

****IMPORTANT ANNOUNCEMENT ABOUT CONFESSION AND HOLY COMMUNION****

Until further notice, we will continue celebrating the Divine Services up to no more 25 parishioners in attendance. With this in mind, if single parish members or parish member households - UP TO 25 PEOPLE IN CHURCH AT EACH DIVINE LITURGY - would like to attend the Divine Liturgy on a Sunday please refer to the following signup link <https://signup.com/go/AqSQSmX> ** (Slots 1-25 in the Church)! **PLEASE SIGN-UP BY 6:00 PM ON SATURDAY NIGHT!!

Regarding Holy Communion:

- If anyone would like to come and receive Holy Communion or if you would like Fr. Jason to come and bring Holy Communion to your home, please contact him to make arrangements:
jvansuch@hotmail.com/609.851.3811/716.875.4222

Regarding Holy Confession:

Taking into consideration the spiritual and mental healing that comes through the Sacrament of Confession, His Eminence blesses, for all priests and communities in the Diocese of New York and New Jersey, that for this period:

- Confession may continue to be held over the telephone or by live video communication; it may also be done in person with social distancing kept between the priest and the penitent (6 feet), and with face masks worn by both. The Prayer of Absolution can be given by video or phone and especially in person.
- When Confession is heard over the telephone or by live video, the priest must read the Prayer of Absolution before ending the phone call or video communication, in the hearing of the penitent.
 - If anyone would like to have Confession, please contact Fr. Jason to make arrangements:
jvansuch@hotmail.com/609.851.3811/716.875.4222

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Please look up the below weblink for the Digital Edition of The Jacobs Well:

<https://issuu.com/jacobswell/docs/jacobs-well-fall-2019-nk>

Please look up the below weblink for the website of The Diocese of New York and New Jersey:

<https://www.nynjoca.org>

Please look up the below weblink for the newly-updated Diocesan Directives of The Diocese of New York and New Jersey for the Gradual Approach of Re-Opening of our Parishes:

<https://www.nynjoca.org/files/2020/covid-19/Diocesan-Directives-on-the-Gradual-Re-Opening-of-Diocesan-Churches-2020-05-08-For-Distribution.pdf>



St. George Orthodox Church
2 Nottingham Terrace - Buffalo, NY 14216
(716) 875-4222

www.stgeorgebuffalo.com

THE WEEKLY MESSENGER

Published weekly in the interest of the parishioners and friends
of Saint George Orthodox Church, Buffalo, NY
a parish of the Diocese of New York and New Jersey
and The Orthodox Church in America

ST. GEORGE ORTHODOX CHURCH

2 Nottingham Terrace Buffalo, NY 14216

V. Rev. Jason Vansuch, Parish Priest

2 Nottingham Terrace 716-875-4222 Buffalo, NY 14216

Cell Phone: 609-851-3811 Email: jvansuch@hotmail.com

Presbyter Andreja Damjanovski, Attached Rev. Peter Irfan, Attached
Reader John Kirwan, Choir Director
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28th SUNDAY AFTER PENTECOST — Tone 3. Forefeast of the Nativity of Christ. Repose of St. John of Kronstadt (1908). Sunday before the Nativity. Hieromartyr Ignatius the God-bearer, Bishop of Antioch (107). Ven. Ignatii (Ignatius), Archimandrite of the Kiev Caves (Far Caves—1435). St. Philogonius, Bishop of Antioch (323). St. Daniel II, Archbishop of Serbia (1338).

EPISTLE: Liturgy of St. John Chrysostom
Hebrews 11:9-10, 17-23, 32-40 *(Sunday Before)*

GOSPEL:
Matthew 1:1-25

GLORY TO JESUS CHRIST!

GLORY FOREVER!

****FLOWERS FOR THIS WEEK****

In front of the Icon of Our Lord, In front of the Icon of The Theotokos,
and on the Center Icon Table are donated by Bonnie Dan

Altar Vigil Candles are offered by Anthony DelNuovo in Loving Memory
of Thy Servant of God – Frank. May his memory be eternal.

TODAY'S WEEKLY MESSENGER IS SPONSORED BY:
ST. GEORGE ORTHODOX CHURCH

WELCOME TO ST. GEORGE ORTHODOX CHURCH

We welcome all of you to the Divine Liturgy this morning, especially those who are visiting with us here at St. George Orthodox Church. Everyone is invited to the Parish Fellowship Hall following the Divine Liturgy for Christian Fellowship. It is our prayer that your experience this morning was spiritually uplifting and you will return very soon to pray with our parish family. In the Orthodox Church, we do not practice open Communion. However we do invite everyone to come and participate in the Divine Liturgy. Hence only those Orthodox Christians who have properly prepared themselves through prayer and fasting may receive Holy Communion. May the Lord bless you with many years of good health and happiness.

THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES

Sunday December 20, 2020

Sunday before The Nativity of Our Lord

9:10 A.M. THE SERVICE OF GENERAL CONFESSION

9:30 A.M. Divine Liturgy

“On-The-Go” Coffee Hour Fellowship following Divine Liturgy
Church School Class (Google Classroom) – 12:30-1:15 pm

Monday December 21 2020

6:00 PM Little Compline Service

Tuesday December 22, 2020

9:00 AM Daily Matins

6:00 PM Little Compline Service

Wednesday December 23, 2020

9:30 AM The Royal Hours for The Feast of The Nativity of Our Lord

Thursday December 24, 2020 (STRICT FAST DAY)

Eve of The Great Feast of Nativity of Our Lord God and Savior Jesus Christ
According to The Flesh

9:00 AM Vespers with Liturgy of St. Basil the Great

4:30 PM Festal Vigil Service

Friday December 25, 2020

The Great Feast of Nativity of Our Lord God and Savior Jesus Christ
According to The Flesh

9:30 A.M. Festal Divine Liturgy

“On-The-Go” Coffee Hour Fellowship following Divine Liturgy
and singing Christmas Carols

Saturday December 26, 2020

Second Day of The Feast of Nativity of Our Lord: Synaxis of The Theotokos

9:00 A.M. Divine Liturgy

4:00 P.M. Great Vespers

Sunday December 27, 2020

Third Day of The Feast of Nativity of Our Lord: Feast of St. Stephen the Protomartyr

Sunday After The Nativity of Our Lord

9:10 A.M. The Third and Sixth Hours

9:30 A.M. Divine Liturgy

“On-The-Go” Coffee Hour Fellowship following Divine Liturgy

*** * * * * PRAYERFUL REMEMBRANCE * * * * ***

**PLEASE REMEMBER TO KEEP IN OUR DAILY PRAYERS
FOR THE HEALTH OF THY SERVANTS:**

HIERARCHS

Metropolitan HERMAN

CLERGY

Archpriest Herman, Matushka Cynthia and George *(Schick)*

Archpriest James and Mat. Patricia *(Mason)*

Archpriest Alexey and his family *(Kargut)*

Archpriest Vladimir and Matushka Jeanne

Archpriest Timothy/Mat. Michelle

Archpriest Michael and Mat. Valerie *(Hatrak)*

Archpriest Ken and Matushka Natalie *(Starevsky)*

Dn. Sean and Mat. Heather *(McNulty)*

Archpriest Gregory and Mat. Diane *(Winsky)*

Priest Peter and Mat. Mary *(Irfan)*

Archpriest Leonid Palceski

Presbyter John and Presbytera Nancy

MATUSHKI

Presbyter Andreja, Popadija Anica and Family

Mat. Katia Mat. Paraskeva Mat. Joanna Popadia Vicki Mat. Christine Mat. Patricia *(Severeno)*

Mat. Gloria *(Martin)*

Stanley Mandy Annette, Amy, John., Kevin

Family/Friends/Parishioners of St. George Orthodox Church

William Natalie Natasha Richie

Catherine Ivan/Marina/Inna Bonnie *(Dan)*

Karen Aliscia *(Nick Rostko)* Walter, Paul

Edwina Irene Luba Silvu Dan, Jr.

