



The Trophy Bearer

February 2020

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St. George Orthodox Church

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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
MEETING OF OUR LORD IN
THE TEMPLE

Today the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Luke 2:22-40). Forty days after His birth the God-Infant was taken to the Jerusalem Temple, the center of the nation's religious life. According to the Law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple of God for forty days. At the end of this time the mother came to the Temple with the child, to offer a young lamb or pigeon to the Lord as a purification sacrifice. The Most Holy Virgin, the Mother of God, had no need of purification, since she had given birth to the Source of purity and sanctity without defilement. However, she humbly fulfilled the requirements of the Law.

At this time the righteous Elder Simeon (February 3) was living in Jerusalem. It had been revealed to him that he would not die until he should behold the promised Messiah. By inspiration from above, St Simeon went to the Temple at the very moment when the Most Holy Theotokos and St Joseph had brought the Infant Jesus to fulfill the Law.

The God-Receiver Simeon took the divine Child in his arms, and giving thanks to God, he spoke the words repeated by the Church each evening at Vespers: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Thy people Israel" (Luke 2:29-32). St Simeon said to the Most Holy Virgin: "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed" (Luke 2:34-35).

At the Temple was the 84-year-old widow Anna the Prophetess, daughter of Phanuel (February 3), "who did not leave the temple, but served God with fasting and prayers, night and day. She arrived just

when St Simeon met the divine Child. She also gave thanks to the Lord and spoke of Him to all those who were looking for redemption in Jerusalem" (Luke 2:37-38). In the icon of the Feast she holds a scroll which reads: "This Child has established Heaven and earth."

Before Christ was born, righteous men and women lived by faith in the promised Messiah, and awaited His coming. The Righteous Simeon and the Prophetess Anna, the last righteous people of the Old Testament, were deemed worthy to meet the Savior in the Temple.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. We have sermons on the Feast by the holy bishops Methodius of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilochius of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). Despite its early origin, this Feast was not celebrated so splendidly until the sixth century.

In 528, during the reign of Justinian, an earthquake killed many people in Antioch. Other misfortunes followed this one. In 541 a terrible plague broke out in Constantinople, carrying off several thousand people each day. During this time of widespread suffering, a solemn prayer service (Litia) for deliverance from evils was celebrated on the Feast of the Meeting of the Lord, and the plague ceased. In thanksgiving to God, the Church established a more solemn celebration of this Feast.

Church hymnographers have adorned this Feast with their hymns: St Andrew of Crete in the seventh century; St Cosmas Bishop of Maium, St John of Damascus, and St Germanus Patriarch of Constantinople in the eighth century; and St Joseph, Archbishop of Thessalonica in the ninth century.

On this day we also commemorate the icon of the Most Holy Theotokos known as "the Softening of Evil Hearts" or "Simeon's Prophecy." The Mother of God is depicted without Her Child, with seven swords piercing her breast: three from the left side, three from the right, and one from below.

A similar icon, "Of the Seven Swords" (August 13) shows three swords on the left side and four from the right. The icon "Simeon's Prophecy" symbolizes the fulfillment of the prophecy of the righteous Elder Simeon: "a sword shall pierce through your own soul" (Luke 2:35).

A Message From Fr. Jason

My dear Brothers and Sisters in Christ:

GLORY TO JESUS CHRIST! GLORY
FOREVER!

As we read in the Gospels: **"He who is not with Me is against me."**

We have heard enough of subversive activity. Let us for a moment ponder subversive inactivity. Christ gives us occasion to speak of this in the words of the text. In the very nature of the case, all inactivity in the church is subversive. For the church is not merely an organization; it is a body! In the human body, dead limbs do not merely impose an added weight to the body but also become a source of poison. Inactivity destroys; it undermines, it lays waste. Christ puts it into blunt words in the text. All inactivity in the church is subversive, for there is no neutrality where Christ is concerned. One is either for or against Him.

And yet, in the Orthodox Church, there are many who want to be neutral. They are not against the Church, but want to "keep it in its place" – a place where it would not totally disappear but would continue as a

convenience, a place where it would be handy but not central.

With that in mind, my dear brothers and sisters in Christ, it remains for us, to stir the passion for activity and encourage, by way of example, those who tend to be inactive to move in the direction of being active in the life of our parish family.

