

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

\*\*Until further notice, we will continue celebrating the Divine Services up to no more 33 parishioners in attendance. With this in mind, if single parish members or parish member households - UP TO 33 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 1-33 in the Church and 34-55 in the Parish Fellowship Hall)! **PLEASE SIGN-UP BY 6:00 PM ON SATURDAY NIGHT AS WELL AS ANSWER THE COVID QUESTIONNAIRE!!**

**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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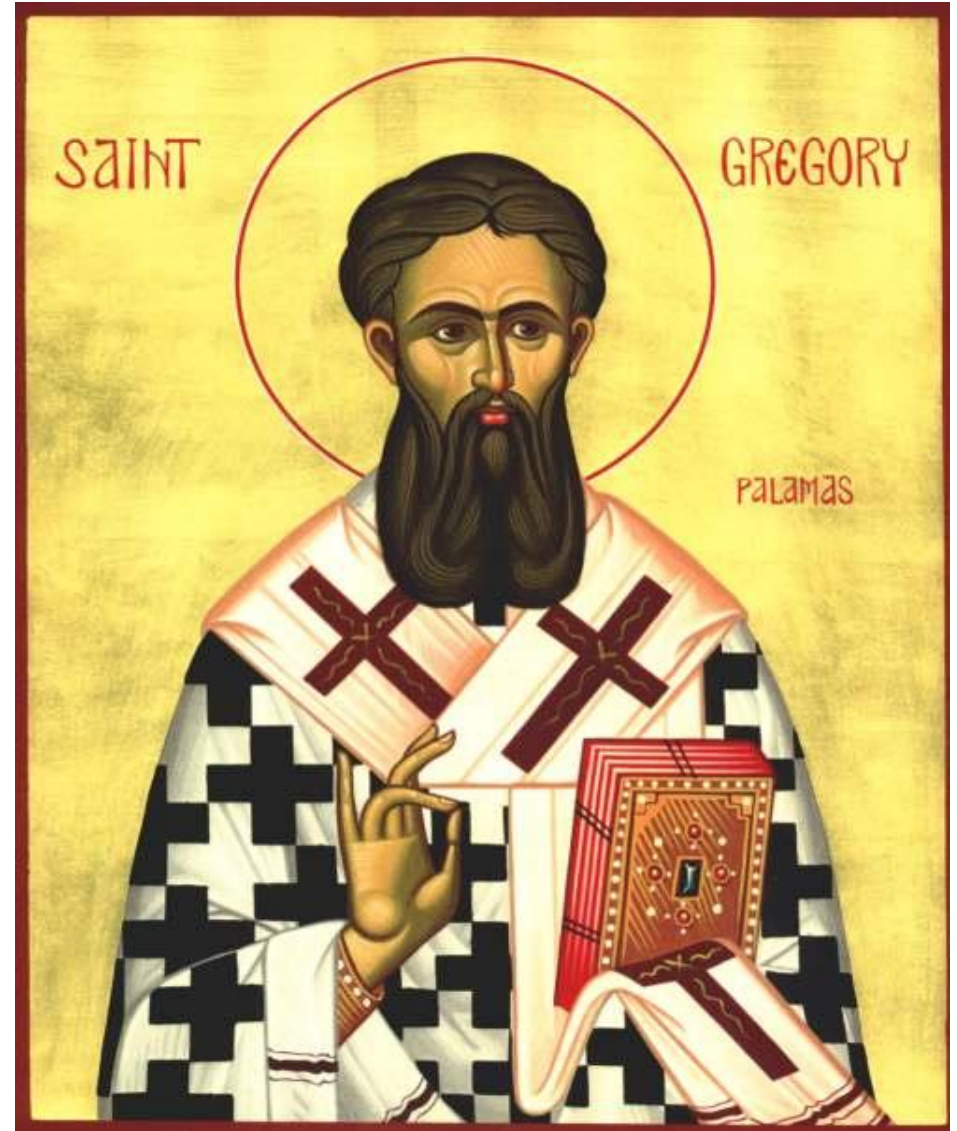
Please look up the below weblink for the Digital Edition of The Jacobs Well:  
<https://issuu.com/jacobswell/docs/jacobs-well-fall-2019-nk>

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. Paul Shosho, Parish Council President  
Home: 716-544-7358 Email: [pshosho@me.com](mailto:pshosho@me.com)

**SECOND SUNDAY OF LENT — Tone 1. St. Gregory Palamas.** Synaxis of the Venerable Fathers of the Kiev Caves Lavra. Ven. Hilarion the New, Abbot of Pelekete (ca. 754). Ven. Stephen the Wonderworker, Abbot of Triglia (9th c.). Monastic Martyr Eustratius of the Kiev Caves (Near Caves—1097). Ven. Hilarion of Pskov Lake (Gdov—1476). Martyred brothers Barachisius and Jonah, and those with them, in Persia (4th c.). Martyr Boyan, Prince of Bulgaria (ca. 830).