Jim, Darren, Marsha *(Relatives of Elaine M.)*

Serena Lillian Reader Victor

Nicholas, Andrew *(Wityk)* Frank

Sarah Albert *(Fadell)*

Carol *(Frank's friend)* Boris *(Kuvshinoff)* Marilyn *(Linda cousin)*

Xenia, Justin, Kylie, Danielle *(Friends of Fr. Jason)*

Frank Oscar Ronald, Candice *(Masset)*

Victor *(Tita Nephew)*

Catherine *(Tony)*

Susan *(Kirwan)*

June *(Pavlov)*

Evelyn *(Friend of Julie)*

Billy *(William – Mat. Christine's cousin)* Clyde Allison *(school)*

Rebecca *(Relative of Mat. Christine)*

Svetlana *(Family friend of Fr. Jason/Mat. Katia)*

Jeanne *(Mat. Christine's Friend)*

Angela, Jason, Michelle *(Relatives of Dn. Mark)* Linda Justin *(Slaiman)*

Carol *(Mailman's sister-in-law)*

Margaret, Thomas, Victoria *(Ewing)* Ashley *(Friend from Roswell)*

Melody Lee *(Beth's brother)*

Lee, Bridget *(John Kirwan friend)* Paul *(Shosho)* Brain *(Brother of Matthew Just)*

Kelly, Robert, Boris, Zaeb, Tirza, Sabas Sada Thlisinitsa, Gemmal, Geesa, and Patric *(Fr. Peter)* Child Senit

Anne *(Mariami Grandmother)*

Jeremy Stewart *(nephew of Bill George)* Susan *(Zumba)* Juliana *(Matusiak)*

Susan *(Deeb)*

Justin *(Cmunt)* Louis *(cousin of Barbara)* Yuri/Elena Alex *(Valieff)* John, Kevin Irene Sean

Jaime *(Zumba)*

Vera *(grandmother of Hannah)* Rosemary Harry *(neighbor of Tom and MaryAnne Slaiman)* Anthony

Robert *(Bonnie Valieff father)*

Aspasia *(Dean's Mother)* Charles Seraphim Emma/Alexander *(relatives of Natalie Huett)*

Olga *(Friend of Fr. Jason/Mat. Katia)*

Vadym Iryna Yuriy Anastasia Noah *(McEntee)* Elias, John, Joseph

Mary, Hal, Autumn, Ariana, and Amber Judithann *(Friend of Barbara)* Steven *(Uncle of Dean)*

Barbara *(Rdr. John's Sister in Law)*

Brian John, Roberta, Barbara *(Family of Dana and Annette)* John, Michael John

Matthew *(Bashira)*

John, William *(Friend of Judge Family)* Larry Joseph *(Rocco Father in Law)*

Diocese of NY&NJ Prayer List Rdr Nicholas, Judithann, Michael, Mary, Cate, Michael, Gary, Damian, Olga *(Bethlehem)*

Protopresbyter Leonid *(Kishkovsky)*

Archpriest Samuel *(Kedela)* Mitred Archpriest Joseph Lickwar

Archpriest George *(Hasenecz)*

Archpriest Paul *(Shafraan)* Costa *(Father of Pete Thanos)*

Archpriest Jonathan *(Ivanoff)*

Archpriest Paul *(Kucynda)* Ted *(friend of Paul/Joan)*

Archpriest Sergei and Mat. Gerry *(Glagolev)*

Priest Vasili *(Dubee)* Barbara *(Archbishop Michael's Sister)*

Jeffry, Dominic, Rachel *(Family of Andrea)*

Lee, Benjamin, Patrick *(Relatives of Beth Mellas)* John, Helen *(Parents of Tanya Cmunt)*

Expectant Mothers

Birthdays

Iris, Peter, Mary Jo Larry, Chris *(Friend of MaryAnne Slaiman)*

Rachel and the child to be born of her

Those Serving in The Armed Forces

Catechumens

Kenneth, Nadine, Jason, Robert, Andrew, Justin, Shawn, Austin,

Juanita Martha

Chris, John, Daniel

FOR THY DEPARTED SERVANTS OF GOD:

All of the clergy and parishioners of This Holy House who have departed this life, who now lie asleep in the Lord.

Ever-Memorable Archpriest Eugene Vansuch

Ever-Memorable Archpriest George Timko

Ever-Memorable Priest John Bohush

Ever-Memorable Archpriest George Aswad

Ever-Memorable Archpriest Rastko

Matushka Dorothy *(Timko)*

Ever-Memorable Dn. Mark

Ever-Memorable Sbdn. Gregory

Ever-Memorable Pdn. Gregory

Akhtar Remyat, and Barkat *(Family of Fr. Peter)*

Newly-Departed Servants of God

Mary *(Massey)* (40th Day – December 20) Archbishop DAVID Met. THEODOSIUS Archpriest Bernard

*If anyone would like to have their loved ones added to the prayer list

for remembrance during the Divine Liturgy, please see or contact Fr. Jason.

HYMNS FOR THE DIVINE LITURGY

Tropars/Kontakions for Divine Liturgy

TROPAR FOR THE RESURRECTION, TONE 3

Let the heavens rejoice! Let the earth be glad! For the Lord has shown strength with His arm. He has trampled down death by death. He has become the first born of the dead. He has delivered us from the depths of hell, and has granted to the world// great mercy.

TROPAR FOR THE HOLY FATHERS, TONE 4

Great are the accomplishments of faith, for the three Holy Youths rejoice in the fountain of flames as though in the waters of rest; and the Prophet Daniel appeared a shepherd to the lions as though they were sheep.// So by their prayers, O Christ God, save our souls!

TROPAR FOR THE FOREFEAST, TONE 4

Prepare, O Bethlehem, for Eden has been opened to all! Adorn thyself, O Ephratha, for the Tree of Life blossoms forth from the Virgin in the cave! Her womb is a spiritual paradise planted with the Divine Fruit; if we eat of it, we shall live forever and not die like Adam.// Christ comes to restore the image which He made in the beginning.

Glory to the Father, and to the Son, and to the Holy Spirit.

Kontakion for The Holy Fathers – Tone 1

Rejoice, O Bethlehem! Prepare thyself, O Ephratha! The Lamb is on her way to give birth to the Chief Shepherd she carries in her womb. The God-bearing Forefathers will rejoice, beholding Him, and with the shepherds, they will glorify the Virgin nursing Him.

Now and ever and unto ages of ages. Amen.

Kontakion for The Holy Forefeast – Tone 3

Today the Virgin comes to the cave to give birth to the Eternal Word. Hear the glad tidings and rejoice, O universe! Glorify with the angels and the shepherds the Eternal God, Who is willing to appear as a little child!

PROKEMEINON Tone 4

Blessed art Thou, O Lord God of our fathers, / and praised and glorified is Thy Name forever!

v: For Thou art just in all that Thou hast done for us!

ALLELUIA VERSES

We have heard with our ears, O God, for our fathers have told us.

For Thou hast saved us from them that oppose us, and hast put to shame them that hate us.

THE HYMN TO THE THEOTOKOS

It is truly meet to bless You, O Theotokos, ever blessed and most pure and the Mother of our God. More honorable than the Cherubim and more glorious beyond compare than the Seraphim. Without defilement, You gave birth to God the Word, true Theotokos, we magnify You!

COMMUNION HYMN

Praise the Lord from the heavens, praise Him in the highest!
Rejoice in the Lord, O you righteous; praise befits the just!
Alleluia, Alleluia, Alleluia!

EPISTLE LESSON FOR TODAY

Hebrews 11:9-10, 17-23, 32-40 (*Sunday Before*)

Brethren:

By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God. By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones. By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command. And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented – of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise,

God having provided something better for us, that they should not be made perfect apart from us.

GOSPEL LESSON FOR TODAY

Matthew 1:1-25

Let us Attend!

The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, and Jesse begot David the king. David the king begot Solomon by her who had been the wife of Uriah.

Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa. Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon.

And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.

So all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations.

Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins." So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel, which is translated, 'God with us.'" Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.

