



The Trophy Bearer

November 2019

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St. George Orthodox Church

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Buffalo, NY 14216

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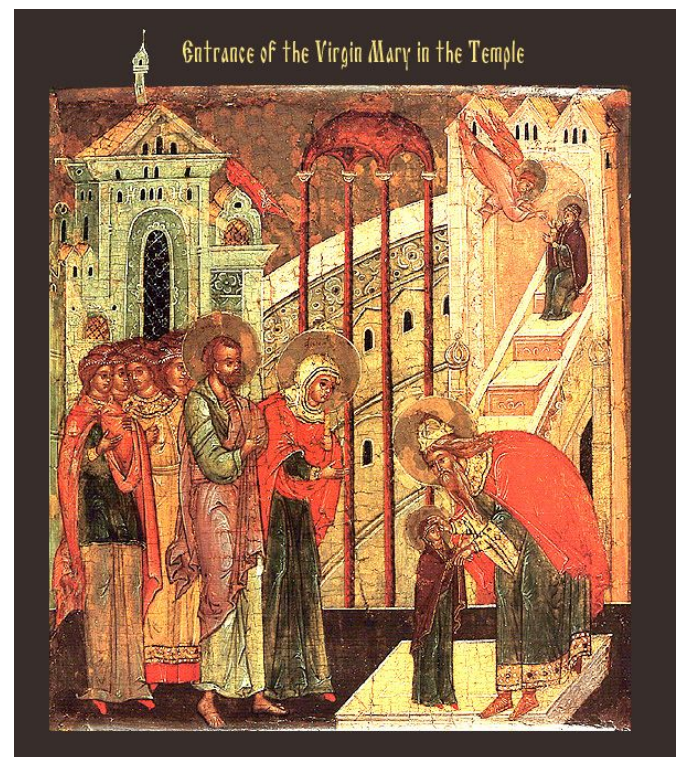
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This newsletter is published monthly in the interest of the parishioners and friends of St. George Orthodox Church in Buffalo, a parish of the Diocese of New York and New Jersey and The Orthodox Church in America.

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The Feast of the Entrance of the Theotokos into the Temple (November 21)

According to Holy Tradition, the Entry of the Most Holy Theotokos into the Temple took place in the following manner. The parents of the Virgin Mary, Saints Joachim and Anna, praying for an end to their childlessness, vowed that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached the age of three, the holy parents decided to fulfill their vow. They gathered together their relatives and acquaintances, and dressed the All-Pure Virgin in Her finest clothes. Singing sacred songs and with lighted candles in their hands, virgins escorted Her to the Temple (Ps. 44/45:14-15). There the High Priest and several priests met the handmaiden of God. In the Temple, fifteen high steps led to the sanctuary, which only the priests and High Priest could enter. (Because they recited a Psalm on each step, Psalms 119/120-133/134 are called "Psalms of Ascent.") The child Mary, so it seemed, could not make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly went up the remaining steps and ascended to the highest one. Then the High Priest, through inspiration from above, led the Most Holy Virgin into the Holy of Holies, where only the High Priest entered once a year to offer a purifying sacrifice of blood. Therefore, all those present in the Temple were astonished at this most unusual occurrence.

After entrusting their child to the Heavenly Father, Joachim and Anna returned home. The All-Holy Virgin remained in the quarters for virgins near the Temple. According to the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Luke 2: 37), and also the historian Josephus Flavius, there were many living quarters

around the Temple, in which those who were dedicated to the service of God dwelt.

The earthly life of the Most Holy Theotokos from Her infancy until She was taken up to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. "If anyone were to ask me," said Saint Jerome, "how the Most Holy Virgin spent the time of Her youth, I would answer that that is known to God Himself and the Archangel Gabriel, Her constant guardian."

But there are accounts in Church Tradition, that during the All-Pure Virgin's stay at the Temple, She grew up in a community of pious virgins, diligently read the Holy Scripture, occupied Herself with handicrafts, prayed constantly, and grew in love for God. From ancient times, the Church has celebrated the Feast of the Entry of the Most Holy Theotokos into the Temple. Indications that the Feast was observed in the first centuries of Christianity are found in the traditions of Palestinian Christians, which say that the holy Empress Helen (May 21) built a church in honor of the Entry of the Most Holy Theotokos into the Temple.

