

**\*\*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](mailto: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](mailto: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:

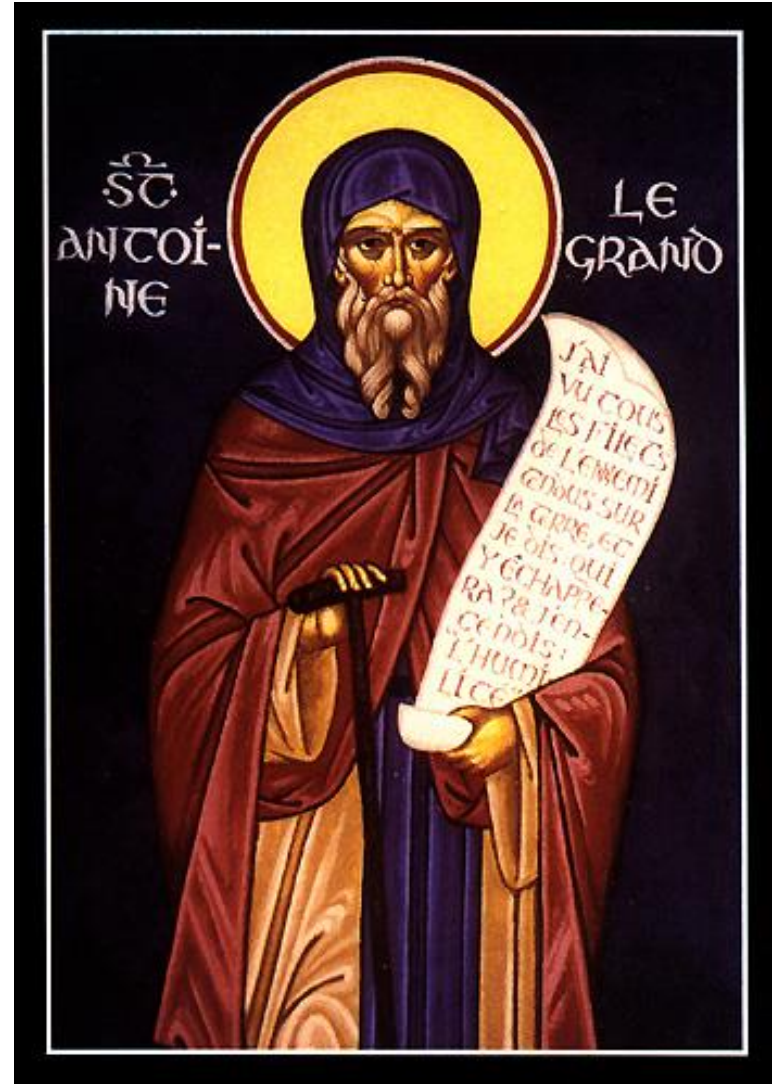
<https://issuu.com/jacobswell/docs/jacobs-well-fall-2019-nk>

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](http://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](mailto:jvansuch@hotmail.com)**

Presbyter Andreja Damjanovski, Attached Rev. Peter Irfan, Attached

Reader John Kirwan, Choir Director

Mr. Amil Slaiman, Parish Council President

Home: 716-773-2961 Email: [aslaiman2014@gmail.com](mailto:aslaiman2014@gmail.com)

**32nd SUNDAY AFTER PENTECOST — Tone 7. Venerable and Godbearing Father  
Anthony the Great (356). Ven. Anthony of Dymsk (Novgorod—ca. 1224). Ven.  
Anthony of Chernoezérsk (16th c.).**

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**EPISTLE:** Liturgy of St. John Chrysostom

Colossians 1:12-18

Hebrews 13:17-21

**GOSPEL:**

Luke 18:18-27

Luke 6:17-23

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**GLORY TO JESUS CHRIST!**

**GLORY FOREVER!**

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**\*\*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.

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**TODAY'S WEEKLY MESSENGER IS SPONSORED BY:**

ST. GEORGE ORTHODOX CHURCH

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**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 JANUARY 17, 2021**

Divine Liturgy – **9:30 AM**

“On-The-Go” Coffee Hour Fellowship following Divine Liturgy  
Memorial Litia for Peter (*Renie Thanos's Brother*), Elizabeth (*Sister of Mat. Fran*),  
John (*Friend of Anthony DelNuovo*), Sbdn. Tom Slaiman

Church School Class via Google Classroom - **12:30 to 1:15 PM**

### **MONDAY JANUARY 18, 2021**

St. George Book Club - **6:30 to 8:00 PM (via Zoom)**

### **WEDNESDAY JANUARY 20, 2021**

Little Compline – **6:00 PM**

Adult Education Class – **6:30 to 8:00 PM (via Zoom)**

### **THURSDAY JANUARY 21, 2021**

Akathist Service to Our Lord – **9:00 AM**

### **SATURDAY JANUARY 23, 2021**

Divine Liturgy – **9:30 AM**

Great Vespers– **4:00 PM**

### **SUNDAY JANUARY 24, 2021**

Divine Liturgy – **9:30 AM**

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

Church School Class via Google Classroom - **12:30 to 1:15 PM**

**\* \* \* \* \* PRAYERFUL REMEMBRANCE \* \* \* \* \***

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

**HIERARCHS**

Metropolitan HERMAN Bishop DANIEL

**CLERGY**

Archpriest Herman, Matushka Cynthia and George *(Schick)* Archpriest James and Mat. Patricia *(Mason)*  
 Archpriest Alexey and his family *(Karlcut)* 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 Archpriest David *(Mezinski)* 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)*