=== Scriptural Readings for the Week ===

Monday	Hebrews 3:5-11, 17-19	Mark 9:42-10:1
Tuesday	Hebrews 4:1-13	Mark 10:2-12
Wednesday	Hebrews 5:11-6:8	Mark 10:11-16
Thursday	Hebrews 1:1-12	Luke 2:1-20
Friday	Galatians 4:4-7	Matthew 2:1-12
Saturday	1 Timothy 6:11-16	Matthew 12:15-21
Sunday	Galatians 1:11-19	Matthew 2:13-23

** NEW PROTOCOLS WHEN ATTENDING THE DIVINE LITURGY ON SUNDAYS....

- 1) **A Parish Council Member will greet everyone at the Front Entrance Doors to the Church. We will have the Sign-Up Sheet there to mark off your name if you signed-up to attend. If we did not sign-up, then we will write your name down and kindly remind you to sign-up before next Sunday.**
- 2) **EVERYONE attending the Divine Liturgy (those in the Nave and Parish Fellowship Hall – parishioners, choir members, parish council members) NEED to sign-up. Only Those in the Altar do not need to sign-up as they are not taking space in The Nave. Once we reach our capacity of 25 people in The Church, everyone else will be seated in The Parish Fellowship Hall.**
- 3) **When receiving Holy Communion, a Parish Council Member will call everyone up – pew by pew – to allow for social distancing (the children and Altar Servers will come first, then the first pews up front all the way to the back of the Church with the Choir being the last ones to receive Holy Communion). If any faithful are in The Parish Fellowship Hall, Fr Jason, Fr. Andreja, or Fr. Peter will bring Holy Communion to those in the Hall.**

****If anyone has any questions or concerns, please do not hesitate to see or contact Fr. Jason. May God continue to bless and guide all of you!****

**THE GREAT FEAST OF THE NATIVITY OF OUR LORD GOD
and SAVIOR JESUS CHRIST ACCORDING TO THE FLESH**

Wednesday	December 23	9:30 A.M.	The Royal Hours
Thursday	December 24	9:00 A.M. 4:30 P.M.	Vespers with Liturgy of St. Basil Festive Vigil Service
Friday	December 25	9:15 A.M. 9:30 A.M.	The Hours Festive Divine Liturgy of St. John Chrysostom Following Divine Liturgy, Parish Nativity "On-The-Go" Christmas Care Package

2nd Day of the Feast of the Nativity of Our Lord (Synaxis of The Theotokos)

Saturday	December 26	9:30 A.M. 4:00 P.M.	Festal Divine Liturgy Great Vespers
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3rd Day of the Feast of the Nativity of Our Lord (Feast of St. Stephen the Protomartyr)

Sunday	December 27	9:30 A.M.	Festal Divine Liturgy Following Divine Liturgy, "On-The-Go" Christmas Care Package
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PARISH PILGRIMAGE TO OUR LADY OF FATIMA SHRINE

SUNDAY DECEMBER 27, 2020

Once again, we will be making our Annual Parish Pilgrimage to Our Lady of Fatima Shrine in Lewiston on Sunday December 27, 2020. We have made arrangements with The Fatima Shrine to tour the Festival of Light, the various religious sites/ shrines as well as serve a brief prayer service. What a blessing for us to have this opportunity during the Holy Nativity Season. We will be meeting at church around 6:00 PM on Sunday and then carpooling up to Our Lady of Fatima Shrine. With that in mind, so that we can make appropriate arrangements for transportation as well as arrangements at the Shrine, if you can let Fr. Jason know by Saturday December 26 if we are planning on making the Pilgrimage, that would be great. We would appreciate it. Thank you. If anyone has any question or concerns, please do not hesitate to let me know.

2021 PARISH STEWARDSHIP FORM: If we have not returned our 2021 Parish Stewardship Form, please do so by Sunday December 27, 2020. If we need Stewardship Form, please see Fr. Jason or Barbara Kuvshinoff. As we continue to fulfill the work of Our Lord by living and proclaiming the Gospel Message here at St. George's, let us open our hearts and minds and take a moment to reflect upon what God has given us and to discern how we might be able to return to God a portion of the blessings we have received. On behalf of the parish council, we express our most sincere and heartfelt thanks and appreciation to everyone for your continued love, support, and prayers and for all that you do for our parish and for one another and our community in living, proclaiming and being The Gospel of Our Lord God and Savior Jesus Christ!

"ON-THE-GO" PARISH FAMILY NATIVITY BRUNCH

Immediately Following the Festal Divine Liturgy on Christmas Morning

As is our tradition here at St. George's, we have a Parish Family Nativity Brunch following the Divine Liturgy on Christmas Morning where we will come together as a parish family as celebrate The Joy, Glory, and Blessing of The Nativity of Our Lord God and Savior Jesus Christ through prayer, Christian Fellowship, good food, and of course singing those beautiful and joyous Christmas Carols and Hymns!

With that in mind, if anyone would like to bring something for the "On-The-Go" Parish Family Nativity Brunch, which will be held on FRIDAY DECEMBER 25 in the Parish Fellowship Hall following the Divine Liturgy, please bring it with you to church either when you come for The Vigil Prayer Service on Christmas Eve December 24 at 4:30 PM or when you come to church on Christmas Morning (December 25) for The Divine Liturgy at 9:30 AM.

So far, we have the following items for our brunch:

Bagels Cookies

If anyone has any questions or concerns or would like to bring something for the Parish Family Nativity Brunch, please see or contact Mat. Katia who is organizing the Brunch for us.

THE GREAT FEAST OF THE CIRCUMCISION

OF OUR LORD GOD and SAVIOR JESUS CHRIST/ST. BASIL THE GREAT/NEW YEAR'S DAY

Thursday	December 31	4:00 P.M.	Great Vespers with Litiya
Friday	January 1, 2021	9:15 A.M. 9:30 A.M.	The Hours Festive Divine Liturgy of St. Basil the Great followed by Moleben for the New Year and Blessing of St. Basil Bread

THE GREAT FEAST OF THE THEOPHANY OF OUR LORD GOD and SAVIOR JESUS CHRIST

Monday	January 4	9:00 A.M.	The Royal Hours
Tuesday	January 5	9:30 A.M. 6:00 P.M.	Divine Liturgy of St. John Chrysostom followed by Great Vespers and Lesser Blessing of Water Festal Vigil Service
Wednesday	January 6	9:30 A.M.	Festive Divine Liturgy of St. Basil the Great Followed by The Great Blessing of Waters and the blessing of the Church and The Parish Fellowship Hall



A SINCERE AND HEARTFELT THANKS AND APPRECIATION FOR THE FOLLOWING DONATIONS TO THE PARISH FROM OUR PARISH GIVING TREE

- Matushka Fran for donating Hand Sanitizer
- The Thanos Family for donating Liturgical Charcoal
- Drew and Molly for donating Liturgical Incense
- Fr. Jason/Mat. Katia/Anna and Alex for donating cups for Zapifka
- Dr. Boris and Barbara Kuvshinoff for donating the Vigil Candles near The Icons of The Most Holy Theotokos and Ever-Virgin Mary
- Dr. Boris and Barbara Kuvshinoff for donating the Vigil Candles by The Mother of God for the continued good health of The Kuvshinoff Family.
- The Kfoury Family for donating the Flowers for The Feast of the Nativity of Our Lord God and Savior Jesus Christ According to The Flesh
- Reader John and Sue Kirwan for donating Liturgical Wine as well as towards Supplies for Prosphora
- Linda and George Mucyn for donating Plastic Bags for Prosphora

Please be sure to check out "The Giving Tree" in the Parish Fellowship Hall to see how we may be able to donate towards the needs of our parish through our continued support and stewardship for our beloved parish.

If anyone has any questions, please see or contact Fr. Jason or Barbara.

Thank you for your continued prayerful support and stewardship. May God continue to bless and guide all of you, your families and our entire Parish family and keep all of us in His Loving Care!

LIVE-STREAMING OF DIVINE SERVICES

As a friendly reminder, ALL DIVINE SERVICES, WILL ALSO BE LIVE-STREAMED from Fr. Jason's Facebook page and our Parish Youtube Page so that we can still be together and pray together. So please continue to join us in prayer!! There are three ways you can join us in prayer via Live-Stream even if we do not have a FaceBook account:

- 1) Go directly to our Parish Website (www.stgeorgebuffalo.com) and on our homepage you will see a a box that says 'Restream: Stream currently offline". When 'live-stream' is active, the live video will automatically appear.
- 2) Go directly to Fr. Jason's Facebook Page <https://www.facebook.com/jason.vansuch> and there you will see the Live-stream video.
- 3) Go directly to our Parish Youtube Page <https://www.youtube.com/channel/UCft4AWAX2COOrLZExfMjc5KQ> and there you will see the Live-stream video.