<u>Epistle Lessons</u>	The Divine Liturgy of St. Basil the Great	<u>Gospel Lessons</u>
Hebrews 7:26-8:2		John 10:9-16
Hebrews 1:10-2:3		Mark 2:1-12

**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 St. George Orthodox Church

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**Altar Vigil Candles** are offered by Anthony DeNuovo in Loving Memory of Thy Servants of God – Marion Rose, William, and George. May their memory be eternal.

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**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 March 28 SECOND SUNDAY OF GREAT LENT – ST. GREGORY PALAMAS**  
**9:40 A.M.** The Hours  
**10:00 A.M.** Divine Liturgy of St. Basil the Great  
 Social Distant Coffee Hour following Divine Liturgy in Parish Fellowship Hall  
 Memorial Litia for Thy Servant of God Cosmo (beloved father of Linda on the anniversary of his falling asleep in The Lord  
 Church School Class via Google Classroom (12:30-1:15 PM)  
 5:00 P.M. Lenten Vespers Service

**Third Week of Great Lent {March 29 – April 4}**

**Monday March 29 6:00 P.M.** Monthly Healing Prayer Service  
**7:15 P.M.** St. George Bible Study Class via Zoom

**Tuesday March 30 9:00 A.M.** Daily Lenten Matins

**Wednesday March 31 5:00 P.M.** Confessions  
**6:00 P.M.** Presanctified Liturgy

Social Distant Pot-Luck Lenten Meal and Discussion in Parish Fellowship Hall following Liturgy

**Thursday April 1 9:00 A.M.** Akathist to Our Lord Jesus Christ  
**6:30 P.M.** St. George Adult Education Class via Zoom

**Friday April 2 9:00 A.M.** Confessions  
**9:30 A.M.** Presanctified Liturgy  
**5:00 P.M.** Confession  
**6:00 P.M.** Memorial Matins

**Saturday April 3 THIRD SATURDAY OF GREAT LENT – MEMORIAL SATURDAY**  
**9:30 A.M.** Divine Liturgy followed Memorial Litia  
**4:00 P.M.** Great Vespers with Procession of Life-Giving Cross of Our Lord

**Sunday April 4 THIRD SUNDAY OF GREAT LENT – VENERATION OF THE CROSS {YOUTH SUNDAY}**  
**9:40 A.M.** The Hours  
**10:00 A.M.** Divine Liturgy of St. Basil the Great

Social Distant Coffee Hour following Divine Liturgy in Parish Fellowship Hall  
 Church School Q&A with Fr. Jay via Google Classroom (12:30-1:15 PM)

**5:00 P.M.** Lenten Vespers Service

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

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

**HIERARCHS**

Metropolitan HERMAN Bishop DANIEL Archbishop ALEJO

**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 Popadija Vicki Mat. Christine Mat. Patricia *(Severeno)*  
 Mat. Gloria *(Martin)*

Stanley Mandy Annette Anna *(Massey)*

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

William Natalie Natasha Richie

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)* William *(Friend of Judge Family)* John, Helen *(Parents of Tanya Cmunt)*  
 Brian John, Roberta, Barbara *(Family of Dana and Annette)* John, Michael John Matthew *(Bashira)*  
 Rdr Nicholas, Judithann, Michael, Mary, Cate, Michael, Gary, Damian, Olga, Clara *(Bethlehem)*  
 Jeffry, Dominic, Rachel *(Family of Andrea)* Lee, Benjamin, Harry Patrick *(Relatives of Beth Mellas)*

**Diocese of NY&NJ Prayer List**

Protopresbyter Leonid *(Kishkovsky)* Archpriest Samuel *(Kedela)* Mitred Archpriest Joseph Lickwar  
 Archpriest George *(Haseneecz)* Archpriest Paul *(Shafraan)* Mitred Archpriest Daniel and Mat. Myra *(Kovalek)*  
 Archpriest Jonathan *(Ivanoff)* Archpriest Paul *(Kucynda)* Archpriest Sergei and Mat. Gerry *(Glagolev)*