As a parish family, let us continue working together so that we can truly fulfill what we have been called to do: To Live and Proclaim the Gospel of Our Lord Jesus Christ!

As we celebrate this month The Great Feast of the Meeting of Our Lord in the Temple, we are reminded that Christ Himself is The Light of the World! For this reason, we bless candles on this feast day to remind us how important it is to see God and be enlightened by Him everyday of our life.

St Symeon the New Theologian (+1022) writes:

'The candles which you light reveal to you the intelligible light. Just as the church, that house of great beauty, is full of light from many candles, so the house of your soul, which is more precious than that church, should be illumined and full of light in a noetic sense – that is to say, that within you all the spiritual virtues should burn with divine fire... The multitude of burning lamps signify the illumined thoughts which should shine within you like lamps, so that there should be no dark thought in the house of your soul, but that all should be aflame and shining with the light of the Holy spirit.'

Let us therefore, dear brothers and sisters in Christ, listen with our hearts to the words of St. Simeon the God-Seer: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have

seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Thy people Israel" (Luke 2:29-32).

I thank you all of you for your hard work, dedication, and support and for all that you do for our church. Continue to love one another. Continue to care for one another. Continue to support one another. Continue to respect one another. Continue to pray for one another.

As always, please be assured of my continued love, guidance, support, and prayers for each of you and your families and our entire parish family.

May God continue to bless and guide all of you, your families and our entire parish family and keep all of you in His Loving Care.

Asking for your continued love and prayers, I remain, with Love in Christ,

Your Humble Servant,

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.

How do we pray on a daily basis?

When teaching men to pray, Christ said, *Pray then like this: Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil* (Mt 6.9–13, cf. Lk 11.2–4).

This is the usual translation of the prayer used in the Orthodox Church. It begins with a petition to God as "our Father." There was no such prayer before this teaching of Christ. The Old Testament people did not address God as "Abba: Father" (Rom 8.15, Gal 4.6). This name "Father" for God is given by Christ, the divine Son of God. Men can dare, "with boldness and without condemnation" to call upon the "heavenly God" with the name of "Father" only when they are made worthy to do so by Christ (cf. Liturgy of Saint John Chrysostom). In the early church the prayer "Our Father" was taught only to the baptized members of the church.

The statement that the Father is "in heaven," or literally "in the heavens," means that He is everywhere and over all things. The heavens are over all and encompass all. Wherever man goes on the earth or in the air, or even in space, the heavens are around him and over him. To say that the Father is "in the heavens" means that He is not tied down or limited to any one location—as were the gods of the heathens. The heavenly God is the "God of gods" (Deut 10.17, 2 Chron 2.5), the "Father of us all, who is above all and through all and in all" (Eph 4.5), the one in whom "we live and move and have our being" (Acts 17.28). To say that God is "in heaven" is not to place Him somewhere; it is rather to say that He transcends all things and yet is present to all.

"Hallowed be Thy name" means that God's name is holy and should be treated with respect and devotion. In the old covenant it was the custom of the Jews never to say the sacred name of God: Yahweh, the I AM (cf. Ex 3.13–15). This was to guard against defilement of the

divine name, and to safeguard against transgressing the commandment: "You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes His name in vain" (Ex 20.7).

In the New Testament, God gives Jesus the "name which is above every name" (Phil 2.9) and in making the name of the Father holy, Christians do so in the name of His Son.

"Thy Kingdom come" in the Lord's Prayer is first of all the prayer for the end of the ages. Christians want the world to end so that God's Kingdom would fill all creation with divine glory and life. "Come Lord Jesus; Marantha!" is the prayer of the faithful, the last prayer of the Scriptures (Rev 22.20, cf. 1 Cor 16.22). It is the calling for the final appearance of the Lord. In the spiritual tradition of the Church, the prayer "Thy Kingdom come" has also been understood as an invocation of the Holy Spirit to dwell in God's people. In his commentary on the Lord's Prayer, Saint Gregory of Nyssa says that there was another reading for this petition which said "Thy Holy Spirit come upon us and cleanse us." Thus he says, following the scriptures, that the presence of the Holy Spirit in man is the presence of Christ and the Kingdom of God.