Saint Gregory of Nyssa, in the fourth century, also mentions this Feast. In the eighth century Saints Germanus and Tarasius, Patriarchs of Constantinople, delivered sermons on the Feast of the Entry.

The Feast of the Entry of the Most Holy Theotokos into the Temple foretells God's blessing for the human race, the preaching of salvation, the promise of the coming of Christ.

The Nativity Fast – Why We Fast

November 15, marks the beginning of the Nativity Fast (40 days before Christmas). The following article offers some thoughts on the purpose of fasting.

Fasting is not very alive and well in the Christian world. Much of that world has long lost any living connection with the historical memory of Christian fasting.

Without the guidance of Tradition, many modern Christians either do not fast, or constantly seek to re-invent the practice, sometimes with unintended consequences. There are other segments of Christendom who have tiny remnants of the traditional Christian fast, but in the face of a modern world have reduced the tradition to relatively trivial acts of self-denial.

I recently read (though I cannot remember where) that the rejection of Hesychasm was the source of all heresy. In less technical terms, we can say that knowing God in truth, participating in His life, union with Him through humility, prayer, love of enemy and repentance before all and for everything, is the purpose of the Christian life. Hesychasm (Greek Hesychia=Silence) is the name applied to the Orthodox tradition of ceaseless prayer and inner stillness.

But these are incorrectly understood if they are separated from knowledge of God and participation in His life, union with Him through humility, prayer, love of enemy and repentance before all and for everything.

And it is the same path of inner knowledge of God (with all its components) that is the proper context of fasting. If we fast but do not forgive our enemies – our fasting is of no use. If we fast and do not find it drawing us into humility – our fasting is of no use. If our fasting does not make us yet more keenly aware of the fact that we are sinful before all and responsible to all then it is of no benefit. If our fasting does not unite us with the life of God – which is meek and lowly – then it is again of no benefit.

Fasting is not dieting. Fasting is not about keeping a Christian version of kosher. Fasting is about hunger and humility (which is increased as we allow ourselves to become weak). Fasting is about allowing our heart to break.

I have seen greater good accomplished in souls through their failure in the fasting season than in the souls of those who “fasted well.” Publicans enter the kingdom of God before Pharisees pretty much every time.

Why do we fast? Perhaps the more germane question is “why do we eat?”

Christ quoted Scripture to the evil one and said, “Man does not live by bread alone but by every word that proceeds from the mouth of God.” We eat as though our life depended on it and it does not. We fast because our life depends on the word of God.

I worked for a couple of years as a hospice chaplain. During that time, daily sitting at the side of the beds of dying patients – I learned a little about how we die. It is a medical fact that many people become “anorexic” before death – that is – they cease to want food. Many times family and even doctors become concerned and force food on a patient who will not survive. Interestingly, it was found that patients who became anorexic had less pain than those who, having become anorexic, were forced to take food. (None of this is about the psychological anorexia that afflicts many of our youth. That is a tragedy)

It is as though at death our bodies have a wisdom we have lacked for most of our lives. It knows that what it needs is not food – but something deeper. The soul seeks and hungers for the living God. The body and its pain become a distraction. And thus in God’s mercy the distraction is reduced.

Christianity as a religion – as a theoretical system of explanations regarding heaven and hell, reward and punishment, is simply Christianity that has been distorted from its true form. Either we know the living God or we have nothing. Either we eat His flesh and drink His blood or we have no life in us. The rejection of Hesychasm is the source of all heresy.

Why do we fast? We fast so that we may live like a dying man – and in dying we can be born to eternal life.

A Message From Fr. Jason

Dear Brothers and Sisters in Christ:

GLORY TO JESUS CHRIST! GLORY
FOREVER!

“The most pure Temple of the Savior; the precious Chamber and Virgin; the sacred

Treasure of the glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, therefore, the angels of God praise her: Truly this woman is the abode of heaven."

{Kontakion of the Feast of The Entrance of The Theotokos into The Temple}

These beautiful words, the Kontakion of the Feast, are heard at the Divine Liturgy on the Feast of the Entrance of The Theotokos. How prominent it is that we call upon The Mother of God as *'the most pure Temple of the Savior, the precious Chamber, and sacred Treasure of the Glory of God'*.

One may ask, "Why do we even celebrate this Feast?"

The Feast of the Entry of the Most Holy Theotokos into the Temple foretells God's blessing for the human race, the preaching of salvation, the promise of the coming of Christ. And this, my dear brothers and sisters, is what we are preparing for as we journey through The Nativity Fast.