**Archpriest Terenti *(Wasielewski)***

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 , Dragiza, Karl

**Those Serving in The Armed Forces**

**Catechumens**

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

Chris, John, Daniel, Gjorgie

**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)* Met. THEODOSIUS  
 Ever-Memorable Dn. Mark Ever-Memorable Sbdn. Gregory  
 Ever-Memorable Pdn. Gregory Martha, Akhtar Remyat, and Barkat *(Family of Fr. Peter)*

**Newly-Departed Servants of God** Audrey *(Grandmother of Mariami)* Proto. Daniel *(Hubiak)*

Archpriest John *(Chupeck)* \*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 1**

When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life: “Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom!// Glory to Thy dispensation, O Thou Who lovest mankind!”

**Troparion for St. Gregory Palamas — Tone 8**

O light of Orthodoxy, teacher of the Church, its confirmation, O ideal of monks and invincible champion of theologians, O wonderworking Gregory, glory of Thessalonica and preacher of grace, // always intercede before the Lord that our souls may be saved!

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

**Kontakion for St. Gregory Palamas – Tone 8**

Holy and divine instrument of wisdom, joyful trumpet of theology, together we sing thy praises, O God-inspired Gregory. Since thou now standest before the Original Mind, guide our minds to Him, O Father, // so that we may sing to thee: “Rejoice, preacher of grace!”

***Now and ever and unto ages of ages. Amen.***

**Kontakion for The Lenten Triodion – Tone 4**

Now is the time for action! Judgment is at the doors! So let us rise and fast, offering alms with tears of compunction and crying: “Our sins are more in number than the sands of the sea; but forgive us, O Master of all, // so that we may receive the incorruptible crowns!”

## PROKEMEINON Tone 5

Thou, O Lord, shalt protect us / and preserve us from this generation forever.

*v: Save me, O Lord, for there is no longer any that is godly!*

## THE SECOND PROKEMEINON Tone 5

My mouth shall speak wisdom; / the meditation of my heart shall be understanding.

## ALLELUIA VERSES

*God gives vengeance unto me, and subdues people under me.*

*He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever.*

*The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.*

## THE HYMN TO THE THEOTOKOS

*(Instead of "It is truly meet...", we sing the following)*

All of creation rejoices in you, O Full of Grace: the assembly of Angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a Child – our God before the ages. He made your body into a throne, and your womb He made more spacious than the heavens. All of creation rejoices in you, O Full of Grace. Glory to 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

### **Brethren:**

Thou, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Thy hands. They will perish, but You remain; And they will all grow old like a garment; Like a cloak You will fold them up, And they will be changed. But Thou art the same, And Thy years will not fail." But to which of the angels has He ever said: " Sit at My right hand, Till I make Thine enemies Thy footstool"? Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him.

### **Brethren:**

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.

Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

## GOSPEL LESSON FOR TODAY

### Let us Attend!

And again He entered Capernaum after some days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. Then they came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."

And some of the scribes were sitting there and reasoning in their hearts, Why does this Man speak blasphemies like this? Who can forgive sins but God alone? But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'?"

But that you may know that the Son of Man has power on earth to forgive sins-He said to the paralytic, I say to you, arise, take up your bed, and go to your house. Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"

### Let us Attend!

I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep.

I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.

## **\*\* NEW PROTOCOLS WHEN ATTENDING THE DIVINE LITURGY ON SUNDAYS\*\***

☒ **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. We will also take your temperature as well. If someone has a fever or is experiencing symptoms or answers YES to any of the COVID Questions, they will not be permitted to come into the church.**

☒ **EVERYONE attending the Divine Liturgy (those in the Nave and those in The 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 33 people in The Church, everyone else will be seated in The Parish Fellowship Hall. We must also remember to wear a mask in Church and in the Parish Fellowship Hall as well as on Church Property at all times and maintain social distancing. If we forget one, we will have them available at the Candle Desk as well as in the Parish Fellowship Hall. Also, when we enter the Church and say our prayers, we must use the hand sanitizer that is located at the Candle Desk as well as review the posted Diocesan Guidelines. These (masks, prayers, hand sanitizer) are also located in the Parish Fellowship Hall These precautions are for the health, safety, and well-being of everyone who comes and enters our Church to pray and worship God.**

☒ **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!\*\***

## **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 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.

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!



