

GOOD NEWS

Voice: (585) 244.3377

February 2022

From the Desk of
Rev. Fr. Angelo Maggos

Parish Registry, Progress Report
Upcoming Church Services and Events

Youth Ministry and Organizations News

From Fr. Angelo

Is Tradition an Antiquated Idea?

In last's month issue, we discussed the place of the organ within the liturgical life of the Orthodox Church. So, this begs the bigger question, *If it's OK to incorporate something (i.e. the organ) into the church where chanting has been the "tradition" then what else can be changed?* This is a question that many throughout Christian history have asked. Clearly the Protestant Reformers asked this question resulting in changes to both the liturgical form of worship and theology and, at least from an Orthodox perspective, broke from the traditions established by the Apostles. And even within our Orthodox history we have seen quite a few changes to our liturgical practices.

At a memorial lecture in 2005, Fr. Alexander Schmemmann spoke about the problem how to address the question of "tradition" within the Orthodox church.

"In defense of the Tradition of the Church, the public perception, has become the specialty of advocates of one form or another of traditionalism. [Some] imply therefore, that all other Orthodox are in some way deficient in their adherence to Tradition, are weak in their Orthodoxy, and are, in some instances, even betrayers of the Orthodox faith. On the other side of this "culture war" within Orthodoxy, [are the] "fundamentalists," and are defined as beyond the pale of serious discourse. On each side of the debate the relevance and importance of concerns and motivations coming from the "other side" are either not heard or are dismissed. None of this allows thoughtful conversation."

While every religion requires transmission, transmission, or tradition, in Christianity plays a special role but also takes a peculiar character. In pagan religions transmission is confined primarily to cultic acts and liturgical formulas...which tells of the origin of the cult. In the Judaic religion, transmission includes both a telling of the origins of the religion, through Hebrew Scripture, and provides Torah Law that regulates daily life. In the religion of Ancient Greece transmission, to a large extent, evolved to become independent of religion, leading to the development of the science of Philosophy.

In Christianity Tradition takes on a unique role where the history of salvation and world history are united and posed anew as opposed to the Old Testament and Judaism. The revelation of God, in the Person of Jesus Christ, was not an event in the history of the "people" from which they could look back on, such as Moses. This *New Covenant*, revealed through the witness of the Apostles and recorded in the New Testament is not the founding event of a people's history, but arises from a singular historical event, the eschatological event of the Death and Resurrection of Christ.

In this way before any decisions can be made regarding changes in Orthodox worship or more correctly termed "Liturgical Reform," the basis of understanding needs to be that any reforms to theology, sacraments, or forms of worship MUST preserve this unique identify of Christianity; the revelation of He who is the Son of God who became one with His Creation to redeem His people, Jesus Christ. This is what is meant when we say that "Orthodoxy is the fullness of Truth." This should not be taken as condescending, since the Orthodox Church will acknowledge elements of Truth in every religion but maintains this *fullness* by consist-

ently adhering to St. Paul’s plea to “καθως παρεδωκα υμιν τας παραδοσεις κατεχετε” (... hold fast to the traditions just as I passed them on to you.) 1 Cor 11:2

And in opposition to the theology of *Sola Scriptura*, these Traditions are not limited to that which is recorded in Scripture but include oral traditions as well. As St Paul told the Thessalonians, “...stand firm and hold fast to the παραδοσεις (traditions) we εδιδαχθητε (taught) to you, whether by word of mouth or by letter.” (1 Thess 2:15)

Now of course, as was said by one of the bishops at the Council of Carthage,

“Not everything received from the past is of equal value, nor is everything received from the past necessarily true. The Lord said, I am Truth. He did not say, I am custom.’ There is a difference between “Tradition” and “traditions.” Many traditions which the past has handed down are human and accidental—pious opinions (or worse), but not a true part of the one Tradition, the fundamental Christian message.”