It is with festal celebrations, such as this, that the great acts of salvation are opened to us. In these celebrations, culminating in the celebration of the Divine Liturgy, the body of Christians is made into the body of Christ. In these celebrations, the Kingdom of God is being proclaimed and revealed. With the proclamation of the Gospel we are given the opportunity to receive the living Word of God which renews and illumines those seeking "to run the race that is set before us" (Heb. 12:1)

By embracing this Word we are invited to draw near and receive from the table of the Kingdom the bread of life and the fountain of immortality.

My dear brothers and sisters in Christ, let us look to The Mother of God as She enters into the Temple as an Icon of her entering into our Life. Let us look at this Feast as one that provides us with strength, protection, and firm conviction that, YES, *"Truly this woman is the abode of heaven."*

As we begin our journey through the Nativity Fast, let us look to The Mother of God for Her protection upon our parish,

upon one another, and upon our families and friends and forever beneath her compassion, we may not only continue to proclaim to the world the saving acts of our Lord and Savior Jesus Christ by fulfilling and proclaiming His Beloved Gospel, but more so, we will LIVE it and GROW with it!

Let us call upon The Theotokos with the words that we sing in Her honor of This Feast of the Entrance into The Temple:

"The most pure Temple of the Savior; the precious Chamber and Virgin; the sacred Treasure of the glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, therefore, the angels of God praise her: Truly this woman is the abode of heaven."

My dear brothers and sisters in Christ, as we begin the Nativity Fast, I humbly ask for your forgiveness if I, as your Spiritual Father and Pastor, have failed you in any. I also ask that we look and seek from one another that forgiveness and love. I encourage all of us to continue our love and support for one another. I encourage all of us to continue praying for one another. Let us participate in the Spiritual and Liturgical Life of the Church throughout the Nativity Fast by prayer, fasting, attending the services, participating in The Sacraments of Holy Confession and Holy Communion, through the many acts of Charity, as well as the many other ways we can grow in our faith and in our love. For through these efforts on everyone's part, not only will our beloved parish family continue to grow in faith and in love, but more so we will become what God has intended us to be: A Thriving and Living Body of Christ proclaiming and living the Gospel of His Beloved Son, Our Lord Jesus Christ!

Let us embrace each other with love. Let us embrace each other with joy. Let us come together to proclaim and live this Joyous Message to all.

May GOD continue to bless and guide you, your families and our entire parish family with the gift of The Holy Spirit!

With Love in Christ, Fr. Jason

Q&A with Fr. Jay

In this section, we will answer questions that have been given to Fr. Jason on various topics pertaining to our life as Orthodox Christians. If there are any questions that we may have about The Orthodox Faith and Her Teachings, please feel free to leave our question(s) in the box located at the candle desk in church (Questions for Father) or email it to Fr. Jason and he will be able to provide the answers for us. All questions are anonymous and are here for the benefit of everyone to help each of us grow closer in our relationship with Our Lord God and Savior Jesus Christ in understanding our Holy Orthodox Faith and Her Teachings.

WHAT IS THE JESUS PRAYER?
SHOULD I BE PRAYING THIS PRAYER ON A
REGULAR BASIS?

The Jesus Prayer (by Fr. Steven Peter Tsichlis of The Greek Orthodox Archdiocese)

Prayer is the basis of our Christian life, the source of our experience of Jesus as the Risen Lord. Yet how few Christians know how to pray with any depth! For most of us, prayer means little more than standing in the pews for an hour or so on Sunday morning or perhaps reciting, in a mechanical fashion, prayers once learned by rote during childhood. Our prayer life - and thus our life as Christians - remains, for the most part, at this superficial level.