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

- Fr. Jason and Mat. Katia for donating the flowers the Feast of The Annunciation of The Most-Holy Theotokos and Ever-Virgin Mary
  
- John and Gretchen Judge and Rebecca Torres for donating the Incense
  
- John and Gretchen Judge for donating the Vigil Candles near The Gospel Book/Confession, The Icons of The Holy Sepulchre, The Icons of All Saints of North America, and The Icons of St. Nektarios and The Holy Relics, The Icons of Our Lord, and The Icons of The Mother of God for the continued good health of their Family.

Please be sure to check out "The Giving Tree" in the Parish Fellowship Hall as well as on our parish website ([www.stgeorgebuffalo.com](http://www.stgeorgebuffalo.com)) 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!

## 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 (April 3)**
- 2) Reader Typika Service for Sunday Morning (April 4)**
- 3) Information for St. George Book Class – Monday (March 29)**
- 4) Information for Special Inquirer Class – Thursday (April 1 )**
- 5) Reader Vespers and Typika Service for Wednesday and Friday (March 31/April 2)**
- 6) Reader Vespers Service for Sunday Morning (April 4)**

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**EACH WEEK 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 March 21, 2020 – \$ 759.00  
& \$500 for Capital Improvement Fund  
DONATIONS FOR THE NEW BOILER (Capital Improvement Fund) –  
Total Donations so far for the New Boiler: \$19,130.00**

**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 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
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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 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.

## **Self Preservation**

Many things have been done - or words were said  
That pierced the heart - like a bullet of lead  
And though the event came - and soon was gone  
The sting of it all - lingered on and on.

Dwelling on the past - though time has marched on  
Will make us miserable - no mood for a song,  
Because peace and joy - Satan is stealing  
Thus, he alone prospers - if we hold an ill-feeling.

We must forgive others - in a way that is right:  
Leaving their flaws - for only God's sight.  
Sometimes it's impossible - to humanly do  
So we call on the Holy Spirit - to see us through.

When the Lord forgives us - our slate is wiped clean.  
God doesn't hold grudges - or see us as mean.  
Yes, He gives us a chance - for a whole new start.  
He holds no memory - of our mistakes in his heart.

If we can't forgive - like the Lord intended  
We have a miserable life - which can't be mended.  
Because an unforgiving heart - is real devastation  
And forgiving completely - is self-preservation.

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## **\*\*A REMINDER FOR HOSTING COFFEE HOUR DURING GREAT LENT\*\***

When hosting coffee hour during Great Lent, we must refrain from using meat and dairy products in our foods and beverages.

If anyone has any questions about fasting or restrictions when hosting coffee hour, please see Fr. Jason and he will help you and guide you!

May all of us have a Blessed, Peaceful, Holy and Prayerful Great Lenten Journey!

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### **\*\*NEW SECTION IN THE WEEKLY BULLETIN: LENTEN RECIPES\*\***

As we are in the midst of Great Lent, we would like to share with one another those delicious Lenten Recipes that we have from our home kitchens. If anyone would like to share a Lenten Recipe with our parish family, please email it to Fr. Jason ([jvansuch@hotmail.com](mailto:jvansuch@hotmail.com)) so that we can include it in the weekly bulletin. This will be another way for us to stay connected with one another as well as an opportunity to build up and expand our recipe books at home ☺

#### **TODAY'S RECIPE..... Lenten White Bean Soup**

### **Ingredients**

- 1 pound dried white beans (such as Great Northern or Navy beans)
- 10 cups water
- 1/2 cup olive oil
- 1 large onion (diced)

- 2 medium carrots (diced)
- 2 ribs celery (diced)
- 1 bay leaf
- 1 (14-ounce) can diced plum tomatoes (un-drained)
- 2 tablespoons [tomato paste](#)
- Dash salt (or to taste)
- Dash freshly ground black pepper (or to taste)
- *Garnish:* 1/4 cup fresh [parsley](#) (chopped)

### **Steps to Make It**

Soaking dried beans rehydrates them and results in more tender beans and shorter cooking time. If you don't have an extra day to [soak the beans overnight](#), you can try the quick soak method below.

### **Quick Soaking Method**

1. Gather the ingredients.
2. Add beans plus enough water to cover beans by 2 inches to a pot.
3. Add 2 tablespoons salt and stir.
4. Bring beans to a rolling boil.
5. Turn off heat, cover, and soak for an hour.
6. Drain and rinse beans under cold water before using.

### **For the Soup:**

1. Gather the ingredients.
2. Add the beans, water, and olive oil to a large, [non-reactive soup pot](#) and bring to a boil.
3. Reduce heat and simmer covered until beans are tender but not mushy - about 1 hour.
4. Add vegetables, tomatoes, tomato paste, and bay leaf to the pot and simmer uncovered another 30 to 45 minutes for flavors to meld and soup to thicken a bit.
5. Season the soup with salt and freshly ground black pepper to taste.
6. Remove the bay leaf and sprinkle with chopped fresh parsley before serving.
7. Enjoy!