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**THE GREAT BLESSING OF WATERS
HOYT LAKE – DELAWARE PARK
SUNDAY JANUARY 10, 2021
1:30 PM**

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Be on the lookout for The January Issue of "The Trophy Bearer". Also in the Parish Fellowship Hall, we have the Giving Tree! If anyone would like to sign up for Coffee Hour Readers Bulletin Collection, Communion Cloth, Home Blessing, please see or contact Fr. Jason!

WELCOME TO THE ORTHODOX CHURCH!

Do we have questions about our life, its meaning, purpose, destiny?
Are we desiring to know Jesus Christ, the Son of the living God?
Are we seeking forgiveness, healing, and wholeness?
Do we wonder where to go to find answers?

We can find the answers to these questions and so many other questions
in The Holy Orthodox Church through Her Sacred Tradition,
Holy Scriptures, Her Teachings and Dogmas.

The Orthodox Church is the original Christian Church, the Church founded by the Lord Jesus Christ and described in the pages of the New Testament. Her history can be traced in unbroken continuity all the way back to Christ and His Twelve Apostles, empowered and sent forth on the day of Holy Pentecost. Incredible as it seems, for over twenty centuries she has continued in her undiminished and unaltered faith and practice. Today her apostolic doctrine, worship, and structure remain intact. The Orthodox Church maintains that the Church is the living Body of Jesus Christ. Many of us are surprised to learn that for the first 1000 years of Christian history there was just one Church.

Where is "**The Church**" to be found and experienced today? Come Taste and See How Good The Lord is every Sunday by joining us for The Divine Liturgy at 10:00 AM.

What is Orthodox Christianity all about? How does it differ from other Christian confessions? This section will attempt to answer these questions and many more. For a visual introduction to the Orthodox Church, please view the video link below: http://www.youtube.com/v/Gj4pUphDitA&color1=0xb1b1b1&color2=0xcfcfcf&feature=player_embedded&fs=1 For a brief introduction and in depth study to The Orthodox Faith and to find answers to: "What we Believe?", "Who we Are?", and "How we Live?", please view the PDF link below:

<http://orthodoxdelmarva.org/files/studies/InquirersClassV1final.pdf>

or you may visit the OCA website by clicking the link below:

<http://oca.org/orthodoxy/the-orthodox-faith>

or you can begin a Journey Through Orthodoxy by clicking the link below:

<http://journeytoorthodoxy.com>

To learn more ways that we can teach our children about the Orthodox Faith, The OCA has provided a wonderful website for us to use that provides great resources such as (handouts, texts, articles, stories, and much more)! To see this great website, please view the PDF link below:

<http://dce.oca.org/page/resources/>

If you have any questions or would like to know more about The Orthodox Faith, please contact our parish priest: V Rev. Jason Vansuch (jvansuch@hotmail.com) or 716.875.4222 and he will be able guide you.

IMPORTANT DATES WITHIN THE LIFE OF OUR PARISH

Parish Announcements:

- We will continue with our on-going collections for The Buffalo City Mission, Hearts for Homeless, Mats for Mission, HomeSpace as well as Kevin Guest House and our other outreach ministry projects.
- **WE CONTINUE TO CONTACT ALL OF OUR PARISHIONERS ON A REGULAR BASIS TO ENSURE THAT EVERYONE IS OKAY, SAFE AND HEALTHY.**

****Please be on the lookout for emails this week with the following items:**

- 1) **Reader Vespers for Saturday Evening (December 26)**
- 2) **Reader Typika Service for Sunday Morning (December 27)**
- 3) **Information for St. George Bible Study – NONE THIS WEEK (January 4)**
- 4) **Information for Inquirer Class – NONE THIS WEEK (January 6)**

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**BEGINNING IN SEPTEMBER, WE WILL BE RECORDING
THE WEEKLY INCOME FOR EACH SUNDAY AS WELL AS OFFERING THE
MONTHLY INCOME and EXPENSE FOR OUR PARISH!**

**INCOME FOR SUNDAY December , 2020 – \$1, 347.00
DONATIONS FOR THE NEW BOILER (Capital Improvement Fund) –
Total Donations so far for the New Boiler: \$13, 555.00**

MAY GOD CONTINUE TO BLESS YOU AND GUIDE YOU FOR YOUR CONTINUED SUPPORT AND PRAYERS!

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Please refer to the Weekly Bulletin and Church Website for any changes to the calendar!

DAILY FAMILY PRAYER RULE WE CAN PRAY TOGETHER AT HOME WITH OUR FAMILIES

A Prayer Rule must be done in front of the icons and the Gospel in our Icon Corners with a lit candle.. It is important to remember that we must make time for God, for the "Kingdom of heaven suffers violence, and the violent take it by force"(Matt. 11:12).The best time to pray is in the morning or in the evening when we as a family can come together in prayer. Also, when using a Rule of Prayer, we must be flexible and do what we can and do it attentively and consistently. Our goal is to maintain the connection with God and cultivate a real relationship with Him.

With that in mind, please find below The Rule of Prayer offered by our Diocese for us to use at home especially during this most difficult time when we are not able to be in church together as a parish family.

<https://www.nynjoca.org/files/2020/praying-at-home/A-FAMILY-PRAYER-RULE.pdf>

May God bless you and keep you always in His Loving Care!

ST. ANDREW'S CAMP

** Saint Andrew's Camp has released a new promotional video for prospective campers!

The video can be found here on Facebook:

<https://www.facebook.com/saintandrewsorthodoxcamp/videos/357928144820497/>

**Be sure to check it out...you may recognize the priest:)

For more than sixty years, St. Andrew's Camp has offered the young people of our parishes an incredible summer camping experience. Children and teens have been instructed in prayer and the divine services, the reading of Scripture and the teachings of our Orthodox Church. They have been nourished with the Sacraments of Confession and Holy Communion. They have had fun swimming, horseback riding, playing sports, singing and learning musical instruments, creating in the visual arts, learning to safeguard the planet, and exploring the stars. And they have established friendships that last a lifetime, met their future spouses, and nurtured their vocations to serve the Lord in ministry.

As a token of gratitude for the labors of love extended by the administration and staff, both clergy and laypersons, of St. Andrew's over the past six decades, it is now time for us to help the Camp in an especially needed way.

Please join us in raising funds for the new multi purpose building which will include new kitchen, dining hall and activities center. The cost of this new building is \$300,000. To become a reality, the completion and furnishing of this much-needed center will require great generosity of individuals, organizations and parishes.

You can click on the link below which will take you to the gofundme.com page.

<https://www.gofundme.com/f/st-andrew039s-camp-fundraiser-by-ss-peter-and-paul>

As we continue to fulfill the work of Our Lord by living and fulfilling His Gospel Message, let us open our hearts and minds by providing support and assistance to our Diocese, to our children, by taking a moment to reflect upon what God has given us, and to discern how we might be able to return to God a portion of the blessings we have received.

We extend our heartfelt thanks and appreciation to all of you and your families for your continued prayers, support and generosity.

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**Also, make sure we check out the promotional video for prospective campers!

The video can be found here on Facebook:

<https://www.facebook.com/saintandrewsorthodoxcamp/videos/357928144820497/>

**Be sure to check it out...you may recognize the priest:)

Remember our Loved Ones during Our Daily Prayers

'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'

{Matt. 25:40}

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.

Please refer to the of our Parish Shut-Ins below.

If anyone has any questions or would like to add someone to our List of Parish Shut-Ins, please see or contact Fr. Jason. May God continue to bless you and guide you!

