

God-forbid, someone becomes ill I would need to contact everyone who was in attendance.

\*We also ask that EVERYONE continues to wear a mask while in Church. 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, please use the hand sanitizer that is located at the Candle Desk. There is also one 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.

\*We are taking every measure that we can to ensure the health, safety, and well-being of our parishioners and of everyone that comes to our parish to pray. Together, with the Parish Council, we express our most sincere and heartfelt thanks and appreciation for your help, assistance, patience, and understanding and for your continued working together and praying together as a Parish Family for The Glory of God, To the Glory of God, and With the Glory of God!

+++++

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 Continued Re-Opening of our Parishes:

<file:///C:/Users/FR62D4~1.JAS/AppData/Local/Temp/Diocesan%20Guidelines%20Continuing%20Reopening%202021%2005%2026%20for%20distribution-3.pdf>

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



**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)

**7th SUNDAY OF PASCHA — Tone 6. Holy Fathers of the First Ecumenical Council. Afterfeast of Ascension.** Martyr Aquilina of Byblos in Syria (293). St. Triphyllus, Bishop of Leucosia (Nicosia), Cyprus (ca. 370). Ven. Andronicus (1395), disciple of Ven. Sergius of Rádonezh, and Ven. Savva (Sabbas), Abbots, of Moscow (15th c.). Martyr Antonina of Nicæa (3rd-4th c.). St. Anna and her son, St. John, of Constantinople (9th c.). 10,000 Martyrs. The Finding of the Holy Relics of Saint Nicholas the Deacon of Lesbos (1960). Transfer of the relics of Saint Paraskevé the New (1641).

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

Acts 20:16-18, 28-36

**GOSPEL:**

John 17:1-13

## **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 Mat. Katia Vansuch, Anna, and Alex in honor of  
Archpriest Jason Vansuch on the 15<sup>th</sup> Anniversary of His Ordination to The Holy Priesthood.

+++++

**Altar Candles** are offered by Anthony DelNuovo in Loving Memory  
of Thy Handmaiden of God, Michael Steven, May his memory be eternal.

Mat. Fran Vansuch in honor of Archpriest Jason Vansuch on the 15<sup>th</sup> Anniversary of His  
Ordination to The Holy Priesthood.

+++++

**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.

## **\*\*IMPORTANT ANNOUNCEMENT ABOUT ATTENDANCE AT DIVINE SERVICES\*\***

**\*\*We are celebrating The Divine Services with FULL CAPACITY in The Church. ALL Pews will be open and available for everyone to stand together. So that we can, to the Glory of God, pray together, sing together and stand together as parish family, as brothers and sisters in Christ.**

Until further notice, we continue to follow the following guidelines based upon The Diocesan Directives/Guidelines:

Based upon Updated Diocesan Guidelines we will continue as follows:

1. EVERYONE continues to wear a mask while in church.
2. The choir will continue to sing up front until such time we can move them back to the choir area
3. The space in the back of the church (choir area and children's area) will remain open for the 15 chairs socially distant for those who wish to stand there.
4. We will go back to using the Common Communion Cloth. However, if anyone wishes to use the individual napkin to wipe their lips after receiving Holy Communion, they may do so.
5. We will go back to venerating/kissing The Holy Icons, The Cross, and other Sacred Objects of Veneration while wearing our masks.
6. The Church, Parish Hall, and Restrooms will continue to be cleaned and sanitized every week

With this in mind, we will still need to sign up when we come to Church for THE DIVINE LITURGY on Sundays! This is to ensure the safety, health, and well-being of everyone attending our Parish for the Divine Liturgy.

Please refer to the following signup link <https://signup.com/go/AqSQSmX>

If we reach FULL CAPACITY in The Church, then we will have overflow in The Parish Hall with live streaming of The Divine Liturgy. 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.

This sign-up is important for us and our parish not only to ensure that everyone has an opportunity to come to Church to pray, participate in The Divine Liturgy and to receive Holy Communion but also to ensure that Fr. Jason has a record of everyone who attends the Divine Liturgy in case,

## **HYMNS FOR THE DIVINE LITURGY**

### **Troparion for Resurrection - Tone 6**

The angelic powers were at Thy tomb; the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure body. Thou didst capture hell, // not being tempted by it. Thou didst come to the Virgin, granting life. // O Lord, Who rose from the dead, glory to Thee.

### **Troparion for Feast of Ascension— Tone 4**

Thou hast ascended in glory, O Christ our God, granting joy to Thy Disciples by the promise of the Holy Spirit. Through the blessing, they were assured, that Thou art the Son of God, // the Redeemer of the world!

### **Troparion for Fathers of the Ecumenical Council — Tone 8**

Thou art most glorious, O Christ our God! Thou hast established the Holy Fathers as lights on the earth. Through them Thou hast guided us to the true Faith. // O greatly compassionate One, glory to Thee!