**2021 - THE SCHEDULE OF SUNDAY GREAT LENTEN VESPERS - 2021**

**“Fulfilling the Gospel through Our Life in Christ”**

**\*\*ALL SUNDAY EVENING VESPERS  
WILL BE SERVED AT ST. GEORGE ORTHODOX CHURCH (BUFFALO, NY)\*\***

**Sunday of Orthodoxy**

**Discussion:** “Being called to be Living Icons of The Gospel in our everyday life”

**Sunday March 21, 2021**

**5:00 PM**

**St. Gregory Palamas**

**Discussion:** “Prayer as a key to Fulfilling The Gospel in our everyday life”

**Sunday March 28, 2021**

**5:00 PM**

**Veneration of the Cross**

**Discussion:** “The Cross a key to Fulfilling The Gospel in our everyday life”

**Sunday April 4, 2021**

**5:00 PM**

**St. John Climacus**

**Discussion:** “The Ladder of Divine Ascent a key to Fulfilling The Gospel in our everyday life”

**Sunday April 11, 2021**

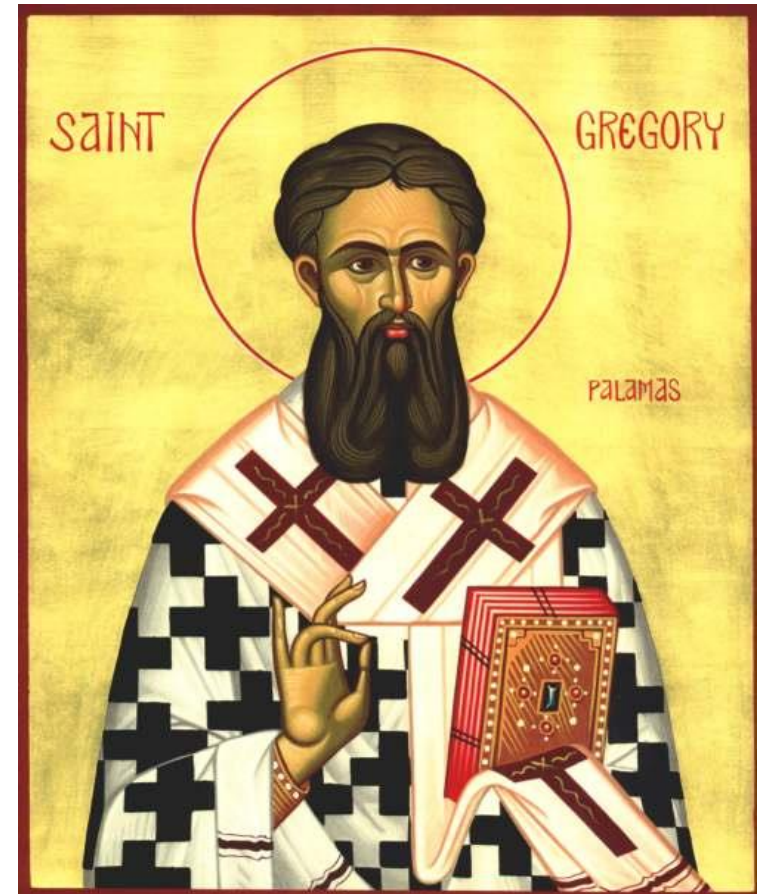
**5:00 PM**

**St. Mary of Egypt**

**Discussion:** “Repentance a key to Fulfilling The Gospel in our everyday life”

**Sunday April 18, 2021**

**5:00 PM**



**THE SECOND SUNDAY OF GREAT LENT:  
ST. GREGORY PALAMAS**

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== Scriptural Readings for The Third Week of Great Lent ==

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Monday	Genesis 6:9-22	Proverbs 8:1-21
Tuesday	Genesis 7:1-5	Proverbs 8:23-9:11
Wednesday	Genesis 7:6-9	Proverbs 9:12-18
Thursday	Genesis 7:11-8:3	Proverbs 10:1-22
Friday	Genesis 8: 4-22	Proverbs 10:31-11:12
Saturday	1 Thess. 4:13-17 and Heb. 10:32-38	John 5:24-30 and Mark 2:14-17
Sunday	Hebrews 4:14-5:6	Mark 8:34-9:1

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## **ST. GREGORY PALAMAS**

This Sunday was originally dedicated to St Polycarp of Smyrna (February 23). After his glorification in 1368, a second commemoration of St Gregory Palamas (November 14) was appointed for the Second Sunday of Great Lent as a second "Triumph of Orthodoxy."

