that these checks or cash be designated as such.

All monies received for funerals are tracked, and family members will receive a listing of those who donated and a total amount of the donation, typically within 40-60 days following the date of the funeral. In addition, for all monies received designated “*Annunciation Greek Orthodox Church,*” donors will receive a letter thanking them for their donation to the church in memory of the deceased.

## POLICY FOR DOCUMENT PREPARATION:

There is a required processing charge of \$40 per document. This charge covers research, preparation and routing of documents such as Certificate of Residency, Certificate of Freedom to Marry, Reissued Marriage Certificate, Reissued Baptism Certificate and Certificate of Death.



## Sunday School Schedule (Revised 2/10/19)

2018 – 2019

September 16	First Day of Classes
October 27	Pumpkin Patch Party   Church Hall   6:00 pm
November 4	Christmas Pageant Practice Begins
November 25	Thanksgiving Weekend   No Classes
December 23	Christmas Pageant
February 24	February Break   No Classes
March 3	Parish Oratorical Festival, Great Lent Begins
March 9 (Saturday)	9 AM Prepare Koliva, 10:30 Saturday of Souls Liturgy
March 17	Sunday of Orthodoxy (Procession of icons)
April 7	District Oratorical Festival – Hosted at our church
April 20	Saturday of Lazarus   Palm Making
April 21	Palm Sunday   Children process with Palms during service
April 24	Holy Unction
April 28	Easter Sunday   No Classes
May 26	Memorial Day Weekend, no classes
June 2	Greek Festival, no classes
June 9	Regular classes will be held
June 16	Last day of classes and Sunday School Graduation



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# 2019 ADVERTISING/SPONSORSHIP COMMITMENT FORM

**In order to help defray costs of printing and mailing and to increase awareness among our community of the broad range of experience and services available from our parishioners, we are inviting both parishioners and any vendors to our church to consider advertising in our monthly newsletter. Just complete the form below and mail, email or drop off to the church office. For email use [office@agocroc.org](mailto:office@agocroc.org)**



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# FRIENDS OF THE METROPOLIS

When you support the Friends of the Metropolis campaign, you are part of a greater outreach that proclaims with one universal voice that God is truly our hope and our rock of salvation. Because of your devotion to the Friends program, ministries and programs are implemented on a Metropolis-wide basis which strengthen and enhance our faith and our joint ministry of service. I would like to invite you to join forces with the faithful throughout the Metropolis of Detroit in support of the ministries which are part of the Office of the Metropolitan.

Thanking you for your kind and generous response, I remain, with paternal blessings and prayers,

**+NICHOLAS**  
Metropolitan of Detroit

**MORE INFO AT:**  
[WWW.DETROIT.GOARCH.ORG/FRIENDS](http://WWW.DETROIT.GOARCH.ORG/FRIENDS)



### GENERAL SUPPORT

Fully fund the general expenses of the Metropolis office, including programs and travels.

### OUTREACH/MISSIONS

Create opportunities to introduce our faith to society. Participate in inter-Christian and interfaith activities. Provide quick responses to national and international disasters.

### EDUCATION

Enhance various scholarship opportunities, adult education programs, and support Metropolis students at Hellenic College/Holy Cross.

### HELLENISM

Develop programs for Hellenic Cultural Outreach, including language, history, and arts.

### CLERGY/PARISH SUPPORT

Develop and provide instructional seminars and services for clergy and parishes.

### YOUTH MINISTRIES

Support the youth & young adult ministries, including our summer camps, as well as the activities of a full-time Metropolis Director of Youth and Young Adult Ministries.

### LEADERSHIP

Organize Clergy-Laity Conferences, Oratorical Festivals, Youth Worker and Religious Education Training, and Adult Education Seminars.

### SPECIAL PROGRAMS

Continued website development, hospitality to visiting dignitaries, charity and philanthropy.

## FRIENDS INFORMATION

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### CONTACT US:

**Voice:** (585) 244-3377

**Web:** [AnnunciationRochester.org](http://AnnunciationRochester.org) | [RochesterGreekFestival.org](http://RochesterGreekFestival.org)

**Facebook:** [www.facebook.com/annunciationrochester](http://www.facebook.com/annunciationrochester)

**Office and scheduling requests:** [office@agocroc.org](mailto:office@agocroc.org)

**Stewardship and finance related questions:** [finance@agocroc.org](mailto:finance@agocroc.org)

### CLERGY:

Rev. Fr. Angelo Maggos, Presiding Priest

**Email:** [frangelo@agocroc.org](mailto:frangelo@agocroc.org)

### CHURCH OFFICE HOURS:

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**Secretary:** Lena L. Livecchi

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