**Family/Friends/Parishioners of St. George Orthodox Church**

Catherine Ivan/Marina/Inna Bonnie *(Dan)* Coard 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 *(Barb. K brother-in-law)*  
 Sarah Oscar Albert *(Fadell)* Frank Boris *(Kuvshinoff)* Marilyn *(Linda cousin)*  
 Xenia, Justin, Danielle *(Friends of Fr. Jason)* Larry Joseph *(Rocco Father in Law)* 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)*  
 Robert *(Phillips)* 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)* Joseph, John, 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)* Rosemary Harry *(neighbor of Tom and MaryAnne Slaiman)* Anthony *(DelNuova)*  
 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)*  
 William *(Friend of Judge Family)*  
 Jeffrey, Dominic, Rachel *(Family of Andrea)* Lee, Benjamin, HarryPatrick *(Relatives of Beth Mellas)*  
 John, Helen *(Parents of Tanya Cmunt)*

**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 *(Shafran)* Mitred Archpriest Daniel and Mat. Myra *(Kovalek)*  
 Archpriest Jonathan *(Ivanoff)* Archpriest Paul *(Kucynda)* Archpriest Sergei and Mat. Gerry *(Glagolev)*

**Expectant Mothers** Randy Iris, Pete, Sara Douglas, Chris Costa *(Father of Pete Thanos)*  
 Rachel and the child to be born of her Jonathan Kevin, Lary, Carly, Sherry, Mary Jo

**Those Serving in The Armed Forces**

Kenneth, Nadine, Jason, Robert, Andrew, Justin, Shawn, Austin,  
 Chris, John, Daniel, Gjorgie

**Catechumens**

Juanita Martha

**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**

\*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 7**

By Thy Cross Thou didst destroy death. To the thief Thou didst open Paradise. For the Myrrhbearers Thou didst change weeping into joy, and Thou didst command Thy disciples, O Christ God, to proclaim that Thou art risen,// granting the world great mercy.

**TROPAR FOR ST. ANTHONY THE GREAT, TONE 4**

Thou didst imitate the ways of zealous Elijah, and didst follow the straight path of John the Baptist. Thou didst become a desert-dweller, strengthening the world by thy prayers.// O Father Anthony, intercede with Christ God that our souls may be saved!

**KONTAKION FOR THE RESURRECTION, TONE 7**

The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its powers. Hell is bound, while the Prophets rejoice and cry: “The Savior has come to those in faith;// enter, you faithful, into the Resurrection!”

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

**KONTAKION FOR ST. ANTHONY THE GREAT, TONE 2**

Thou didst reject the tumult of this life living thy life to the end in solitude, imitating the Baptist in every way. With him we honor thee, most venerable Anthony,// the foundation of the Fathers.

Now and ever and unto ages of ages. Amen.

**Steadfast Protectress Tone 6 (Hymn to the Theotokos)**

Steadfast Protectress of Christians, constant advocate before the Creator. Despise not the entreating cry of us sinners, but in Your Goodness come speedily to help us who call on You in faith! Hasten to hear our petition and to intercede for us, O Theotokos!! For You always protect those who honor You!

## **PROKEMEINON Tone 7**

The Lord shall give strength to His people. / The Lord shall bless His people with peace!

*v: Offer to the Lord, O you sons of God! Offer young rams to the Lord!*

## **The Second Prokeimenon in the 7<sup>th</sup> Tone:**

Precious in the sight of the Lord / is the death of His saints.

## **ALLELUIA VERSES**

*It is good to give thanks to the Lord, to sing praises to Thy Name, O Most High.*

*To declare Thy mercy in the morning, and Thy truth by night.*

*Blessed is the man who fears the Lord, who greatly delights in His commandments.*

## **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! The righteous shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia, Alleluia, Alleluia!

## **EPISTLE LESSON FOR TODAY**

*Colossians 1:12-18 and Hebrews 13:17-21*

### **Brethren:**

Giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins.

He is the image of the invisible God, the firstborn over all creation.

For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

### **Brethren:**

Obeys those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.

Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably. But I especially urge you to do this, that I may be restored to you the sooner.

Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

### GOSPEL LESSON FOR TODAY

*Luke 18:18-27 and Luke 6:17-23 (St. Anthony)*

#### **Let us Attend!**

Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?"

So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God. You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.'"

And he said, "All these things I have kept from my youth."