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. St Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder St Nicodemus of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics.

After the demise of the Elder Nicodemus, St Gregory spent eight years of spiritual struggle under the guidance of the Elder Nicephorus, and after the latter's death, Gregory transferred to the Lavra of St Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and St Macarius of Egypt (January 19). Later on, in the eleventh century St Simeon the New Theologian (March 12) provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called "Hesychasm" (from the Greek "hesychia" meaning calm, silence), and those practicing it were called "hesychasts."

During his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

St Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears.

by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years. In the

1330s events took place in the life of the Eastern Church which put St Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of St Dionysius the Areopagite (October 3), whose "apophatic" ("negative", in contrast to "kataphatic" or "positive") theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts'. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

St Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the "Triads in Defense of the Holy Hesychasts" (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called "Hagiorite Tome." At the Constantinople

Council of 1341 in the church of Hagia Sophia St Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of St Gregory Palamas, that God, unapproachable in His

Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam's disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means "one who inflicts no harm," actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared St Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos' errors. The patriarch supported Akyndinos and called St Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), St Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept St Gregory, and he was compelled to live in various places. On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, St Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, St Gregory was ransomed and returned to Thessalonica. St Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, St John Chrysostom appeared to him in a vision. With the

words "To the heights! To the heights!" St Gregory Palamas fell asleep in the Lord on November 14, 1359. In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint.

### **THE SECOND SUNDAY OF GREAT LENT: ST. GREGORY PALAMAS**

On the second Sunday of Great Lent the memory of St. Gregory Palamas is celebrated. A bishop of Thessalonica who lived in the fourteenth century, he continued the battle against Western, Latin distortions of the Christian faith by teaching the importance of the deifying power of the uncreated Grace of God and preserving the true balance between immanence and transcendence with the doctrine of the relationship between the "essence" and "energies" of God.

In accordance with the Orthodox Faith he taught that the ascetic endeavor of fasting and prayer, particularly the practice of the Jesus Prayer according to the teachings of the hesychastic Fathers, prepares one to receive the grace-filled light of the Lord, which is like that which shone on Mt. Tabor at the Lord's Transfiguration. In other words, if God wills, according to one's striving, one can partake of divine blessedness while still on this sinful earth.

Thus the second Sunday of Great Lent has been set aside to commemorate this great Church Father, who made explicit the teaching which reveals the power of prayer and fasting.

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#### **What is Prayer?**

Food and rest are essential to sustain human life; knowledge, art, and culture in general enrich the mental capabilities of men, but only prayer reveals and expands our spiritual faculties. God loves all His creations, and in particular He loves each of us since He is our Heavenly Father. As it is natural for children to want to see and converse with their parents, so it should also be natural

and pleasant for us to converse with our Heavenly Father and to want to be in spiritual communion with Him. This conversation with God is called prayer. The soul, while uniting with God in prayer, simultaneously is united with the whole spiritual world – with the angels and saints.

According to Saint John of Kronstadt, "Prayer is a golden bond of the Christian – a stranger and wanderer on earth – with the spiritual world of which he is a part, and even more so with God, the source of life."

Prayer is frequently accompanied by devout words and other outward signs of piety: the sign of the Cross, kneeling, prostration, etc. But prayer can also be offered without words, and without other external manifestations. This is the inner or hidden prayer of a pious soul, which is familiar through experience to many earnest Christians

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### **Second Sunday of Lent - The Paralytic Borne by Four**

Mark 2:1-12

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

**1-5. And again He entered into Capernaum after some days; and it was heard that He was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and He preached the word unto them. And they come unto Him, bringing a paralytic who was borne by four. And when they could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken it up, they let down the bed wherein the paralytic lay. When Jesus saw their faith, He said unto the paralytic, Child, thy sins be forgiven thee.**