For the Kingdom of God is ... righteousness and peace and joy in the Holy Spirit (Rom 14.17)....it is God who establishes us with you in Christ ... He has put His seal upon us and given us His Spirit in our hearts as a guarantee (2 Cor 1.22). In Him ... you were sealed with the promised Holy Spirit which is the guarantee of our inheritance until we acquire possession of it to the praise of His glory... do not grieve the Holy Spirit in whom you were sealed for the day of redemption (Eph 1.13-14, 4.30).

The seal of the Holy Spirit on men's hearts is the pledge and guarantee of the Kingdom of God still to come in all power and glory. In the prayer "Thy Kingdom come," believers in Jesus ask that the Kingdom of God "not coming in external signs of observation" for the faithless to

behold, might dwell powerfully and secretly within the faithful (cf. Lk 17.20-21).

"Thy will be done on earth as it is in heaven" is the center of the Lord's Prayer, the central desire of Christians. The whole purpose of prayer, the very purpose of man's life, is to do the will of God. This is what Jesus prayed and did (cf. Mt 26.42). And this is what His followers must pray and do. There is but one purpose of prayer, say the spiritual teachers, to keep God's commandments so as not to sin, thus leading to deification and divine sonship with Christ.

The only thing that God demands of us mortals is that we do not sin. But this ... is merely keeping inviolate the image and rank we possess by nature. Clothed thus in the radiant garment of the Spirit, we abide in God and He in us; through grace we become gods and sons of God and are illumined by the light of His knowledge ... (Saint Simeon the New Theologian, 10th c., Practical and Theological Precepts). To pray "Thy will be done" according to the spiritual teachers, is a daring and dangerous act. This is so, first of all, because when one makes this prayer, he must be ready, like Christ, to follow where it leads. God will answer this prayer, and make known His will. The person who prays must be ready to obey, whatever the consequences. When asked why many Christians are frustrated and irritated, grouchy and mean, and sometimes even somewhat "unbalanced," one spiritual teacher responded that the reason is clear. They pray "Thy will be done," and continue daily to do so, while at the same time they resist God's will in their lives and so are always ill at ease. Then they begin to justify their attitudes and actions, to explain and to rationalize their behavior, before their own consciences and others. A person in such a state can never be at peace, for "it is a terrible thing to fall into the hands of the Living God" (Heb 10.31).

The second reason why it is said that the prayer "Thy will be done"—and prayer generally—is daring and dangerous is because the devil ferociously attacks the person who prays. Indeed one of the

greatest proofs of demonic temptation, and the reality and power of the devil, is to be fervent in prayer. For the devil wants nothing so much as for man to fail to accomplish the will of God which is the purpose of all prayer.

If you strive after prayer, prepare yourself for diabolical suggestions and bear patiently their onslaughts; for they will attack you like wild beasts . . . Try as much as possible to be humble and courageous . . . He who endures will be granted great joy (Saint Nilus of Sinai, 5th c., *Texts on Prayer*).

The prayer for our "daily bread" is normally understood to signify generally all of our bodily needs and whatever we require to sustain our lives in this world. In the spiritual tradition however, this petition, because it literally says our "essential" or "super-essential" bread, is often understood in the spiritual sense to mean the nourishment of our souls by the Word of God, Jesus Christ who is the "Bread of Life;" the "Bread of God which has come down from heaven and given life to the world" (Jn 6.33–36); the bread which "a man may eat of it and not die," but "live forever" (Jn 6.50–51). Thus the prayer for "daily bread" becomes the petition for daily spiritual nourishment through abiding communion with Christ so that one might live perpetually with God.

The prayer "forgive us our trespasses as we forgive those who trespass against us" has been especially emphasized by the Lord. *For if you forgive men their trespasses, your heavenly Father will also forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses* (Mt 6.14–15). This is the point of Christ's parable about the unforgiving servant (Mt 18.23–35). All men need the forgiveness of God and must pray for it. All men are indebted to God for everything, and fail to offer thanksgiving and praise and righteousness that are due. The only way that God will overlook and forgive the sins and debts of His servants is if they themselves forgive their brothers, not merely in words and formal gestures, but genuinely and truly "from their hearts"

(cf. Mt 18.35). In the prayer taught by Christ this is clearly acknowledged.