Thus, the Church must be vigilant that any reform to theology, sacraments, or forms of worship be guided by recognizing the constant abiding of the Holy Spirit. This is how the Ecumenical Councils determined the traditions to be maintained and those that were antithetical to the Truth of Christianity as passed down through the Apostles. And this then is the importance of adhering to Apostolic Tradition, which is reflected in our Divine Liturgy when we say,

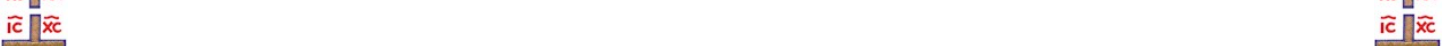
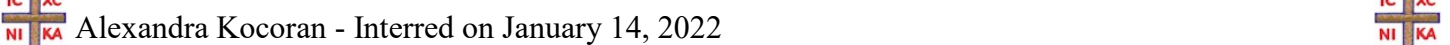
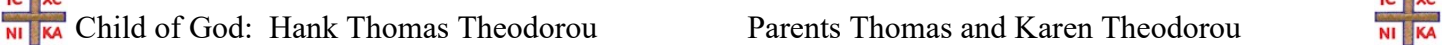
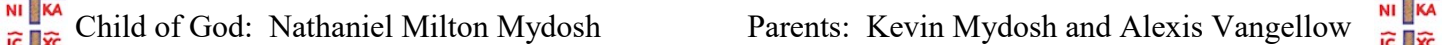
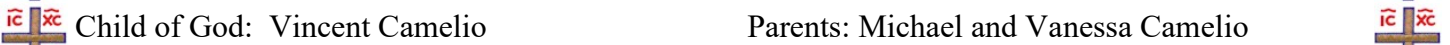
“Among the first remember, Lord, our Archbishop and grant him peace, safety, honor, and health, unto length of days, rightly teaching the word of Your Truth.”

Clearly there are areas in need of review such as the proper method for receiving Holy Communion, congregational singing, the two-calendar dating of Pascha and certain liturgical practices which have become disconnected from their original meaning. (Fr. Calivas, *Worship in the American Context: Issues of Liturgical Inculturation*) Added to this is the difficulty of a modern American culture that demands reforms be accomplished within days and weeks. With this in mind, the Orthodox Church must be clear in explaining the importance of thoughtful and patient dialogue, in wisdom, faith, and divine guidance so that any changes made retain the fullness of the unique Christian tradition which is the *singular historical event, the eschatological event of the Death and Resurrection of Christ.*





PARISH REGISTRY



40-Days Blessings:

Child of God: Vincent Camelio

Parents: Michael and Vanessa Camelio

Child of God: Nathaniel Milton Mydosh

Parents: Kevin Mydosh and Alexis Vangellow

Child of God: Hank Thomas Theodorou

Parents Thomas and Karen Theodorou

Memoriams:

Alexandra Kocoran - Interred on January 14, 2022

Lois Boyatzies – Interred on January 14, 2022

May their memories be eternal.



EVENTS AND CHURCH SERVICES:

1 February – Adult Education, Zoom, 7:00 PM

+2 February - Presentation of our Lord. Orthros 9:00 AM; Divine Liturgy 10:00 AM

2 February – Adult Greek School, 6:00 PM

2 February - Transformative Christianity Webinar Series - Part 1. Zoom, 7:00 pm.

Join the Greek Orthodox Metropolis of Detroit on February 2nd for **Part 1 of the 10-part webinar series** to find out what Orthodox Christianity really has to offer to us and to the world!