ST. GEORGE ORTHODOX CHURCH PARISH SHUT-INS (2020)

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

Reader Victor Shanchuk
495 Lafayette Avenue
Buffalo, NY 14222
716.881.3096

Mrs. Luba Japadjief
Elderwood Nursing Home (Memory Care Unit)
245 Bassett Road
Williamsville, NY (Room 30)

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

Mr. Albert Fadell
317.376.2562

Andrew Wityk
Ellicott Center
200 Seventh Street
Buffalo, NY 14201

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WEEKLY VIDEO SERMONS GIVEN BY HIS EMINENCE ARCHBISHOP MICHAEL

These sermons offered to us by The Diocese via video can be found on the Diocesan Website: <http://www.nynjoca.org>! There are videos for each week beginning with The Feast of Feasts – Holy Pascha! Be sure to check them out!

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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>

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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. 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>.

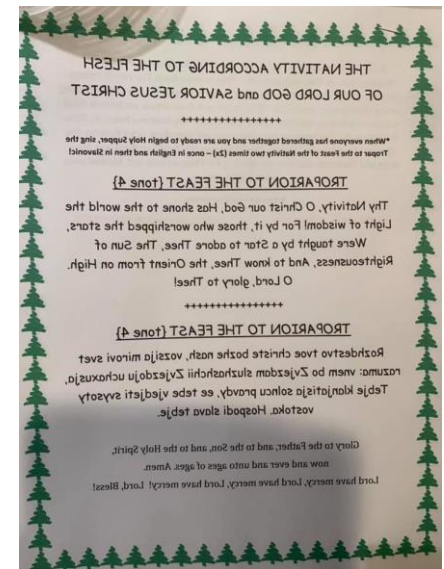
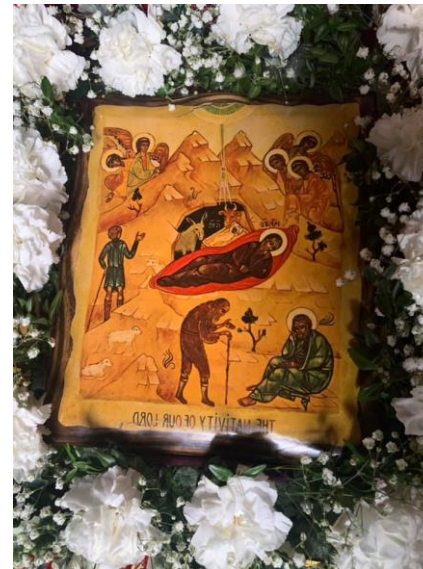
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"Lessons in Our Faith" Video presented by His Eminence Archbishop MICHAEL

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>! For those who do not have internet, please see the handouts from each lesson which are located on the table in the back of the church. **There are 14 videos! Be sure to check them out!**

ST. GEORGE ORTHODOX CHURCH BOOKSTORE

As you are in the Parish Fellowship Hall for coffee hour, don't forget to check out our newly-formed Bookstore. We have some new items that just arrived. These items include: Icon ornaments, jewelry, Icons, prayer books, prayers ropes, and much more. If you need a Gift, come check out the Bookstore...you may find something you like!! We are now also offering Gift Certificates for our Bookstore. Please speak with Dave or Andrea for more details/information!! We thank David and Andrea Chmiel who are managing of 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 David or Andrea Chmiel 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.



ST. GEORGE ORTHODOX CHURCH

2021 HOME BLESSING SCHEDULE

The Blessing of Homes

The custom of blessing homes during the Theophany season is of special beauty and significance. It is not simply a sentimental tradition without meaning, nor is it a custom whose meaning we have forgotten, like an old friend whose face we remember, but whose impact on our life has been forgotten.

When an Orthodox Christian believer moves into a new home, he dedicates his new home as the abode of a follower of Christ. He asks that God, the source of all goodness and the Giver of every perfect gift, to bless his house and all that is within it; he recalls that Jesus Christ, His Son, came to bring Salvation to all, even as He brought Salvation to the house of Zaccheus; he prays that the Holy Spirit may abide in it, guiding those who dwell in it in the Paths of righteousness.

On the Feast of Theophany we rededicate our home for its original purpose, just as we must periodically rededicate our life to Christ. We do it especially on this Feast because this is the day on which we remember in the Church Year the coming of Christ who began His Ministry when He descended into Jordan to be Baptized by St. John the Forerunner and Baptist. He enters again into our lives reminding us that we must "repent, for the Kingdom of God is at hand."

An Orthodox Christian must dedicate not only himself and his house to the Lord, but his daily work and all his efforts as well. All things are to be done to the glory of God. That is why in the Orthodox Church, not only religious objects, such as icons, crosses, churches and vestments, are blessed, but also homes, fields, animals and all objects which are used in our daily life for the good of man. In this the Church expresses its faith that the Holy Spirit's sanctifying action extends over the whole Creation.

The Feast Of Theophany

The Feast of Theophany (or Epiphany) commemorates the Baptism of our Lord in the Jordan River by John the Baptist. We know from the troparion of the day that "the Trinity was made manifest" to us. But there's more to it than this. "When Jesus descends into the depths of the

river, there occurs a profound upheaval. It is not the one baptized who is purified, for he is spotless; but it is the water that is transfigured and illumined. This water, which was believed to be transparent and purifying, is in fact polluted, inhabited by evil spirits, servants of the old gods. ... By purifying the elements, by sanctifying matter, Jesus frees the cosmos from the powers of evil." (*The Incarnate God, Vol. I*, Catherine Aslanoff, French edition editor, translated by Paul Meyendorff, p.163.)

The Great Blessing of Water and the Home

The Great Blessing of Water takes place at the end of that day's Liturgy. Since our homes cannot be brought to the Church, the Church - through the priest and cantor - go to the homes. There the service of blessing, which began in the church, is finished with the sprinkling of water in the home. Traditionally, in most Orthodox parishes, the priest personally visits all his parishioners each year to pray with them in the place where they live, and to bless their surroundings with the newly sanctified water of Theophany (January 6/13). By sanctifying our living quarters, our private place, we extend the grace of God to our individual dwellings. (In very large parishes a yearly visit may not be possible. In areas of the country where the winter is harsh, I know of at least one parish where houses are blessed at the beginning of the ecclesiastical year in September.)

We also bring the blessed water to our homes to use throughout the year to bless our homes and to drink whether we are ill or as part of our daily prayer life. "There are many occasions in family life when a sip of holy water can help to remind us of the blessing that was given 'to bestow sanctification', 'unto healing of soul and body', 'to be a fountain welling forth unto life eternal', as the priest prayed in the litany of Epiphany day." (*Little Falcons: Water*, Vol. 5, No. 2, 1998, p.33.)

Weaving Christ into Our Lives

The blessing of homes by these holy waters maintains the spiritual association between the 'family church' and the parish, as well as again providing for the sharing of God's spiritual gifts. ... This annual blessing is not as elaborate as the blessing of the new dwelling, but

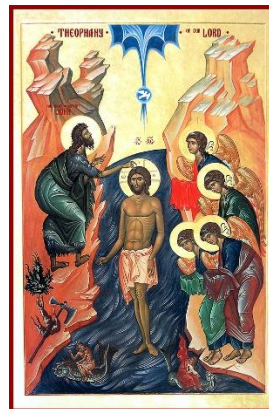
because of this it should not be overlooked, for it is in this way that the grace of God is extended to individual dwellings." (*Marriage and the Christian Home*, p.25.)

If the priest comes to bless the home when the children are present, they have the opportunity to see the parish priest in a different and personal situation. If the priest permits, they can lead the way through the house, or hold a candle. They can show him their rooms or pets or favorite toys. They receive a blessing with water. For children, the house blessing shows the connection of the Church to the home.

In Summary

What does it mean to ask God to bless something? All things in the world have been spoiled right along with us. God must bless His world again in order for it to be the way that He wants it to be. For this reason God sent His Son Jesus and the Holy Spirit to the world: to bless everyone and everything that He made, to make all things good again. When the priest comes to bless our homes, he asks God to have mercy on the house, to rid it of every evil and to fill it with every blessing. What a wonderful way to begin the New Year!