"Lead us not into temptation" should not be understood as if God puts His people to the test or brings them in to the occasion of evil. *Let no one say when he is tempted, "I am tempted by God;" for God cannot be tempted with evil, and He Himself tempts no one; but each person is tempted when he is lured and enticed by his own desire. Then desire, when it has conceived, gives birth to sin; and sin when it is full-grown brings forth death* (Jas 1.13–15).

"Lead us not into temptation" means that we ask God not to allow us to be found in situations in which we will be overcome by sin. It is a prayer that we be kept from those people and places where wickedness reigns and where we in our weakness will certainly succumb. It is a prayer that we will be liberated from the deceit and vanity of our minds and hearts from the carnal lusts that dwell in our bodies. It is a prayer that God Himself would be man's shelter and refuge (cf. Ps 91).

"Deliver us from evil" says literally "rescue us from the evil one," that is, the devil. The meaning is clear. There are but two ways for man: God and life or the devil and death. Deliverance from the devil means salvation and redemption from every falsehood, foolishness, deceit, wickedness and iniquity that leads to destruction and death.

Thus, as Metropolitan Anthony of Sorouzh has explained, the Lord's Prayer shows the whole meaning of the life of man (cf. Anthony Bloom, *Living Prayer*). Delivered from evil, man is saved from temptation, in so doing he is merciful to all and receives the forgiveness of his own sins. Being forgiven his sins, by his mercy to others, he has all that he needs for life—his "daily bread"; and being nourished by God, he accomplishes His will. Having accomplished His will, God's Kingdom is present, His name is sanctified and He becomes the Father of the one who shows himself to be in truth the child of God who can say, "Our Father."

Parish Activities

PARISH COUNCIL

The next meeting will be held on Feb 1 at 5:00 PM.

CHURCH SCHOOL

Sunday, Feb 2: Youth Sunday

Sunday Feb 9: Church School Q&A with Fr. Jay (Confession)

****Pre-Lenten Gathering will be determined and announced****

PARISH FAMILY NIGHT - FRIDAY FEBRUARY 7

Pot-Luck Dinner and Movie Night

Brief Little Compline at 6:00 PM followed dinner and a movie in the Parish Fellowship Hall

ADULT EDUCATION/BIBLE STUDY

Bible Study: We will be having a Bible Study class two Wednesdays each month. This month we will meet on Feb. 12 & Feb 26 at 10:00 am. There will also be evening classes after the Paraklesis service (6 pm) and class at 6:30 pm. The topic will be The Holy Gospels. Come engage with the Holy Fathers and their commentaries as we learn and come to understand The Holy Gospels by reading, discussing, and reviewing The Holy Gospels!

Book Club: Join us at Spot Coffee on Hertel Ave (1406 Hertel Ave Buffalo) on Sunday February 9 & 23 from 5:00-6:30 pm. as we read and discuss "For the Life of the World" by Protopresbyter Alexander Schmemmann. If you would like to order the book, please see or contact Dave and Andrea Chmiel (St. George Bookstore Coordinators) as they can order these books for us through our bookstore account with St. Tikhon's Monastery Press.

If anyone has any questions, please do not hesitate to see or contact Fr. Jason. Looking forward to coming together for

Christian fellowship, learning and discussion.

SISTERHOOD OF ST. GEORGE

SEMINARIAN SPONSORSHIP

Sbdn. Maximos, Michelle, and their daughter Madeline are being sponsored by the Parish. He is a 1st Year Seminarian at St. Tikhon's Orthodox Theological Seminary. The parish has committed to a monthly stipend. We also would like to send gift cards to them periodically. Local stores are Wegmans, Target, Walmart, Kohls.

If anyone would like to contribute to our "Adopt a Seminarian Fund", please see or contact Fr. Jason or Barbara Kuvshinoff.

Upcoming Events:

Feb 2: "Super Bowl Luncheon" Join us for a Pot-Luck Soup Luncheon during Coffee Hour as we celebrate our annual "Souper" Bowl of Caring Sunday. We will be collecting canned goods and soups to donate to the Buffalo City Mission and cash donations for the IOCC.

Feb 25: Pączki & Fellowship: Join us at Paula's Donuts on Sheridan Drive (Ted's Hot Dogs) for our annual outing to enjoy fellowship, beverage, and the traditional Fat Tuesday Polish donut. We'll be getting in line at about 8 am.