3 February – Orthodox Questions and Answers, YouTube, 7:00 PM

8 February – Adult Education, Zoom, 7:00 PM

10 February – Orthodox Questions and Answers, YouTube, 7:00 PM

14 February – Valentine’s Day

15 February – The Good News Submission Deadline

15 February – Adult Education, Zoom, 7:00 PM

17 February – Orthodox Questions and Answers, YouTube, 7:00 PM

21 February – Presidents’ Day

22 February – Adult Education, Zoom, 7:00 PM

+23 February – Joint Paraklisis, Holy Spirit, 6:00 PM

24 February – Seniors Meeting, 11:00 AM

24 February – Orthodox Questions and Answers, YouTube, 7:00 PM

27 February - No Sunday School.

2 March - Transformative Christianity Webinar Series - Part 2. Refer to page 5 for details.

12 March - Lenten Discussion with Dr. Jeannie Constantinou. Refer to page 5 for details.



Greek Orthodox
Metropolis of Detroit

presents

Transformative Christianity Webinar Series

*Join us for a 10-part webinar series to find out what
Orthodox Christianity
really has to offer to us and to the world!*

Wednesday, March 2, 2022
7:00 PM ET / 6:00 PM CT


**Session 2 ~ Fetch Me My Meal: A Talk
about Gluttony with Fr. Anthony Cook**




ANNUNCIATION GREEK ORTHODOX CHURCH

LENTEN DISCUSSION WITH DR. JEANNIE CONSTANTINOU

Saturday, March 12, 2022



DR. JEANNIE CONSTANTINOU
www.drjeannie.com
Professor, Podcaster, Author,
and Speaker on The Bible
and Early Christianity

SCHEDULE:
Doors Open: 9:00 a.m.
Thinking Orthodox: 9:30 - 12:20 p.m.
Lunch: 12:20 - 1 p.m.
Living Orthodox: 1 - 5 p.m.



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GOYA

Snow Tubing Event held January 29, 2022



RELIGIOUS EDUCATION

Dear Parishioners,

Thank you to everyone who brought in diapers and wipes for our diaper drive in January! We really appreciate your generosity!

We had a lot of our students active and ready to learn for Sunday School this month. Shout out to the kindergarten/1st grade class with the most student attendance for the month of January!

In the month of February, we will be continuing with our exploration of the Old Testament and how the lessons from the Old Testament help our kids better understand the New Testament. We will be closing out the Book of Genesis with the story of Joseph and moving into Exodus and the story of Moses and the Israelites departure out of Egypt.

We will also be writing Valentine's cards to the police officers and firefighters in Rochester. This is now a strong tradition for our youth to participate in. Our visit to the Police station with our kids to deliver the cards is loved by the police officers just as much as the kids love delivering them in person. Please be on the lookout for more information about this event!

Last note, we will not have Sunday School on February 27th as that is February break for most schools in our area!

With love in Christ,

Karina and Lauren

Sunday School Directors



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, 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. Additional documents are \$20.00 per document.

WEDDINGS:

We have wedding candles in the office for purchase which is required at the time of the ceremony. The donation for the plain one is \$30.00. \$100 would be for the decorated ones. Lena has them in the office. The Stefanos are sold out - Lena does have catalogs for Stefanos in the Office if anyone is interested in shopping on-line.

BAPTISMS:

We also have baptismal candles, \$30 for the large plain candle and \$7 each for the two (2) smaller plain candles. If you are interested in purchasing decorated candles, the larger one is \$50, the two (2) smaller ones are \$25 for the set.

MEMORIALS:

Coffee Hour scheduling for family memorials is the responsibility of the Philoptochos unless other arrangements have been made by the family sponsoring the Memorial. The family which is sponsoring the Memorial is asked to :

1. Contact the Parish Secretary to arrange scheduling for Coffee Hour that day. The Secretary will contact the Philoptochos President.
2. Arrange for or pay for Coffee Hour food items that are in excess of the standard menu (coffee, drinks, and simple snacks).
3. Coordinate the preparation and delivery of Koliva (if used). The Philoptochos or Church office can provide information on persons who can prepare Koliva. The standard rate for the preparation of

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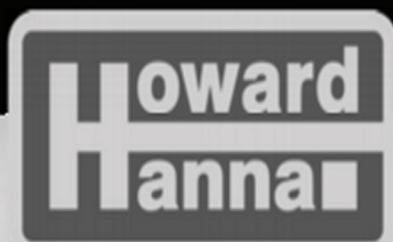
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