So when Jesus heard these things, He said to him, "You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." But when he heard this, he became very sorrowful, for he was very rich.

And when Jesus saw that he became very sorrowful, He said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

And those who heard it said, "Who then can be saved?"

But He said, "The things which are impossible with men are possible with God."

#### **Let us Attend!**

And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed.

And the whole multitude sought to touch Him, for power went out from Him and healed them all.

Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, for yours is the kingdom of God.

Blessed are you who hunger now, for you shall be filled. Blessed are you who weep now, for you shall laugh.

Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man's sake.

Rejoice in that day and leap for joy! For indeed your reward is great in heaven, for in like manner their fathers did to the prophets.

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= = = Scriptural Readings for the Week = = =  
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<b>Monday</b>	James 2:14-26	Luke 19:37-44
<b>Tuesday</b>	James 3:1-10	Luke 19:45-48
<b>Wednesday</b>	James 3:11-4:6	Luke 20:1-8
<b>Thursday</b>	James 4:7-5:9	Luke 20:9-18
<b>Friday</b>	1 Peter 1:1-2, 10-12, 2:6-10	Luke 20:19-26
<b>Saturday</b>	1 Thessalonians 5:14-23	Luke 12:32-40
<b>Sunday</b>	Colossians 1:12-18	Luke 18:18-27

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## **\*\* 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!\*\***

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**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!  
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## **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](http://www.stgeorgebuffalo.com)) and on our homepage you will see 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/UCft4AWAX2COrLZExfMJc5KQ> and there you will see the Live-stream video.

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](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](mailto: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 (January 23)**
- 2) **Reader Typika Service for Sunday Morning (January 24)**
- 3) **Information for St. George Book Club – Monday (January 18)**
- 4) **Information for Inquirer Class – Wednesday (January 20)**

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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 January 10, 2020 – \$2882.05  
& \$500 for Capital Improvement Fund  
DONATIONS FOR THE NEW BOILER (Capital Improvement Fund) –  
Total Donations so far for the New Boiler: \$19,030.00**

**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 fine 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 14221 (Room 30)
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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

Mrs. Bonnie Dan  
Elderwood Nursing Home  
200 Bassett Road  
Williamsville, NY 14221

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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 18<sup>th</sup> 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>.

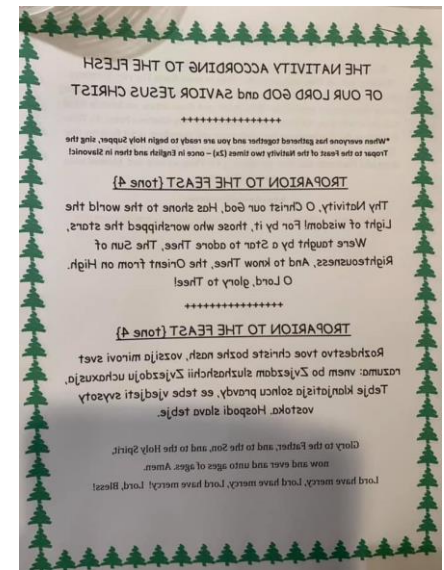
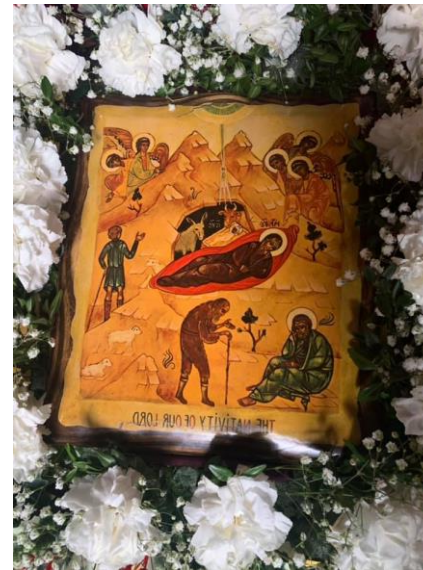
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### "Lessons in Our Faith" Video presented by His Eminence Archbishop MICHAEL

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](mailto:bookstore@stgeorgebuffalo.com). May GOD continue to bless and guide all of you.



### **2021 HOME BLESSING SCHEDULE**

## **The Blessing of Homes**

**POSTPONED UNTIL AFTER PASCHA**

Due to the ongoing COVID Pandemic, to ensure the safety, health, and wellbeing of everyone, His Eminence has asked that we postpone Home Blessing until after The Feast of Holy Pascha. A beginning date will be determined once we see how we are as far as the pandemic is concerned. 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 [ivansuch@hotmail.com](mailto:ivansuch@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.