Feb 28: Mystery Dinner Theater: \$25 per ticket which includes dinner, dessert, and show. Dinner at 6 pm, show at 7:30 pm. Contact Robin Bishara at 716-531-6342 for reservations before Feb. 21. Seating is limited.

March 1: Forgiveness Sunday
St. George Meet & Greet in the fellowship hall immediately following forgiveness Sunday Vespers. Note time change: The Hours - 9:10 AM Divine Liturgy followed by Forgiveness Sunday Vespers - 9:30 AM

Please join us on Sunday March 1 for a Special Lenten Coffee Hour during which we will get to know our parish family a little better as we begin The Great Lenten Season! Great Food ~~~~ Great Fellowship ~~~~ Great Fun for All! Let us come together as a parish family, as brothers and sisters in Christ and enjoy Christian Fellowship as begin The Great Lenten Season!

Please see or contact Fr. Jason, Amil Slaiman, or Mat. Katia if you would like to help out or bring a Lenten (dairy but no meat) covered dish to share with everyone!!

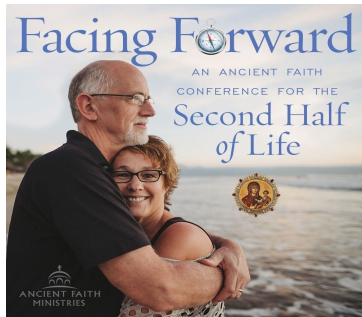
March 22: Do you know about the lots of socks initiative? Those with Down syndrome

have a 3rd copy of chromosome 21, so on 3/21 (March 21) the world celebrates World Down Syndrome Day. The idea behind lots of socks is that everyone wears two different colorful socks to highlight the uniqueness of these individuals and show their support for the Down syndrome community. We will be celebrating this on Sunday March 22. So get your mismatched socks ready and be prepared to display them on Sunday. Last year we raised close to \$300 and donated the money to the local Down Syndrome Society.

Feb. 15 - Pan-Orthodox Vespers at St. George Antiochian Church (Niagara Falls) 5:00 PM. Fr. Jason will be presenting on: "Our Life in Christ"

Retreats in 2020

Facing Forward: An Ancient Faith Conference for the Second Half of Life



May 28-31, 2020
at Antiochian Village in Bolivar, PA (140 Church Camp Trail, Bolivar, PA. About 4 miles north of Ligonier, PA on Route 711)

The middle season of life marks itself in our experiences as an ending and a beginning. It is a season of change and realization, and can be a time of great joy and great suffering. There are many questions to ask as we seek to reinvent ourselves, to stay connected with grown children, to care for aging parents, and to think practically about the end of natural life. We invite you to a weekend of thought-provoking conversation, worship, and good fellowship as we study the joys and trials that come to us as God grants us many years.

Who's Invited: Fighting the Good Fight is a pan-Orthodox event for adults. If

you are not Orthodox, you are still very welcome to attend. This is an openly Orthodox event, but if you're comfortable with us, we're comfortable with you.

Speakers and sessions include:

- Fr. Gregory and Kh. Frederica Mathewes-Green -- *A Conversation for Parents of Adult Children*
- Steve and Peggy Robinson -- *Parenting Your Parents*
- Bill Marianes -- *Why Are You Here? How Do You Discover Your Calling And Live A Life Of Greater Significance?*
- Steve Kellar -- *Managing Risk in Retirement*

To register, go to

<https://store.ancientfaith.com/facing-forward-2020/>

Fighting the Good Fight: A Conference for Orthodox Men



August 20-23, 2020
at Antiochian Village (140 Church Camp Trail, Bolivar, PA. About 4 miles north of Ligonier, PA on Route 711)

Led by Fr. Evan Armatas, Fr. Andrew Damick, Fr. Stephen Freeman, and Fr. Barnabas Powell, this first-ever conference will invite Orthodox men to reflect on the battle to tame the passions and run the race that is set before us. The conference will include daily worship, sessions, panel discussions, a live-audience radio event, fellowship, and good food.

Who's Invited: Fighting the Good Fight is a pan-Orthodox event for adults. If you are not Orthodox, you are still very welcome to attend. This is an openly Orthodox event, but if you're comfortable with us, we're comfortable with you.