If anyone would like to have their home blessed this year, please contact Fr. Jason with any specific day and time that would be best for him to come and bless your home. You can contact Fr. Jason at (716) 875-4222 or (609)851-3811 or email him at jvansuch@hotmail.com and he will be in contact with you to make other arrangements. As Fr. Jason makes his pastoral visitations to the homes of the parishioners, he will use the sign-up sheet as a guideline for him to follow. If anyone has any questions or concerns, please do not hesitate to let Fr. Jason know. May God continue to bless and guide all of you and your families. May you have a Holy and Blessed Nativity of Our Lord, a Holy and Blessed Theophany Season and a Blessed, Healthy, and Happy New Year.



THE GREAT BLESSING OF WATERS HOYT LAKE – DELAWARE PARK SUNDAY JANUARY 10, 2021 1:30 PM

Let us come together during this Holy Theophany Season, and join the clergy and the faithful from our sister parishes as we bless the waters of Hoyt Lake in Delaware Park.

DRIVING DIRECTIONS TO HOYT LAKE

START: 2 Nottingham Terrace, Buffalo, NY 14216
Head south on Nottingham Terrace toward Meadow Rd
Turn left onto Elmwood Ave

Turn left onto Iroquois Dr

Turn right onto Lincoln Pkwy

END: Destination will be on the left: 199 Lincoln Parkway,
Buffalo, NY 14222

ST. GEORGE ORTHODOX CHURCH EDUCATION CORNER
THE SUNDAY BEFORE THE NATIVITY OF OUR LORD

December 20



THE SUNDAY BEFORE THE NATIVITY OF OUR LORD

On this day, the Sunday before the Nativity of Christ, our holy and God-bearing Fathers have enjoined us to make commemoration of all them that from the beginning of time have been well-pleasing unto God, from Adam even unto Joseph the Betrothed of the Most Holy Theotokos, according to genealogy, as Luke the Evangelist hath recounted historically; and likewise for the Prophets and Prophetesses, especially of Daniel the Prophet and the three holy youths. It is also known as the Sunday of the Holy Genealogy. We remember the aforementioned names, those in the Old Testament who were related to Christ by blood, and those who spoke of His Birth as a man. In the Divine Liturgy, we shall read of Jesus Christ's lineage from the Gospel of Saint Matthew. In this way, the Church shows us that Christ truly became a man, taking on human nature. He was not a ghost, an apparition, a myth, a distant imagined god, or the abstract god of philosophers; such a god does not have a family tree. Our God is the God of Abraham,

Isaac and Jacob. He has flesh and blood, human ancestors—many of whom sinned greatly, but like David, also repented greatly. Yet, all of these righteous ones in every age had been well-pleasing to God because they loved Him. By taking on human nature, the Son of God became like us in all ways, in flesh and blood, in mind and soul, and in heart and will. He differed from us in only one way: He could not sin. Since we know that Christ's human nature remained sinless, He is also fully divine, and He shows us the way in which we can avoid sin, and so improve and transform our human nature.

The Jesse Tree

On the two Sundays preceding the feast of the Nativity, the Church commemorates the forefathers and the fathers: the prophets and saints of the Old Testament who prepared the coming of Christ. The Sunday before the Nativity of the Lord (December 18-24) is known as the Sunday of the Holy Fathers. On this day the Church commemorates all those who were well-pleasing to God from all ages, from Adam to St. Joseph the Betrothed of the Most Holy Theotokos, those who are mentioned in the genealogy of Luke 3:23-38. The holy prophets and prophetesses are also remembered today, especially the Prophet Daniel and the three holy youths.

The Jesse tree represents Jesus' family tree. The name is taken from Isaiah 11:1 – “There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots.” - in which Jesus is referred to as a shoot coming up from the stump of Jesse, the father of David. Look up the information in the bible about each of the forefathers of Christ to find out why each symbol is associated with the ancestor.

Suggested Symbols

- | | | |
|----------------|--------------------|---------------------------------------|
| • Adam and Eve | Apple | (Genesis 2:4-3:24) |
| • Noah | Ark or rainbow | (Genesis 6:11-22, 7:17-8:12, 20-9:17) |
| • Abraham | Knife | (Genesis 12:1-7, 15:1-6) |
| • Isaac | Ram | (Genesis 22:1-19) |
| • Jacob | Ladder | (Genesis 27:41-28:22) |
| • Joseph | Colorful coat | (Genesis 37, 39:1-50:21) |
| • Moses | Tablets of the law | (Exodus 2:1-4:20) |
| • David | Harp | (1 Samuel 16:17-23) |
| • Isaiah | Lion and lamb | (Isaiah 1:10-20, 6:1-13, 8:11-9:7) |
| • Mary | Lily | (Luke 1:26-38) |
| • Elizabeth | Small home | (Luke 1:39-55) |
| • Joseph | Hammer or saw | (Matthew 1:18-25) |

The Winter Pascha, Chapter 16: The Genealogy of Jesus Christ

*The following is an excerpt from **The Winter Pascha**, by Fr. Thomas Hopko*

The gospel reading for the Divine Liturgy on the Sunday before Christmas is "the genealogy of Jesus Christ, the son of David, the son of Abraham," taken from the gospel according to St. Matthew. This genealogy lists the generations of people from Abraham to David, to the Babylonian captivity of the people of Israel, to the birth of Jesus. It is a selected genealogy, ending in the appearance of "Joseph, the husband of Mary, of whom Jesus was born, who is called Christ" (Mt 1:16). It differs from the genealogy presented in St. Luke's gospel which begins with Jesus "being the son (as was supposed) of Joseph," and goes back all the way not simply to Abraham but to Adam (Lk 3:23-38).

There are many purposes for presenting the genealogy of Jesus in the gospels, chief among which is the affirmation that Jesus, being in truth the Son of God, as all the gospels testify, has come "in the flesh" as a real human being. This affirmation was critically important in the time of the apostles and the first Christian generations because, unlike today, the temptation of the early period of Christianity was not to deny Jesus' divinity, but to deny His real and authentic humanity.

As a matter of historical fact, the first Christian heretics were those who said that Jesus was some sort of divine being (how this was explained had many variations and versions) who only appeared to be a true man, but was not really one since "flesh and blood" were taken to be intrinsically degrading if not downright evil. Thus the apostle Paul had to insist that in Jesus, who belongs to the Jews

"according to the flesh" (Rom 9:5), the "whole fulness of deity dwells *bodily*" (Col 2:9), and that it is the same Jesus who died and was buried and raised in the flesh as a real man, who is Messiah and Lord.

...

The genealogies in the gospels of Saints Matthew and Luke are made to and from Joseph. This is not to give the impression that Jesus came from Joseph's seed. Both gospels are absolutely clear on this point. Jesus is born from the Virgin Mary by the power of the Holy Spirit. The point is rather that Joseph is Jesus' father according to the law, and it is from the father that one's lawful descent is to be traced. Jesus' legal father is "Joseph, son of David," the legal husband of Mary (Mt 1:20).

One other important point is made in listing the human generations which led to the birth of Jesus. This is the fact that God is faithful to His promises even though His chosen people are often not faithful. Among the people from whom Jesus came are both sinners and heathens. In a word, Jesus comes not only from the righteous and holy, but from the wicked and sinful. And He comes not only from Jews, but from Gentiles. The names of the four women specifically mentioned in St. Matthew's list-- Tamar, Rahab, Ruth, and the wife of Uriah (Bathsheba)-- were noted, not to say notorious, Gentiles, including one of David's own wives, the mother of Solomon. The point to be seen here is one beautifully made in an early Christian hymn quoted in the Bible in the second letter to Timothy:

If we have died with Him, we shall also live with Him;
If we endure, we shall also reign with Him;
If we deny Him, He also will deny us;
If we are faithless, He remains faithful-- for He cannot deny Himself. (2 Tim 2:11-13)

This is the wonderful witness of the genealogies of Jesus: If we are faithless, the Lord God remains faithful-- for he cannot deny Himself!

Behold, the time of our salvation is at hand. Prepare yourself, O cavern, For the Virgin approaches to give birth to her Son. Be glad and rejoice, O Bethlehem, land of Judah,
For from you our Lord shines forth as the dawn. Give ear, you mountains and hills And all lands surrounding Judea, For Christ is coming to save the people Whom He has created and whom He loves.