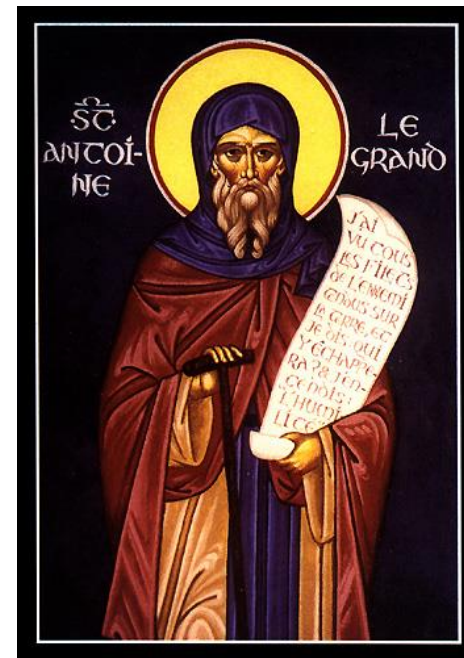
The custom of blessing homes during the Theophany season is of special beauty and significance. It is not simply a sentimental tradition without meaning, nor is it a custom whose meaning we have forgotten, like an old friend whose face we remember, but whose impact on our life has been forgotten.

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.

## **ST. GEORGE ORTHODOX CHURCH EDUCATION CORNER**



## **ST. ANTHONY THE GREAT**

Saint Anthony the Great is known as the Father of monasticism, and the long ascetical sermon in *The Life of Saint Anthony* by Saint Athanasius (Sections 16-34), could be called the first monastic Rule.

He was born in Egypt in the village of Coma, near the desert of the Thebaid, in the year 251. His parents were pious Christians of illustrious lineage. Anthony was a serious child and was respectful and obedient to his parents. He loved to attend church services, and he listened to the Holy Scripture so attentively, that he remembered what he heard all his life.

When Saint Anthony was about twenty years old, he lost his parents, but he was responsible for the care of his younger sister. Going to church about six months later, the youth reflected on how the faithful, in the Acts of the Apostles (4:35), sold their possessions and gave the proceeds to the Apostles for the needy.

Then he entered the church and heard the Gospel passage where Christ speaks to the rich young man: "If you would be perfect, go, sell what you possess and give it to the poor, and you will have treasure in heaven; and come follow Me" (Mt.19:21). Anthony felt that these words applied to him. Therefore, he sold the property that he received after the death of his parents, then distributed the money to the poor, and left his sister in the care of pious virgins in a convent.

Leaving his parental home, Saint Anthony began his ascetical life in a hut not far from his village. By working with his hands, he was able to earn his livelihood and also alms for the poor. Sometimes, the holy youth also visited other ascetics living in the area, and from each he sought direction and benefit. He turned to one particular ascetic for guidance in the spiritual life.

In this period of his life Saint Anthony endured terrible temptations from the devil. The Enemy of the race of man troubled the young ascetic with thoughts of his former life, doubts about his chosen path, concern for his sister, and he tempted Anthony with lewd thoughts and

carnal feelings. But the saint extinguished that fire by meditating on Christ and by thinking of eternal punishment, thereby overcoming the devil.

Realizing that the devil would undoubtedly attack him in another manner, Saint Anthony prayed and intensified his efforts. Anthony prayed that the Lord would show him the path of salvation. And he was granted a vision. The ascetic beheld a man, who by turns alternately finished a prayer, and then began to work. This was an angel, which the Lord had sent to instruct His chosen one.

Saint Anthony tried to accustom himself to a stricter way of life. He partook of food only after sunset, he spent all night praying until dawn. Soon he slept only every third day. But the devil would not cease his tricks, and trying to scare the monk, he appeared under the guise of monstrous phantoms. The saint however protected himself with the Life-Creating Cross. Finally the Enemy appeared to him in the guise of a frightful looking black child, and hypocritically declaring himself beaten, he thought he could tempt the saint into vanity and pride. The saint, however, vanquished the Enemy with prayer.

For even greater solitude, Saint Anthony moved farther away from the village, into a graveyard. He asked a friend to bring him a little bread on designated days, then shut himself in a tomb. Then the devils pounced upon the saint intending to kill him, and inflicted terrible wounds upon him. By the providence of the Lord, Anthony's friend arrived the next day to bring him his food. Seeing him lying on the ground as if dead, he took him back to the village. They thought the saint was dead and prepared for his burial. At midnight, Saint Anthony regained consciousness and told his friend to carry him back to the tombs.

Saint Anthony's staunchness was greater than the wiles of the Enemy. Taking the form of ferocious beasts, the devils tried to force the saint to leave that place, but he defeated them by trusting in the Lord. Looking up, the saint saw the roof opening, as it were, and a ray of light coming down toward him. The demons disappeared and he cried out, "Where have You been, O Merciful Jesus? Why didn't You appear from the very beginning to end my pain?"

The Lord replied, “I was here, Anthony, but wanted to see your struggle. Now, since you have not yielded, I shall always help you and make your name known throughout all the world.” After this vision Saint Anthony was healed of his wounds and felt stronger than before. He was then thirty-five years of age.

Having gained spiritual experience in his struggle with the devil, Saint Anthony considered going into the Thebaid desert to serve the Lord. He asked the Elder (to whom he had turned for guidance at the beginning of his monastic journey) to go into the desert with him. The Elder, while blessing him in the then as yet unheard of exploit of being a hermit, decided not to accompany him because of his age.