What does this *mean--after some days*? [Theophylact is here interpreting for his contemporary Greek reader of 1100 AD the somewhat difficult New Testament Greek phrase *di' mern*. Tr.] It means, "when several days had gone by." When Jesus had entered the house, the people heard that He was inside and all came running, hoping that it would be easy to meet Him there. The faith of those men was so great that they even made an opening in the roof through which they lowered the paralytic. Thereupon the Lord healed him, seeing the faith of those who carried him, or of the paralytic himself. For the paralytic would not have agreed to be carried if he himself had not believed that he would be healed. Many times the Lord healed the unbelieving sick on account of the faith of those who brought them. Similarly, He often healed the one brought to Him because of that mans faith, despite the unbelief of those who brought him. First He forgives the sins of the sick man and then He cures the disease, since the most severe illnesses occur for the most part as a result of sins. So it is that the Lord said of the paralytic in Johns Gospel that it was as a result of sins that the man had been paralyzed. [John 5:5-15] But the paralytic in Johns Gospel is not the same one mentioned here. For the man in Johns account had no one to help him, while this man had four. And that man was by the Sheeps Pool; this man was in the house. And this one was in Capernaum, while the other was in Jerusalem, to name but a few differences. But know that the paralytic mentioned by Matthew [9:2-8] and the one mentioned here by Mark are one and the same.

**6-12. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? Who can forgive sins but God only? And Jesus, immediately knowing in His spirit that they so reasoned within themselves, said unto them, Why reason ye these things in your hearts? Is it easier to say to the paralytic, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of Man hath**

**authority on earth to forgive sins--He saith to the paralytic--I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.**

When the Lord said that He could forgive sins, the Pharisees falsely accused Him of blasphemy, since God alone can forgive sins. But the Lord gives yet more evidence that He is God, by knowing what was in their hearts. God alone knows what is in the heart of each, for, as the prophet says, "Thou alone knowest the hearts of the sons of men." [II Chron. 6:30, III Kings 8:39] Although the Lord had revealed their innermost thoughts, the Pharisees remained senseless, not conceding that He Who knew their hearts could heal their sins as well. By healing the body, the Lord makes credible and certain the healing of the soul as well, confirming the invisible by means of the visible, and the more difficult by what was easier, though it did not appear so to the Pharisees. For the Pharisees thought it was more difficult to heal the body, because it was something visible. And they thought that it was easy to say that the soul had been healed because this healing was invisible. Perhaps they were thinking thoughts like these: "Look at this deceiver. He declined to heal the body which is visible, and instead claims to heal the soul which is invisible, saying, 'Thy sins be forgiven thee.' Certainly, were He able, He would heal the body rather than pretend to do something that cannot be seen." Therefore the Saviour shows them that He is able to do both, saying, "Which is easier? To heal the body or the soul? Certainly it is easier to heal the body, but you think just the opposite. So I will heal the body, which in fact is easy, although it seems difficult to you. By so doing I will confirm the healing of the soul as well, which is difficult although it seems easy because it is invisible and cannot be verified." Then He says to the paralytic, Arise, and take up thy bed, to confirm even more that

the miracle was not a phantasy, and also to show that He had not only healed him but had filled him with strength. The Lord does the same with our spiritual sicknesses. He not only delivers us from our sins, but fills us with strength to do His commandments. Therefore I too who am a paralytic can be healed. For Christ at this very moment is in Capernaum, which, interpreted, is the house of comfort and consolation, which is the Church. For the house of the Comforter is the Church. I too am a paralytic, for the powers of my soul are inert and will not move to do good. But if I am carried by the four Evangelists and brought to the Lord, then I will hear Him call me, Child, (for by doing His commandments I become a son of God) and my sins will be forgiven me. But how can I be brought to Jesus? If they make an opening in the roof. And what is the roof? It is my mind, which over-arches all that is within me. It is a roof made of many earthen and clay tiles, signifying earthly affairs. But if all these things are pulled away, and the strength of the mind within us is opened up and freed of the weight of earthly things, then I will be lowered, that is, I will be humbled. For I ought not to rise up in pridefulness that I have been unburdened of earthly things; but instead, after I have been unburdened of earthly things, I ought to be lowered, that is, humbled. Then I will be healed and I will take up my bed, which is my body, and employ it to do the commandments. For I should not only be raised up from sin and understand that I sin; I should also take up my bed, that is, get my body up and set it to do good. Then we shall also be able to see with spiritual eyes, so that all our thoughts within us can say, We never saw it on this fashion, which means, "We never understood until now that we were paralytics and have now been healed." Only he who has been cleansed of sins sees things as they truly are.

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## The Lenten Prayer of St Ephrem Explained



*By Fr. Seraphim Holland of St. Nicholas Russian Orthodox Church in McKinney, TX*

The "Prayer of St Ephrem" is ubiquitous during Great Lent, and is used in all weekday services, and in prayers at home.