The Sunday before The Nativity of Our Lord

DECEMBER 20

The Sunday before the Nativity of the Lord (December 18-24) is known as the Sunday of the Holy Fathers. On this day the Church commemorates all those who were well-pleasing to God from all ages, from Adam to Saint Joseph the Betrothed of the Most Holy Theotokos, those who are mentioned in the genealogy of Luke 3:23-38. The holy prophets and prophetesses are also remembered today, especially the Prophet Daniel and the three holy youths (December 17).

The Troparion to the Prophet Daniel and the three holy youths ("Great are the accomplishments of faith...") is quite similar to the Troparion for Saint Theodore the Recruit (February 17, and the first Saturday of Great Lent). The Kontakion to Saint Theodore, who suffered martyrdom by fire, reminds us that he also had faith as his breastplate (see I Thessalonians 5:8).

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The Eve of the Nativity of Our Lord God and Savior Jesus Christ Commemorated on December 24

In Slavic practice, on the eve of the Nativity of the Lord, the liturgical services consist of the Royal Hours with the Typika, Vespers, and the Divine Liturgy of Saint Basil the Great. At Vigil in the evening, Great Compline is followed by Matins.

If the Nativity falls on Sunday, however, the Royal Hours with the Typika are read on the preceding Friday. On Friday evening, the office of the Forefeast, December 24. The Liturgy of Saint John Chrysostom is served on Saturday morning. At Vigil in the evening, Great Compline is followed by Matins. On Sunday morning, the Liturgy of Saint Basil is celebrated.

If the Nativity falls on a Monday, Royal Hours with the Typika are read on Friday December 22. On Saturday evening and Sunday morning we follow the order for the Sunday before the Nativity with the office of the Forefeast for December 24. On Sunday morning the Liturgy of Saint John Chrysostom is served. Vigil on Sunday evening consists of Great Compline is followed by Matins. On Monday morning the Liturgy of Saint Basil is celebrated.

On the eve of the Nativity, instead of three readings from the Old Testament at Vespers, there are eight readings (from Genesis, Numbers, Micah, Isaiah, Baruch, Daniel, and two more readings from Isaiah). The entrance is made with the Gospel.

At the end of Liturgy the priest places a lighted candle in a candlestick in the center of the church. Then the troparion and kontakion of the Feast are sung. At Vigil on the evening of the twenty-fourth, Great Compline is followed by Matins.

THE CELEBRATION OF THE NATIVITY OF OUR LORD GOD and SAVIOR JESUS CHRIST ACCORDING TO THE FLESH

The celebration of the feast of the **Nativity of Christ** in the Orthodox Church is patterned after the celebration of the feast of the Lord's Resurrection. A fast of forty days precedes the feast, with special preparatory days announcing the approaching birth of the Saviour. Thus, on St Andrew's Day (November 30) and St Nicholas Day (December 6) songs are sung to announce the coming birthday of the Lord:

Adorn yourself, O Cavern. Make ready, O Manger. O Shepherds and wisemen, bring your gifts and bear witness. For the Virgin is coming bearing Christ in her womb (Vesperal Hymn of St Nicholas Day)

On the eve of Christmas, the **Royal Hours** are read and the **Divine Liturgy of St. Basil** is served with **Vespers**. At these services the Old Testament prophecies of Christ's birth are chanted, emphasizing the prophecy of **Micah** which foretells Bethlehem as the birthplace of the Saviour, and the prophecies of **Isaiah** about the appearance and character of the Messiah:

The Lord himself will give you a sign. Behold a virgin shall conceive and bear a son, and shall call his name Immanuel, which translated is, God with us (Is 7:14-15).

God is with us, understand all ye nations, and submit yourselves, for God is with us (Is 8:9).

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counselor, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there will be no end (Is 9:6-7).

The **Vigil of Christmas** begins with **Great Compline**, highlighted once again by the solemn chanting of ***God is with us*** and the words of the prophecy of Isaiah. At Compline there is also the singing of the Troparion and Kontakion of the feast along with the special hymns glorifying the Saviour's birth. There are also the special long litanies of intercession and the solemn blessing of the **five loaves** of bread together with the **wheat** and the **wine** of which the faithful partake and the **oil** with which they are anointed. This part of the festal vigil, which is done on all great feasts, is called the **litya** (in Greek, the *artoklasia* or the **breaking of the bread**).

At the beginning of the **Christmas Matins**, which together with Compline form the Christmas Vigil, the six matinal psalms begin as usual with the words; Glory to God in the highest and on earth peace, good will among men (*Lk 2:14*).

At the Christmas services these words of the angelic song are normally sung with great solemnity rather than being chanted as at the daily service. The Christmas Matins proceed as usual. The gospel reading from Matthew (*1:18-25*) tells of the birth of Christ, and all of the hymns and verses glorify his appearance on earth:

Christ is born, glorify him. Christ is from heaven, go to meet him. Christ is an earth, be ye lifted up. Sing to the Lord, all the earth. Sing out with gladness, all ye people. For he is glorified. (First Ode of the Christmas Canon)

The **Christmas Liturgy** begins with psalms of glorification and praise. The troparion and kontakion mark the entrance with the Book of the Gospels. The baptismal line from **Galatians 3:27** once again replaces the Thrice-Holy. The Epistle reading is from **Galatians**:

*But when the time had fully come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So through God, you are no longer a slave but a son, and if a son then an heir (*Gal 4:4-7*).*

The Gospel reading is the familiar Christmas story from **Matthew (2:1-12)**, and the liturgy continues in the normal fashion. A specific two-day celebration follows, dedicated to **Mary the Theotokos** and **St Stephen, the First Martyr**. The period of Christmas rejoicing extends to Epiphany during which time the Christmas songs are sung and fasting and kneeling in prayer are not called for by the Church.

The feast of Christmas is formally entitled the **Nativity in the Flesh of our Lord and God and Saviour Jesus Christ**. At Christmas we celebrate the birth as a man of the Son of God, the one who together with the Father and the Holy Spirit is truly God from all eternity. Thus, we sing in the Church.

*Today the Virgin gives birth to the Transcendent One, and the earth offers a cave to the Unapproachable One! Angels, with shepherds, glorify Him! The wise men journey with the star! Since for our sake the Eternal God is born as a little child (*Kontakion*).*

The feast of Christmas was not a separate Church feast for the first four centuries of Christian history. It was celebrated with

Epiphany in the one great feast of God's appearance on earth in the form of the human Messiah of Israel. The Nativity began to be celebrated as such on the twenty-fifth of December in order to offset the pagan festival of the Invincible Sun which occurred on that day. It was established by the Church quite consciously as an attempt to defeat the false religion of the heathens. Thus, we discover the troparion of the feast making a polemic against the worship of the sun and the stars and calling for the adoration of Christ, the **True Sun of Righteousness** (*Mal 4:2*), who is himself worshiped by all of the elements of nature.

Thy Nativity, O Christ our God, has shone to the world the light of wisdom! For by it, those who worshiped the stars were taught by a star to adore Thee, the Sun of Righteousness and to know Thee, the Orient from on high (Lk 1:78, translated as Dawn or Day spring). O Lord, glory to Thee! (Troparion).

Thus, the feast of Christmas is the celebration of the world's salvation through the Son of God who became man for our sake that, through him, we might ourselves become divine, sons of God the Father by the indwelling of his Holy Spirit in us.

A GREAT CHRISTMAS STORY

The old man sat in his gas station on a cold Christmas Eve. He hadn't been anywhere in years since his wife had passed away. It was just another day to him. He didn't hate Christmas, just couldn't find a reason to celebrate. He was sitting there looking at the snow that had been falling for the last hour and wondering what it was all about when the door opened and a homeless man stepped through.

Instead of throwing the man out, Old George as he was known

by his customers, told the man to come and sit by the heater and warm up. "Thank you, but I don't mean to intrude," said the stranger. "I see you're busy, I'll just go." "Not without something hot in your belly." George said.

He turned and opened a wide mouth Thermos and handed it to the stranger. "It ain't much, but it's hot and tasty. Stew ... Made it myself. When you're done, there's coffee and it's fresh."