The Challenge Of St. Paul

But this approach to the life of prayer has nothing to do with the Christianity of St. Paul, who urges the Christians of first century Thessalonica to "pray without ceasing" (1 Thess. 5:17). And in his letter to Rome, the Apostle instructs the Christian community there to "be constant in prayer" (Rom. 12:12). He not only demands unceasing prayer of the Christians in his

care, but practices it himself. "We constantly thank God for you" (1 Thess. 2:13) he writes in his letter to the Thessalonian community; and he comforts Timothy, his "true child in the faith" (1 Tim. 1:2) with the words: "Always I remember you in my prayers" (2 Tim. 1:3). In fact, whenever St. Paul speaks of prayer in his letters, two Greek words repeatedly appear: *PANTOTE* (pantote), which means always; and *ADIALEPTOS* (adialeptos), meaning without interruption or unceasingly. Prayer is then not merely a part of life which we can conveniently lay aside if something we deem more important comes up; prayer is all of life. Prayer is as essential to our life as breathing. This raises some important questions. How can we be expected to pray all the time? We are, after all, very busy people. Our work, our spouse, our children, our school - all place heavy demands upon our time. How can we fit more time for prayer into our already overcrowded lives? These questions and the many others like them which could be asked set up a false dichotomy in our lives as Christians. To pray does not mean to think about God in contrast to thinking about other things or to spend time with God in contrast to spending time with our family and friends. Rather, to pray means to think and live our entire life in the Presence of God. As Paul Evdokimov has remarked: "Our whole life, every act and gesture, even a smile must become a hymn or adoration, an offering, a prayer. We must become prayer-prayer incarnate." This is what St. Paul means when he writes to the Corinthians that "whatever you do, do it for the glory of God" (1 Cor. 10:31).

The Jesus Prayer

In order to enter more deeply into the life of prayer and to come to grips with St. Paul's challenge to pray unceasingly, the Orthodox Tradition offers the Jesus Prayer, which is sometimes called the prayer of the heart. The Jesus Prayer is offered as a means of concentration, as a focal point for our inner life. Though there are both longer and shorter versions, the most frequently used form of the Jesus Prayer is: "Lord Jesus

Christ, Son of God, have mercy on me, a sinner." This prayer, in its simplicity and clarity, is rooted in the Scriptures and the new life granted by the Holy Spirit. It is first and foremost a prayer of the Spirit because of the fact that the prayer addresses Jesus as Lord, Christ and Son of God; and as St. Paul tells us, "no one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor. 12:3).

The Scriptural Roots Of The Jesus Prayer

The Scriptures give the Jesus Prayer both its concrete form and its theological content. It is rooted in the Scriptures in four ways:

1. In its brevity and simplicity, it is the fulfillment of Jesus' command that "in praying" we are "not to heap up empty phrases as the heathen do; for they think that they will be heard for their many words. Do not be like them . . . (Matt. 6:7-8).
2. The Jesus Prayer is rooted in the Name of the Lord. In the Scriptures, the power and glory of God are present in his Name. In the Old Testament to deliberately and attentively invoke God's Name was to place oneself in his Presence. Jesus, whose name in Hebrew means God saves, is the living Word addressed to humanity. Jesus is the final Name of God. Jesus is "the Name which is above all other names" and it is written that "all beings should bend the knee at the Name of Jesus" (Phil. 2:9-10). In this Name devils are cast out (Luke 10:17), prayers are answered (John 14:13-14) and the lame are healed (Acts 3:6-7). The Name of Jesus is unbridled spiritual power.
3. The words of the Jesus Prayer are themselves based on Scriptural texts: the cry of the blind man sitting at the side of the road near Jericho, "Jesus, Son of David, have mercy on me" (Luke 18:38); the ten lepers who

"called to him, Jesus, Master, take pity on us" (Luke 17:13); and the cry for mercy of the publican, "God, be merciful to me, a sinner" (Luke 18:14).

4. It is a prayer in which the first step of the spiritual journey is taken: the recognition of our own sinfulness, our essential estrangement from God and the people around us. The Jesus Prayer is a prayer in which we admit our desperate need of a Saviour. For "if we say we have no sin in us, we are deceiving ourselves and refusing to admit the truth" (1 John 1:8).

The Three Levels Of Prayer

Because prayer is a living reality, a deeply personal encounter with the living God, it is not to be confined to any given classification or rigid analysis. However, in order to offer some broad, general guidelines for those interested in using the Jesus Prayer to develop their inner life, Theophan the Recluse, a 19th century Russian spiritual writer, distinguishes three levels in the saying of the Prayer:

1. It begins as oral prayer or prayer of the lips, a simple recitation which Theophan defines as prayers' "verbal expression and shape." Although very important, this level of prayer is still external to us and thus only the first step, for "the essence or soul of prayer is within a man's mind and heart."
2. As we enter more deeply into prayer, we reach a level at which we begin to pray without distraction. Theophan remarks that at this point, "the mind is focused upon the words" of the Prayer, "speaking them as if they were our own."
3. The third and final level is prayer of the heart. At this stage, prayer is no longer something we do but who we

are. Such prayer, which is a gift of the Spirit, is to return to the Father as did the prodigal son (Luke 15:32). The prayer of the heart is the prayer of adoption, when "God has sent the Spirit of his Son into our hearts, the Spirit that cries 'Abba, Father!'" (Gal. 4:6).