Saint Anthony went into the desert alone. The devil tried to hinder him, by placing a large silver disc in his path, then gold, but the saint ignored it and passed by. He found an abandoned fort on the other side of the river and settled there, barricading the entrance with stones. His faithful friend brought him bread twice a year, and there was water inside the fort.

Saint Anthony spent twenty years in complete isolation and constant struggle with the demons, and he finally achieved perfect calm. The saint’s friends removed the stones from the entrance, and they went to Saint Anthony and besought him to take them under his guidance. Soon Saint Anthony’s cell was surrounded by several monasteries, and the saint acted as a father and guide to their inhabitants, giving spiritual instruction to all who came into the desert seeking salvation. He increased the zeal of those who were already monks, and inspired others with a love for the ascetical life. He told them to strive to please the Lord, and not to become faint-hearted in their labors. He also urged them not to fear demonic assaults, but to repel the Enemy by the power of the Life-Creating Cross of the Lord.

In the year 311 there was a fierce persecution against Christians, in the reign of the emperor Maximian. Wishing to suffer with the holy martyrs, Saint Anthony left the desert and went to Alexandria. He openly ministered to those in prison, he was present at the trial and interrogations of the confessors, and accompanying the martyrs to the

place of execution. It pleased the Lord to preserve him, however, for the benefit of Christians.

At the close of the persecution, the saint returned to the desert and continued his exploits. The Lord granted the saint the gift of wonderworking, casting out demons and healing the sick by the power of his prayer. The great crowds of people coming to him disrupted his solitude, and he went off still farther, into the inner desert where he settled atop a high elevation. But the brethren of the monasteries sought him out and asked him to visit their communities.

Another time Saint Anthony left the desert and arrived in Alexandria to defend the Orthodox Faith against the Manichaeian and Arian heresies. Knowing that the name of Saint Anthony was venerated by all the Church, the Arians said that he adhered to their heretical teaching. But Saint Anthony publicly denounced Arianism in front of everyone and in the presence of the bishop. During his brief stay at Alexandria, he converted a great multitude of pagans to Christ.

People from all walks of life loved the saint and sought his advice. Pagan philosophers once came to Abba Anthony intending to mock him for his lack of education, but by his words he reduced them to silence. Emperor Constantine the Great (May 21) and his sons wrote to Saint Anthony and asked him for a reply. He praised the emperor for his belief in Christ, and advised him to remember the future judgment, and to know that Christ is the true King.

Saint Anthony spent eighty-five years in the solitary desert. Shortly before his death, he told the brethren that soon he would be taken from them. He instructed them to preserve the Orthodox Faith in its purity, to avoid any association with heretics, and not to be negligent in their monastic struggles. “Strive to be united first with the Lord, and then with the saints, so that after death they may receive you as familiar friends into the everlasting dwellings.”

The saint instructed two of his disciples, who had attended him in the final fifteen years of his life, to bury him in the desert and not in Alexandria. He left one of his monastic mantles to Saint Athanasius of Alexandria (January 18), and the other to Saint Serapion of Thmuis

(March 21). Saint Anthony died peacefully in the year 356, at age 105, and he was buried in the desert by his disciples.

The Life of the famed ascetic Saint Anthony the Great was written by Saint Athanasius of Alexandria. This is the first biography of a saint who was not a martyr, and is considered to be one of the finest of Saint Athanasius' writings. Saint John Chrysostom recommends that this Life be read by every Christian.

“These things are insignificant compared with Anthony’s virtues,” writes Saint Athanasius, “but judge from them what the man of God Anthony was like. From his youth until his old age, he kept his zeal for asceticism, he did not give in to the desire for costly foods because of his age, nor did he alter his clothing because of the infirmity of his body. He did not even wash his feet with water. He remained very healthy, and he could see well because his eyes were sound and undimmed. Not one of his teeth fell out, but near the gums they had become worn due to his advanced age. He remained strong in his hands and feet.... He was spoken of everywhere, and was admired by everyone, and was sought even by those who had not seen him, which is evidence of his virtue and of a soul dear to God.”

The following works of Saint Anthony have come down to us:

Twenty Sermons on the virtues, primarily monastic (probably spurious).

Seven Letters to various Egyptian monasteries concerning moral perfection, and the monastic life as a spiritual struggle.

A Rule for monastics (not regarded as an authentic work of Saint Anthony).

In the year 544 the relics of Saint Anthony the Great were transferred to Alexandria, and after the conquest of Egypt by the Saracens in the seventh century, they were transferred to Constantinople. The holy relics were transferred from Constantinople in the tenth-eleventh centuries to a diocese outside Vienna. In the fifteenth century they were brought to Arles (in France), to the church of Saint Julian.