Just at that moment he heard the "ding" of the driveway bell. "Excuse me, be right back," George said. There in the driveway was an old '53 Chevy. Steam was rolling out of the front. The driver was panicked. "Mister can you help me!" said the driver, with a deep Spanish accent. "My wife is with child and my car is broken." George opened the hood. It was bad. The block looked cracked from the cold, the car was dead.

"You ain't going in this thing," George said as he turned away.

"But Mister, please help ..." The door of the office closed behind George as he went inside. He went to the office wall and got the keys to his old truck, and went back outside. He walked around the building, opened the garage, started the truck and drove it around to where the couple was waiting. "Here, take my truck," he said. "She ain't the best thing you ever looked at, but she runs real good."

George helped put the woman in the truck and watched as it sped off into the night. He turned and walked back inside the office. "Glad I gave 'em the truck, their tires were shot too. That 'ol truck has brand new ." George thought he was talking to the stranger, but the man had gone. The Thermos was on the desk, empty, with a used coffee cup beside it. "Well, at least he got something in his belly," George thought.

George went back outside to see if the old Chevy would start. It cranked slowly, but it started. He pulled it into the garage where the truck had been. He thought he would tinker with it for something to do. Christmas Eve meant no customers. He discovered the the block hadn't cracked, it was just the bottom hose on the radiator. "Well, shoot, I can fix this," he said to himself. So he put a new one on.

"Those tires ain't gonna get 'em through the winter either." He took the snow treads off of his wife's old Lincoln. They were like new and he wasn't going to drive the car anyway.

As he was working, he heard shots being fired. He ran outside and beside a police car an officer lay on the cold ground. Bleeding from the left shoulder, the officer moaned, "Please help me."

George helped the officer inside as he remembered the training he had received in the Army as a medic. He knew the wound needed attention. "Pressure to stop the bleeding," he thought. The uniform company had been there that morning and had left clean shop towels. He used those and duct tape to bind the wound. "Hey, they say duct tape can fix anythin'," he said, trying to make the policeman feel at ease.

"Something for pain," George thought. All he had was the pills he used for his back. "These ought to work." He put some water in a cup and gave the policeman the pills. "You hang in there, I'm going to get you an ambulance."

The phone was dead. "Maybe I can get one of your buddies on that there talk box out in your car." He went out only to find that a bullet had gone into the dashboard destroying the two way radio.

He went back in to find the policeman sitting up. "Thanks," said the officer. "You could have left me there. The guy that shot me is still in the area."

George sat down beside him, "I would never leave an injured man in the Army and I ain't gonna leave you." George pulled back the bandage to check for bleeding. "Looks worse than what it is. Bullet passed right through 'ya. Good thing it missed the important stuff though. I think with time your gonna be right as rain."

George got up and poured a cup of coffee. "How do you take it?" he asked.

"None for me," said the officer..

"Oh, yer gonna drink this. Best in the city. Too bad I ain't got no donuts." The officer laughed and winced at the same time.

The front door of the office flew open. In burst a young man with a gun. "Give me all your cash! Do it now!" the young man yelled. His hand was shaking and George could tell that he had never done anything like this before.

"That's the guy that shot me!" exclaimed the officer.

"Son, why are you doing this?" asked George, "You need to put the cannon away. Somebody else might get hurt."

The young man was confused. "Shut up old man, or I'll shoot you, too. Now give me the cash!"

The cop was reaching for his gun. "Put that thing away," George said to the cop, "we got one too many in here now."

He turned his attention to the young man. "Son, it's Christmas Eve. If you need money, well then, here. It ain't much but it's all I got. Now put that pea shooter away."

George pulled \$150 out of his pocket and handed it to the young man, reaching for the barrel of the gun at the same time. The young man released his grip on the gun, fell to his knees and began to cry. "I'm not very good at this am I? All I wanted was to buy something for my wife and son," he went on. "I've lost my job, my rent is due, my car got repossessed last week."

George handed the gun to the cop. "Son, we all get in a bit of squeeze now and then. The road gets hard sometimes, but we make it through the best we can."

He got the young man to his feet, and sat him down on a chair across from the cop. "Sometimes we do stupid things." George handed the young man a cup of coffee. "Bein' stupid is one of the things that makes us human. Comin' in here with a gun ain't the answer. Now sit there and get warm and we'll sort this thing out."

The young man had stopped crying. He looked over to the cop. "Sorry I shot you. It just went off. I'm sorry officer."

"Shut up and drink your coffee " the cop said.

George could hear the sounds of sirens outside. A police car and an ambulance skidded to a halt. Two cops came through the door, guns drawn. "Chuck! You ok?" one of the cops asked the wounded officer.

"Not bad for a guy who took a bullet. How did you find me?"

"GPS locator in the car. Best thing since sliced bread. Who did

this?" the other cop asked as he approached the young man.

Chuck answered him, "I don't know. The guy ran off into the dark. Just dropped his gun and ran."

George and the young man both looked puzzled at each other.

"That guy work here?" the wounded cop continued.

"Yep," George said, "just hired him this morning. Boy lost his job."

The paramedics came in and loaded Chuck onto the stretcher. The young man leaned over the wounded cop and whispered, "Why?"

Chuck just said, "Merry Christmas boy ... and you too, George, and thanks for everything."

"Well, looks like you got one doozy of a break there. That ought to solve some of your problems."

George went into the back room and came out with a box. He pulled out a ring box. "Here you go, something for the little woman. I don't think Martha would mind. She said it would come in handy some day."

The young man looked inside to see the biggest diamond ring he ever saw. "I can't take this," said the young man. "It means something to you."

"And now it means something to you," replied George. "I got my memories. That's all I need."

George reached into the box again. An airplane, a car and a

truck appeared next. They were toys that the oil company had left for him to sell. "Here's something for that little man of yours."

The young man began to cry again as he handed back the \$150 that the old man had handed him earlier.

"And what are you supposed to buy Christmas dinner with? You keep that too," George said. "Now git home to your family."

The young man turned with tears streaming down his face. "I'll be here in the morning for work, if that job offer is still good."

"Nope. I'm closed Christmas day," George said. "See ya the day after."

George turned around to find that the stranger had returned. "Where'd you come from? I thought you left?"

"I have been here. I have always been here," said the stranger. "You say you don't celebrate Christmas. Why?"

"Well, after my wife passed away, I just couldn't see what all the bother was. Puttin' up a tree and all seemed a waste of a good pine tree. Bakin' cookies like I used to with Martha just wasn't the same by myself and besides I was gettin' a little chubby."

The stranger put his hand on George's shoulder. "But you do celebrate the holiday, George. You gave me food and drink and warmed me when I was cold and hungry. The woman with child will bear a son and he will become a great doctor.

The policeman you helped will go on to save 19 people from

being killed by terrorists. The young man who tried to rob you will make you a rich man and not take any for himself. "That is the spirit of the season and you keep it as good as any man."

George was taken aback by all this stranger had said. "And how do you know all this?" asked the old man. "Trust me, George. I have the inside track on this sort of thing. And when your days are done you will be with Martha again."

The stranger moved toward the door. "If you will excuse me, George, I have to go now. I have to go home where there is a big celebration planned." George watched as the old leather jacket and the torn pants that the stranger was wearing turned into a white robe. A golden light began to fill the room. "You see, George ... it's My birthday. Merry Christmas."

George fell to his knees and replied, "Happy Birthday, Lord Jesus"

MERRY CHRISTMAS AND GOD BLESS!

LET ALL THAT YOU DO BE DONE IN LOVE. 1 Cor.16:14

YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND. Matt. 22:37

YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF. Matt. 22:39

LOVE YOUR ENEMIES AND PRAY FOR THOSE WHO PERSECUTE YOU. Matt. 5:44

LOVE IS PATIENT, LOVE IS KIND, LOVE DOES NOT ENVY, LOVE DOES NOT BOAST, LOVE IS NOT PROUD, LOVE IS NOT SELFISH, LOVE IS NOT PROVOKED. 1Cor. 13:4

LOVE BEARS ALL THINGS, LOVE ALWAYS HAS FAITH, LOVE ALWAYS HAS HOPE, LOVE ENDURES ALL THINGS. LOVE NEVER FAILS! 1Cor. 13:7,8