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

### **Kontakion for Fathers of the Ecumenical Council - Tone 8**

The Apostles' preaching and the Fathers' doctrines have established one Faith for the Church. Adorned with the robe of truth, woven from heavenly theology, // It defines and glorifies the great mystery of piety.

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

### **Kontakion for Feast of Ascension - Tone 6**

When Thou didst fulfill the dispensation for our sake, and united earth to heaven, Thou didst ascend in glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying: // "I am with you, and there is no one against you!"

## **Prokeimenon Tone 4**

The Song of The Fathers

Blessed are Thou, O Lord God of our fathers, and praised and glorified is Thy name forever!

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

## **Alleluia Verses**

*The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting.*

*Gather to Me, My venerable ones, who made a covenant with Me by sacrifice!*

## **The Hymn to the Theotokos**

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

Magnify, O my soul, Christ the Giver of Life, Who has ascended from earth to heaven! We magnify you, the Mother of God, who beyond reason and understanding gave birth in time to the Timeless One.

## **Communion Hymn**

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

### **=====** **= = = Scriptural Readings for the Week = = =**

<b>Monday</b>	Acts 21:8-14	John 14:27-15:7
<b>Tuesday</b>	Acts 21:26-32	John 16:2-13
<b>Wednesday</b>	Acts 23:1-11	John 16:15-23
<b>Thursday</b>	Acts 25:13-19	John 16:23-33
<b>Friday</b>	Acts 27:1-44	John 17:18-26
<b>Saturday</b>	Acts 28:1-31	John 21:15-25
<b>Sunday</b>	Acts 2:1-11 {Feast of Holy Pentecost}	John 7:37-52;8:12

I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You.

For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I came forth from You; and they have believed that You sent Me. "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We *are*. While I was with them in the world, kept them in Your name.

Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.



## EPISTLE LESSON FOR TODAY

**ACTS 20:16-18;28-36**

### In those Days:

For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost. From Miletus he sent to Ephesus and called for the elders of the church. And when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you, Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.

Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears. "So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified. I have coveted no one's silver or gold or apparel. Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me. I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.'" And when he had said these things, he knelt down and prayed with them all.

## GOSPEL LESSON FOR TODAY

**JOHN 17:1-13 (Fathers of the First Ecumenical Council)**

### Let us Attend!

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth.

## THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES

### SUNDAY JUNE 13, 2021

#### **Sunday of the Fathers of the First Ecumenical Council**

The Hours – 9:40 AM    Divine Liturgy– 10:00 AM

Coffee Hour Fellowship in Parish Fellowship Hall following Divine Liturgy!

Coffee Hour Host:                      Coffee Hour Donation: Church

Church School Class Via Google Classroom – 12:45 to 1:15 PM

### WEDNESDAY JUNE 16, 2021

Divine Liturgy– 9:30 AM

Parish Council Meeting (Kitchen Project) – 6:30 PM

### THURSDAY JUNE 17, 2021

Matins –9:00 AM

### SATURDAY JUNE 19, 2021

#### **EVE OF THE GREAT FEAST OF HOLY PENTECOST/ THE DESCENT OF THE MOST HOLY SPIRIT**

Full Memorial Panahyda Service – 9:30 AM

Great Vespers with Litiya – 4:30 PM {PLEASE NOTE TIME CHANGE}

### SUNDAY JUNE 20, 2021

#### **THE GREAT FEAST OF HOLY PENTECOST/THE DESCENT OF THE MOST HOLY SPIRIT FATHER'S DAY**

The Hours – 9:10 AM    Festal Divine Liturgy followed by  
Vespers of Pentecost with Kneeling Prayers – 9:30 AM  
{PLEASE NOTE TIME CHANGE}

Special Father's Day Luncheon in Parish Fellowship Hall following Divine Liturgy!

Coffee Hour Host:                      Coffee Hour Donation: Church

# \*\*\*\*\* 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 Timmothy/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 Thisinita, 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 *{DelNuovo}*  
 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}* Stephen

### Diocese of NY&NJ Prayer List

Protopresbyter Leonid *{Kishkovsky}* Archpriest Samuel *{Kedela}* Mitred Archpriest Joseph Lickwar  
 Archpriest George *{Hasenecz}* 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}* Dn. Stephan *{Karlcut}*

### Expectant Mothers

Randy Iris, Pete, Sara Douglas, Chris Costa *{Father of Pete Thanos}*  
 Jonathan Kevin, Lary, Carly, Sherry, Mary Jo , Dragiza, Karl

### Those Serving in The Armed Forces

Kenneth, Nadine, Jason, Robert, Andrew, Justin, Shawn, Austin, Juanita Martha, Rebecca, Nathaniel, Selatheal  
 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

\*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.