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## **Thirty-Third Sunday after Pentecost Sell All That Thou Hast**

**Luke 18:18-27**

**From The Explanation of the Gospel of St. Luke  
by Blessed Theophylact, Archbishop of Ochrid and Bulgaria**

**18-23. And a certain ruler asked Him saying, Good Teacher, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou Me good? None is good, save One, that is, God. Thou knowest the commandments: Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, He said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me. And when he heard this, he was very sorrowful: for he was very rich.**

Some think that this man was cunning and sought to trap the Lord with words. But this is not how he appears; rather, he was a lover of money, and Christ Himself rebuked him as such. Mark says that the man came running, and knelt before Jesus, and asked Him his question, and that Jesus, beholding him, loved him. [Mk. 10:17-22] The man is a lover of money, and he approaches Jesus eager to learn how he, along with his wealth, might inherit eternal life. For there is no one who loves prolonged life as much as a man who loves money. Therefore this man thought that Jesus could show him some way in which he could live forever enjoying his possession of wealth. But when the Lord told him that non-possession is what bestows eternal life, he went away as if he regretted both his question and Jesus answer. In his mind he needed eternal life for the very reason that he had great wealth. If he were to give up his possessions, why would he want eternal life, he thought, since that life was to be the life of a pauper? He approached the Lord as

if the Lord were merely a man and a teacher. Therefore the Lord shows him that he ought not to approach Him in this manner, saying, None is good, save One, that is, God. By this He means, "You call Me good; why then do you also call Me a teacher? It appears that you think that I am one among many men. But if this were so, I would not be good, for no man is good in and of himself. Only God is. If you want to call Me good, you must call Me good because I am God; do not approach Me then as if I were merely a man. But if you think I am only a man, do not call Me good. For in truth God is good, and the source of goodness, and the first cause of goodness itself. If any man is good, he is not good in and of himself, but only because he receives a share of God's goodness. Moreover, what goodness a man has is changeable."

Thou knowest the commandments: Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, and so forth. The law remedies first those sins into which we fall easily, and then those less frequent sins to which fewer men fall. And so adultery and murder are mentioned first, because lust and anger are difficult to control: lust is a raging fire, inflaming both the outer and inner man, and anger is a great wild beast. (1) But stealing comes from a less fierce passion and bearing false witness occurs rarely. Therefore, the law remedies first those sins into which we fall most easily, and which are the most grave. But the other sins, such as stealing and bearing false witness, He places second because they lead astray less often and are less grave than murder and adultery. To sin against ones parents He mentions last of all; for although it is a grave sin, it does not occur often. Rarely is there found a man so cruel that he abuses his parents. Because the young man said that he had kept all these commandments from his youth, the Lord enjoins him to keep that commandment which stands at the head of all: non-possession. Behold the laws of the true Christian life. Sell all that thou hast, the Lord says. If anything remains, you are its slave. And distribute, not to your rich relatives, but unto the poor. I think that the word distribute implies that the meting out of wealth is to be done with discernment and not haphazardly. And because a man must have all the other virtues as well as non-possession, the Lord then said, And come, follow Me, meaning, "Be My disciple in all things, and always keep following Me. (2) Do not follow Me today only, and leave Me tomorrow." Because the ruler was a lover of money, the Lord promised him treasure in heaven, but the ruler did not give heed, because he was a

slave of his money. Therefore when he heard what the Lord had asked of him, he was sorrowful. For the Lord had counselled him to deprive himself of his wealth; yet that was the very reason he wanted eternal life in the first place, so that he could live forever enjoying his many possessions. That he was sorrowful shows that he was sincere and not devious. Not one of the Pharisees was ever sorrowful; instead, they raged even more against the Lord when they heard His answers to their questions. I am not unaware that the great light of the world, John Chrysostom, believed that this young man truly desired eternal life, but that he was held fast by the love of money, a passion that was stronger than his love for eternal life. What we have said here is not inconsistent, namely, that the young man desired to have eternal life along with his wealth.

**24-30. And when Jesus saw that he was very sorrowful, He said, How hard it shall be for them that have riches to enter into the kingdom of God! For it is easier for a camel to go through a needles eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And He said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed Thee. And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of Gods sake, who shall not receive many times more in this present time, and in the age to come life everlasting.**

Because the rich man was sorrowful when he heard that he should give up his riches, the Lord said, as though He were marvelling, How hard it shall be for them that have riches to enter into the kingdom of God! He did not say that it would be impossible for those with wealth to enter, but that it would be difficult. It is not impossible for such as these to be saved. Those who give away their riches are able to obtain the heavenly things above. However, this is difficult, for money is stickier than glue and it is hard for a man to free himself when he is held fast by money. In His very next words the Lord indicates that this is so difficult that it is all but impossible, when He says, It is easier for a camel to go through a needles eye, than for a rich man to be saved. It is indeed impossible for a camel to pass through the eye of a needle, whether you understand camel to mean the animal or the thick rope used on a ship. Therefore, if