This prayer is much like the "Our Father," in the following way. When the disciples asked the Lord to teach them to pray, He told them to "pray in this way", and then recited the "Our Father", thus giving us a model for how to pray and a prayer which perfectly fulfilled these principles. So should we treat the prayer of St Ephrem. Its content is truly sublime, and teaches us the right way to approach God in prayer, how to think of ourselves, and what to ask for. It also is a perfect prayer fulfilling these principles.

**Everyone should say this prayer daily during the week in Great Lent.** Because of the physical way in which we say this prayer (it is done with bows and prostrations), it has the remarkable ability to put the soul in the right frame of mind. One might even go so far to say that if the Prayer of St Ephrem has been prayed with attention at least once during the day, and nothing else has been done, the Christian has prayed well.

The reality of our scattered, busy, distracted and often lazy lives is that we do not pray often enough, or with enough attention, or in the proper frame of mind. If a person is consistent in praying



the prayer of St Ephrem, no matter how well he does in other prayer and spiritual reading, he has a “life line” and is grounded in the most important aspects of the way a Christian should conduct himself during Lent.

Of course, to just pray the prayer of St Ephrem is NOT enough for a Christian, but a pastor must prescribe “baby steps for baby feet”. We all are in some measure “babies”, and all of us should pray this prayer, attentively, and carefully, without fail. The person who takes this advice to “come and see” will soon find the fruit of this practice.

*[Note: This paragraph has minor adaptations from the [original article](#) so the links are to our website for the version we use in our parish].* The prayer of St Ephrem is found in any complete Orthodox prayer book. For instance, the “Jordanville prayer book” has this prayer in its Triodion section (page 166 in the latest printing). Our website has it in [English](#) and [Slavonic](#) with 4 sections per page so it can be printed, cut in quarters and inserted in a prayer book.

Like anything worth doing, the prayer of St Ephrem takes some practice before we can receive the full benefit. There are bows AND prostrations during the prayer, and a certain number of repetitions. To someone who is accustomed to this prayer, the physical actions and specific repetitions free the mind and penetrate the soul. This can only be understood if it is done, else, a person will consider the prayer to be too complicated, or worse, an example of “vain repetition”, which the scripture forbids.

He who has ears to hear, and mouth to speak, arms to make the sign of the cross, and knees to bend, let him understand!

The prayer of St Ephrem is said two different ways in church. The best way to say it at home is the “longer” way, twice a day, in morning and evening prayers. If a person is not organized or motivated enough to say formal morning or evening prayers, at

least this prayer can be said. As my father used to say, Once or twice, but never “nunce”!

The prayer is said two times, one time in parts, and the last time in full. After each part, or the entire prayer, a prostration is made. In between the two “O God cleanse me a sinner” is said twelve times, with a bow each time. This is easy to remember after doing it a few times. Two prayers, four prostrations, twelve bows

OUR JOURNEY TO PASCHA! 2021		
Created by Fr. Jonathan Bannon (ACROD)		
SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week <b>FEBRUARY 21st</b>	 <b>TRIDION WEEKS</b> <b>Publican and the Pharisee</b> Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week <b>FEBRUARY 28th</b>	 <b>The Prodigal Son Returns!</b> Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare <b>MARCH 7th</b> FAREWELL TO MEAT TODAY	 <b>The Last Judgement</b> Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare <b>MARCH 14th</b> FAREWELL TO CHEESE TODAY	 <b>Adam and Eve are cast from Paradise!</b> <b>FORGIVENESS SUNDAY</b> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent <b>MARCH 21st</b>	 <b>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</b> <b>SUNDAY of ORTHODOXY</b> Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent <b>MARCH 28th</b>	 <b>ST GREGORY PALAMAS</b> Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent <b>APRIL 4th</b>	 <b>VENERATION OF THE HOLY CROSS</b> <b>HALF WAY TO PASCHA!</b> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent <b>APRIL 11th</b>	 <b>ST JOHN of the LADDER</b> Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent <b>APRIL 18th</b>	 <b>ST MARY of EGYPT</b> Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! <b>APRIL 25th</b> GREAT WEEK BEGINS	 <b>GREAT AND HOLY WEEK</b> <b>ENTRY OF OUR LORD INTO JERUSALEM</b> Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY <b>APRIL 30th</b>	 <b>GREAT AND HOLY FRIDAY</b> <b>JESUS DIES ON THE CROSS</b> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! <b>MAY 2nd</b> NO FASTING!	 <b>BRIGHT WEEK</b> <b>HOLY PASCHA! (CHRIST IS RISEN!)</b> Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

**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***