The Fruits Of The Jesus Prayer

This return to the Father through Christ in the Holy Spirit is the goal of all Christian spirituality. It is to be open to the presence of the Kingdom in our midst. The anonymous author of *The Way of the Pilgrim* reports that the Jesus Prayer has two very concrete effects upon his vision of the world. First, it transfigures his relationship with the material creation around him; the world becomes transparent, a sign, a means of communicating God's presence. He writes:

"When I prayed in my heart, everything around me seemed delightful and marvelous. The trees, the grass, the birds, the air, the light seemed to be telling me that they existed for man's sake, that they witnessed to the love of God for man, that all things prayed to God and sang his praise."

Second, the Prayer transfigures his relationship to his fellow human beings. His relationships are given form within their proper context: the forgiveness and compassion of the crucified and risen Lord.

"Again I started off on my wanderings. But now I did not walk along as before, filled with care. The invocation of the Name of Jesus gladdened my way. Everybody was kind to me. If anyone harms me I have only to think, 'How sweet is the Prayer of Jesus!' and the injury and the anger alike pass away and I forget it all."

Endless Growth

"Growth in prayer has no end," Theophan informs us. "If this growth ceases, it means that life ceases." The way of the heart is endless because the God whom we seek is infinite in the depths of his glory. The Jesus Prayer is a signpost along the spiritual journey, a journey that all of us must take.

Parish Activities

PARISH COUNCIL

The next meeting will be November 17 at 6:00 PM

CHURCH SCHOOL

Sunday November 3

Youth Sunday

Church School Q&A with Fr. Jay (The Four Evangelists)

Church School Nativity Outreach Project

- **Start New Pajamas Collection for Roswell Park**
- **Christmas Gifts**
- **Collection for Hearts for Homeless**

Friday November 15 – {Nativity Fast Begins: Nov. 15-Dec. 24}

Parish Family Night

BIBLE STUDY

We will be having a Bible Study class two Wednesdays each month from 9:30 am to 11:00 am beginning on Wednesday December 4. There will also be evening classes beginning in December. Please refer to the weekly bulletin, The Messenger, the parish website for more information and schedule of classes.

ADULT EDUCATION/CATECHUMENS' CLASS

The adult class for Orthodox, non-Orthodox, and inquirers' will continue to meet on Wednesday from 6:30 pm to 8 pm. Although there are only 2 classes left, it's not too late to come. Bring yourself, your family, and your friends.

Class 6: Orthodox Traditions: Prayer and Fasting (**Wednesday November 6, 2019**)

Class 7: The Meaning of Holy Icons: Windows into Heaven/The Creed: Symbol of Faith (**Wednesday November 20**)

SISTERHOOD OF ST. GEORGE

Mats for Missions continues to meet. Plastic bags can be brought to church.

See the weekly bulletin for the monthly food collection.

Up-Coming Events

"A CITY OF GOOD NEIGHBORS NIGHT" PARISH FUNDRAISER

Our parish is hosting "A City of Good Neighbors Night" on **Friday, November 8, 2019**. Join us from 6:30-10:30 PM for the best of Buffalo, featuring a meal of appetizers, wings, beef on weck, and spaghetti parm. There will be live music, beer and wine for sale, and a 7-1-6 auction – 7 beautiful theme baskets, 1 pair of fantastic lower bowl Sabres tickets on the blue line for 12/2 game against the NJ Devils, and 6 mystery pound auction items. Admission is \$15 for adults, and \$5 for children 12 and under. Make it a great family night and meet some of the good neighbors of the Queen City. For tickets call Barbara 553-5722, or Fr. Jason 609-851-3811.