it is easier for a camel to go through the eye of a needle—“which is impossible—”than it is for a rich man to be saved, then it is even more impossible for a rich man to be saved. What does the Lord mean? First, that this statement is true: it is impossible for a rich man, while he is a rich man, to be saved. Do not say to me that such and such a rich man gave away his riches and was saved. He was not saved as a rich man; he was saved either as a man who had attained non-possession, or who had become a steward, but not as a rich man. A steward and a rich man are not the same. The rich man keeps riches for himself, while the steward, as a trustee, holds wealth for the benefit of others. Therefore, if such a man is saved, he is not saved as a rich man, but, as we have said, because he has given away all that he has, or because he has spent his wealth as a good steward. Consider this as well: while it is impossible for a rich man to be saved, it is not impossible, but only difficult, for them that have riches to be saved. It is as if the Lord had said, "The rich man who is possessed by riches and is a slave to them and is held fast by them, shall not be saved. But he who only has riches, that is, who is master of riches, owning them without being owned by them, shall be saved with difficulty." That difficulty is because of human weakness. For it is impossible for us not to misuse what we have. As long as we have riches, the devil strives in every way to deceive us into using that wealth in ways that violate the canons and laws of stewardship, and only with great difficulty do we escape the devils traps. This is why non-possession is better, and almost unassailable by the evil one.

And they that heard it said, Who then can be saved? And He said, The things which are impossible with men are possible with God. With men who have merely a human outlook, that is, those who desire earthly things and are pulled downwards, it is impossible for them to be saved, as we have said. But with God it is possible. That is to say, with Gods help, when a man has God as his Counsellor, and takes as his teachers the judgments of God and His commandments concerning non-possession, and calls upon God for help, then it is possible to be saved. We, for our part, must desire what is good; God will then accomplish and perfect it in us. If we can only rise above our timid littleness of soul as concerns our wealth, and make for ourselves friends from the mammon of unrighteousness, we will be saved by those friends when they escort us to the eternal mansions. It is better if we give away all our wealth; and if not all, then at least let us share it with the poor. Thus the

impossible becomes possible. For though it is impossible for the man who does not distribute all to be saved, yet through Gods love for man, even a partial distribution brings a partial benefit. In response to this, Peter asks, "Lo, we have left all. [What do we have to give to the poor?]" He does not ask this for his own sake alone, but in order to find some consolation for all the poor. Peter asks his question for fear that only the rich have the good hope to obtain much because they despised much, and that the poor have little hope because they had little to give away and thus can expect only a little reward. Peter asks, and hears the answer, that everyone who despises, for Gods sake, whatever goods he may have, even if they are few, shall receive his reward both in this age and in the age to come. Do not consider those goods to be few; rather, for that poor man, his few things are his whole life. Just as you, the rich man, expect to pass your life with your many and great possessions, the pauper, likewise, expects to pass his life with his belongings, no matter how few and small they may be. Though his belongings are few, I will say that a mans attachment to his possessions is even greater when he owns little. This is clearly shown to be true with parents. The attachment of a parent to his only child is much greater than that of a parent to his many children. Likewise, the poor man has a keener love for his single house and single field than you have for your many houses and fields. And even if it is the case that a poor man is attached to his possessions to the same degree as a rich man, then, at a minimum, the loss is the same for each. Even in this present age, those who give of the little they have receive their reward many times over, as did these very Apostles. For each Apostle left his own hut, and now each one has magnificent temples in his name, with lands and triumphant processions, and, instead of a single wife, many women bound to him in fervent faith; in short, for everything they gave up, they have received many times over. And in the age to come they receive, not a multiplication of fields such as these and other tangible rewards, but eternal life.

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## Understanding Monasticism in The Orthodox Church



Although not considered as one of the sacraments of the Church since it is not essential to the Christian life as such and is not a necessary element for the very existence of God's People, monasticism has played an important role in Christian history and is highly valued by the Orthodox Church.

In the Orthodox Tradition the monastic calling is considered to be a personal gift of God to the individual soul for his salvation and service to the Body of Christ. The monastic vocation is the calling to personal repentance in a life dedicated solely to God. The ultimate Christian virtue of love is sought by the monk or nun primarily through prayer and fasting, and through the exercise of the Christian virtues of poverty, chastity, humility and obedience.

The monastic Christian does not normally exercise any particular ministry in the Church such as that of priest, pastor, teacher, nurse or social worker. The monk is normally a layman and not a cleric, with

each monastery having only enough clergy to care for the liturgical and sacramental needs of the community itself.

In Orthodox Christian history many missionaries, teachers and bishops have come from men with monastic vocations. For centuries the bishops have been traditionally selected from among the monks. These additional callings, however, are considered to be acts of God's will expressed in his people, and are not the purpose or intention of the monastic vocation as such. Indeed, one must enter a monastery only in order to repent of his sins, to serve God and to save his soul according to the ideals of monastic asceticism. The ceremony of monastic profession indicates this very clearly. Thus, for example, Saint Herman of Alaska was first dedicated to the monastic life, and only then, in obedience to his spiritual father, left his solitude to become a great missionary.