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,

To register, go to

<https://store.ancientfaith.com/good-fight-2020/>

Ancient Faith Women's Retreat 2020

November 12-15, 2020 at Antiochian Village (140 Church Camp Trail, Bolivar, PA. About 4 miles north of Ligonier, PA on Route 711) Speakers to be announced; registration is not yet open. But the 2019 retreat presentations are available at <https://www.ancientfaith.com/specials/the-ancient-faith-womens-retreat-20>

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 Ave.
Buffalo, NY 14213
716.881.1162

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

Mrs. Mary Massey
3192 Amsdell Road
Hamburg, NY 14075
716.649.4029

Mrs. Diane Salvamoser
147 West Hazeltine Avenue
Kenmore, NY 14217
716.875.9503

Reader Victor Shanchuk
495 Lafayette Ave.
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.

Diocesan Ministries

AN INVITATION TO SUPPORT THE STEWARDS OF THE OCA

The Orthodox Church in America (OCA) set the direction for expanding our apostolic

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.

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.

PRE-LENTEN SUNDAYS

February 2 - Sunday of Zaccheaus

February 9 - The Publican and The Pharisee

February 16 - The Sunday of the Last Judgment (Meatfare Sunday)

February 23 - Expulsion of Adam from Paradise (Cheesefare Sunday)

St. George Orthodox Church February Calendar

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.**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jan 26 9:30 am Service of General Confession 10 am Divine Liturgy Followed by Church School & Coffee Hour Fellowship	Jan 27 6:30 pm Investment Committee Mtg	Jan 28 9 am Matins	Jan 29 Eve of the Feast of the Three Hierarchs 10 am Bible Study 6 pm Great Vespers with Litiya 6:30-8pm Bible Study	Jan 30 Feast of the Three Hierarchs 9:30 am Divine Liturgy	Jan 31	1 Eve of the Feast of the Meeting of Our Lord in the Temple 4pm Great Vespers with Litiya 6:30 pm Parish Council Mtg
2 The Feast of the Meeting of Our Lord in the Temple 9:40 am Hours 10 am Divine Liturgy & Blessing of candles Church School and Coffee Hour Fellowship & "Souper" Bowl of Caring Luncheon	3	4 9 am Matins	5 6 pm Paraklesis service to the Theotokos	6 9 am Akathist Service	7 12 Noon Blessing of Mats for Mission Storage Unit 6:00 to 9:00 pm Parish Family Night	8 4pm Great Vespers

<p>9 9am Matins 10 am Divine Liturgy followed by Q&A with Fr. Jay & Coffee Hour Fellowship Memorial Litia for Catherine (mother of Mat. Fran) 5pm Book Club meets at Spot Coffee on Hertel Ave</p>	10	<p>11 9 am Matins 6:30 pm Mats for Missions</p>	<p>12 10 am Bible Study 5:30 -7:30 pm Monthly Dinner at Kevin Guest House</p>	<p>13 9 am Akathist</p>	14	<p>15 5 pm PanOrthodox Great Vespers at St. George Antiochian Orthodox Church (Niagara Falls) Fr. Jason will be presenting on "Our Life in Christ"</p>
<p>16 9:40 Hours 10 am Divine Liturgy Followed by Church School & Coffee Hour Fellowship</p>	17	<p>18 9 am Matins Parish Night at The Movies: "The Red Sea" Regal Theater (Elmwood, 7 pm)</p>	<p>19 6:30 pm Monthly Healing Service</p>	<p>20 9 am Akathist</p>	21	<p>22 4 pm Great Vespers</p>
<p>23 9:30 am Service of General Confession 10 am Divine Liturgy Followed by Church School & Coffee Hour Fellowship Memorial Litia for All Parishioners 5pm Book Club meets at Spot Coffee on Hertel Ave</p>	24	<p>25 8 am Pączki Fellowship at Paula's Donuts</p>	<p>26 10 am Bible Study 6 pm Paraklesis service to the Theotokos 6:30-8pm Bible Study</p>	<p>27 9 am Akathist</p>	<p>28 5:30 pm Mystery Dinner Theater</p>	<p>29 4 pm Great Vespers</p>