THE 2ND ANNUAL DIOCESAN BIBLE BOWL

The Second Annual Diocesan BIBLE BOWL is coming up on Saturday, 16 November 2019,

at Holy Resurrection Church in Wayne, New Jersey (10 am to 2 pm)! The first Bible Bowl was a great opportunity for children and adult contestants to deepen their knowledge of the Holy Scriptures while building friendships in fun-filled fellowship. Age groupings are Pre-teens (ages 9-12), Teens (ages 13-19), and Adults (ages 20+). Plan now to attend, to learn, to grow, and to better appreciate the Good News of our Lord found in the Bible. For more information and registration, please visit our diocesan website. NyNjOCA.org

PARISH SHUT-INS

As we say our daily prayers, let us also take time out to remember our loved ones who are homebound, who are in hospitals and who are in nursing homes. Let us remember them that GOD will continue to watch over them and protect them. Also, during the Year, let us take to either send them a card, give them a call, or visit them to let them know how much we love them, how much we remember them, and how much we pray for them.

If anyone has any questions or would like to add someone to our List of Parish Shut-Ins, please see or contact Fr. Jason.

Mr. Albert Fadell
317.376.2562

Mr. Miro Gergoff
508 Massachusetts Avenue
Buffalo, NY 14213

Mrs. Luba Japadjief
189 Tremaine Ave.
Kenmore, NY 14217
716.876.6823

Mrs. Mary Massey
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Kenmore, NY 14217
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495 Lafayette Avenue
Buffalo, NY 14222
716.881.3096

Mrs. Catherine Tony
274 Wadsworth Ave.
Tonawanda, NY 14150
716.695.3068

ST. GEORGE ORTHODOX CHURCH BOOKSTORE

When you are in the Parish Fellowship Hall for coffee hour, don't forget to check out our Bookstore. We have some new items that just arrived. These items include icon ornaments, jewelry, icons, prayer books, prayer ropes, and much more. If you need a gift, come check out the bookstore.... you may find something you like!! We are also offering gift certificates for our bookstore. Please speak with Dave or Andrea for more details/information. We thank David and Andrea who are managing our bookstore for us. If you have any questions or if you would like to order something that you do not see, please see or contact Dave or Andrea and they will be able to assist you. You may also email them at bookstore@stgeorgebuffalo.com. May God continue to bless and guide all of you.

Our Parish Outreach Missions:

Hearts for the Homeless

There are over 400 red bins located throughout the area. The organization collects items to sell in the thrift store as well as items that can be recycled. With the money earned, they provide meals for the homeless of Buffalo from their mobile soup kitchen as well as a food pantry open to local families. They also are in need of donations of food for the soup kitchen and food pantry. The website is <http://heartsforthehomeless.org>

Homespace

The mission of Homespace is to provide not only transitional housing, but also provide support programs to help families in need break away from dependency and begin a new life of personal growth and economic independence. Homespace provides affordable housing for young (ages 16 - 21), homeless, single parent families.

To see what kind of donations they need, see their website which is <http://www.homespacecorp.org>

Buffalo City Mission:

This organization provides meals, shelter, and services to the homeless. They are looking for donations of canned goods and other non-perishable food. The website is www.buffalocitymission.org

Mats for Mission:

This organization collects grocery store bags which they cut into strips and after looping the strips together, crochet mats for the homeless. The homeless put the mats on the ground under their blankets. The mats provide a dry warm base for sleeping on. There is a bin in the social hall to place your grocery bags in. We meet monthly on the second Tuesday of the month to sort and cut bags. Dinner is provided. Come and join us.

Please bring these items to church and place them in the collection bins located in the Parish Fellowship Hall. Once a month, we will take these items down to the Hearts for Homeless, HomeSpace, and Buffalo City Mission.

Kevin Guest House

Once a month we provide dinner, conversation, and prayer for the residents of the Kevin Guest House. The residents are patients and their caregivers who are under treatment at local hospitals. If you would like to get involved, dinner is served the second Tuesday of the month. Bring something to share (see Fr. Jason) or just come to share in the conversation and prayer.