### **The Monastic Ranks**

The Orthodox monastic tradition has four classical ranks that apply equally to men and to women. The first step is that of novice, which in church terminology is called the rank of obedience. At this first stage the candidate for monastic profession simply lives in the monastery under the direction of a spiritual father or mother.

The second step is that of riasa-bearer, which means that the person is more formally accepted into the community, and is given the right to wear the monastic robe, called the riasa. At this stage the candidate is not yet fully committed to the monastic life.

The third rank is that of the small schema which means that the person is a professed monastic. He or she now receives a new name and wears the monastic schema (a cloth with the sign of the cross), the veil and the mantle (mantia). At this stage the person pledges to remain in the monastic community in perpetual obedience to the spiritual leader and to the head of the monastery, called the abbot or abess (igoumenos or igoumenia). The service of profession, in addition to the hymns and prayers, includes a long series of formal questioning about the authenticity of the calling, the tonsuring (i.e., the cutting of the hair), and the vesting in the full monastic clothing.



The final rank of the monastic order is that of the great schema. This last step is reserved for very few, since it is the expression of the most strict observance of the monastic ideals, demanding normally a state of life in total seclusion in perpetual prayer and contemplation. With this final profession a new name is again received, and a new monastic insignia—the great schema—is worn.

In the Orthodox tradition there is no prescribed length of time that a person must remain in one or another of the monastic ranks. This is so because of the radically personal character of the vocation. Thus, some persons may progress rapidly to profession, while others may take years, and still others may never be formally professed while still remaining within the monastic community. The decision in these matters is made individually in each case by the spiritual director and the head of the community.

### **Types of Monasticism**

Although the Orthodox Church does not have religious orders as the Latin Church does, there are in Orthodoxy different styles of monastic life, both individually and in community. Generally speaking some monasteries may be more liturgically oriented, while others may be more ascetic, while still others may have a certain mystical tradition, and others be more inclined to spiritual guidance and openness to the world for the purpose of care and counseling. These various styles of monasticism, which take both a personal as well as a corporate form, are not formally predetermined or officially legislated. They are the result of organic development under the living grace of God.

In addition to the various spiritual styles of monastic life, three formal types of organization may be mentioned. The first is that of coenobitic monasticism. In this type all members of the community do all things in common. The second form is called idiorhythmic in which the monks or nuns pray together liturgically, but work and eat individually or in small groups. In this type of monasticism the persons may even psalmodize and do the offices separately, coming together only for the eucharistic liturgy, and even then, perhaps, only on certain occasions. Finally, there is the eremitic type of monasticism where the individual monks or nuns are actually hermits, also called anchorites or recluses. They live in total

individual seclusion and never join in the liturgical prayer of the community, except again perhaps on the most solemn occasions. In the rarest of cases it may even happen that the Holy Eucharist is brought to the monk or nun who remains perpetually alone.

In the Orthodox Church today in the Western world there are only a few communities with a genuinely monastic life. In the traditional Orthodox countries monasticism still thrives, although with greatly reduced numbers due to the political and spiritual conditions. In recent years, in some places, there has been a renewed interest in monasticism, particularly among the more educated members of the Church.

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**Orthodox Christian Stewardship** is a way of life, which acknowledges accountability, reverence, and responsibility before God. A primary goal of Stewardship is to promote spiritual growth and strengthen faith. Becoming a Steward begins when we believe in God, to whom we give our love, loyalty and trust and act on those beliefs. As Stewards, we affirm that every aspect of our lives comes as a gift from Him. Stewardship calls on the faithful to cheerfully offer back to God a portion of the gifts with which they have been blessed. **Orthodox Christian Stewardship is a way of life, which acknowledges** accountability, reverence, and responsibility before God by teaching and giving examples of a virtuous life to all (St. John

Chrysostom). A primary goal of Stewardship is to strengthen our understanding of the teachings and dogmas of The Orthodox Faith through supporting the work of The Church. This can be found in The Divine Services as reiterated by St. John of San Francisco:” The Divine Services in their composition contain all the fullness of the dogmatic teaching of the Church and set forth the path of salvation.” Fulfilling our responsibility of continual learning begins when we believe in God, to whom we give our love, loyalty and trust and act on those beliefs. Through being Stewards of the Gospel and of The Orthodox Church, Education calls on the faithful to cheerfully receive instruction given to the Church by Our Lord, Holy Scripture, The Divine Services, and The Holy Fathers of the Church. Through Orthodox Christian Stewardship, The Church promotes spiritual growth and strengthened faith and calls on all of us to bring the faith and love of Our Lord to every aspect of our lives as gifts from Him through our time, talents, and treasures. During this year, let us come together as a Diocesan Family and recommit ourselves to both spiritual growth of our Life in Christ as well as through Orthodox Christian Stewardship by attending the Divine Services, attending the many opportunities of Education for both Adults and Children through Parish Education, gatherings, and fellowship and by supporting our Parishes and Diocese in the many endeavors through which, by the Grace of God, we will bring the light and love of Our Lord to all!

***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***