Diocesan Ministries

AN INVITATION TO SUPPORT THE STEWARDS OF THE OCA

The Orthodox Church in America (OCA) set the direction for expanding our apostolic work in North America at the 18th All-American Council. The foundation for this work is Jesus Christ, Whom we encounter in our spiritual lives, stewardship, evangelism and outreach, and relations with others as we engage the world. Being a steward of the OCA goes beyond the financial gifts which support the work of our church. Being a steward is about caring for and knowing the history of the mission of the Orthodox Church here in North America and finding your place in that history. Having received this great gift of our Orthodox Faith, we bear the responsibility to continue the legacy of Saint Herman and Saint Tikhon; Saint Innocent and Saint Alexis and all the other saints known and unknown who have worked to build up and expand Christ's Church here in North America. Please consider being a part of that mission today by giving to the Stewards of the OCA. For more information, please visit The OCA Website: <https://oca.org/become-a-steward>

AN INVITATION TO SUPPORT THE MINISTRY OF THE DDB

In order to fund necessary ministries and fulfill the work of the Church in the Diocese of New York and New Jersey, **Distinguished Diocesan Benefactors** generously contribute financial support. To learn more about the DDB, please go to the following link: <http://vimeo.com/71021182> and watch a 60 second video inviting you to join the ever-growing list of Distinguished Diocesan Benefactors of The Diocese of New

York and New Jersey who joyfully support the on-going work of our diocese. Their support allows us to provide assistance to new mission parishes, scholarships to seminarians, support the departments of The Diocese, and much-needed encouragement to older struggling parishes. How about you? Our parish is a member of the DDB. If anyone would like to join, please see Fr. Jason as well as take a pamphlet from the table in the back of the church. May God continue to bless and guide you for your continued support.

MONTHLY PUBLICATIONS

The Diocese of New York and New Jersey has two monthly newsletters: **"First Fruits"** and **"Beyond the Plateau."** The goal, as expressed by Archbishop Michael, is to increase communication and grow the communal spirit of diocesan fellowship in the building-up and strengthening of our parish communities. To learn more about these monthly diocesan publications, please refer to the diocesan website: <http://www.nynjoca.org/newsletters.html>.

"LESSONS IN OUR FAITH" VIDEO PRESENTED BY HIS EMINENCE ARCHBISHOP MICHAEL

His Eminence Archbishop Michael presents a series of talks on matters of faith, belief, and the teachings of the Church. These instructional videos are concise and to the point, offering Orthodox Christians much-needed information, helpful advice for their spiritual journey, and assistance in answering questions that may come from non-Orthodox friends or acquaintances. The goal is that we might better know and better live our faith. These instructional videos can be found at the Diocesan Website: <http://www.nynjoca.org>! **There are 14 videos! Be sure to check them out**

St. George Orthodox Church November Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				Fr Jason will be away at Diocesan Assembly	1 Fr Jason will be away at Diocesan Assembly	2 10 am Prayer Service for Blessing of Animals 4 pm Great Vespers
3 9:40 am Hours 10 am Divine Liturgy followed by Q&A with Fr. Jay & Coffee Hour Fellowship 5:00 PM - St. George Book Club (Spot Coffee - Hertel) *Begin Collection for Parish Nativity Outreach Projects*	4	5 9 am Matins	6 6:00 pm Paraklesis Service 6:30 pm Intro to Orthodoxy 101 Class	7 Eve of the Feast of the Bodiless Powers of Heaven 9 am Akathist Service 6 pm Great Vespers with Litiya	8 Feast of the Archangels Michael & the Bodiless Powers of Heaven 9:30 am Divine Liturgy 6:30-10:30 pm City of Good Neighbors Fundraiser	9 4 pm Great Vespers
10 Stewardship Sunday 9 am Matins 10 am Divine Liturgy Followed by Church School & Special Parish Luncheon and Presentation on Stewardship 5:00 PM - St. George Book Club (Spot Coffee - Hertel)	11	12 9 am Matins 6:30 pm Mats for Missions	13 5:30 -7:30 pm Monthly Dinner at Kevin Guest House	14 9 am Akathist Service	15 Nativity Fast Begins {Nov. 15-Dec. 24} 6:30 to 9:00 pm Parish Family Night	16 4 pm Great Vespers

17 9:40 am Hours 10 am Divine Liturgy Followed by Church School and Coffee Hour Fellowship 6 pm Parish Council Mtg	18	19 9 am Matins	20 Eve of the Feast of the Entrance of the Theotokos into the Temple 6 pm Great Vespers with Litiya 6:30-8pm Intro to Orthodoxy Class	21 Feast of the Entrance of the Theotokos into the Temple 9:30 am Divine Liturgy	22	23 4 pm Great Vespers
24 9:30 am Service of General Confession 10 am Divine Liturgy Followed by Church School & Coffee Hour Fellowship	25	26 9 am Matins	27	28 Thanksgiving Day 9 am Moleben Service of Thanksgiving	29	30 4 pm Great Vespers