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

- The Kfoury Family for donating the flowers the Feast of The Ascension of Our Lord and for The Feast of The Dormition of The Most-Holy Theotokos and Ever-Virgin Mary
- John and Gretchen Judge and Rebecca Torres for donating the Incense and Charcoal
- The Andrews Family, The Chmiel Family, and Linda Mucyn for donating the Ziplock Baggies for The Blessed Holy Bread
- The Andrews Family for donating the Communion Cups used for The Zapifka
- Paul and Joan Shosho for donating the Vigil Candles near The Icons of The Holy Sepulchre and The Icons of The Mother of God for the continued good health of their Family.
- Rebecca Torres for donating the flowers the Feast of The Transfiguration of Our Lord

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 Outlines for ALL weekend SERVICES

+++++

**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 MAY 30, 2020 – \$ 3,118.00  
& \$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!**

+++++

**\*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.

+++++

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

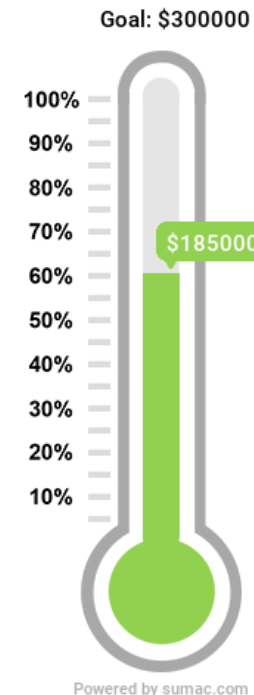
The video can be found here on Facebook:

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

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

New Dining Hall and Kitchen - \$300,000.00

\$185,000 has already been donated to the construction of our new Dining Hall and Kitchen.



**\*\*As part of our commitment of supporting the good work being done at St. Andrew's Camp of ministering to and nurturing the spiritual growth of our children in the love and faith of Our Lord Jesus Christ, we will be holding collections in response to the Diocesan Appeal during this Great Lenten and Paschal Season. \*\***





**Announcing 2021 Season!**

It's time to beat the quarantine blues this summer at Camp! We are *very excited* to be reunited with our beloved campers for our 64th Camp Season of 5 glorious weeks in the beautiful outdoors on Lake Oneida, New York!

<b>FAMILY WEEK</b> July 5-10	<b>HORSE WEEK 1</b> July 11-17	<b>MISH MASH WEEK</b> July 18-24
<b>HORSE WEEK 2</b> July 25-31	<b>TEEN WEEK</b> August 1-7	



Click [here](#) to REGISTER your child for a summer of fun!

### WAIT! WE WANT YOU TOO!

Are you ready to get out and interact with people? Want to make a difference in the lives of youth, while growing your faith and enjoying nature? Then helping out at Saint Andrew's Camp is for you!

We have a need for counselors, cooks & kitchen assistants, nurses, and weekend work crews. Join us for a weekend, a week or more!

Take your summer to the next level and join the fun and important ministry at Saint Andrew's Camp!

For more information about the camp program or helping out, contact the Camp Office at (315) 675-9771 or [saintandrewscamp@aol.com](mailto:saintandrewscamp@aol.com)

[www.saintandrewscamp.org](http://www.saintandrewscamp.org)

[www.facebook.com/standrewsorthodoxcamp](https://www.facebook.com/standrewsorthodoxcamp)

## 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)
Mrs. Catherine Tony 274 Wadsworth Ave. Tonawanda, NY 14150 716.695.3068	Mr. Albert Fadell 317.376.2562	Mrs. Bonnie Dan 15 Pine Street North Tonawanda, NY 14150 716.693.1377
Andrew Wityk Ellicott Center 200 Seventh Street Buffalo, NY 14201	Mrs. Tita Abraham 84 Stonington Lane Gertzville, NY 14068	

+++++

### 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!

+++++

### **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>

+++++

### **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>.

+++++

### **"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.

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

### **SUNDAY OF THE FATHERS OF THE FIRST ECUMENICAL COUNCIL**

On the seventh Sunday of Pascha, we commemorate the Holy God-bearing Fathers of the First Ecumenical Council.

The Commemoration of the First Ecumenical Council has been celebrated by the Church of Christ from ancient times. The Lord Jesus Christ left the Church a great promise, "I will build My Church, and the gates of hell shall not prevail against it" (Mt. 16:18). Although the Church of Christ on earth will pass through difficult struggles with the Enemy of salvation, it will emerge victorious. The holy martyrs bore witness to the truth of the Savior's words, enduring suffering and death for confessing Christ, but the persecutor's sword is shattered by the Cross of Christ.

Persecution of Christians ceased during the fourth century, but heresies arose within the Church itself. One of the most pernicious of these heresies was Arianism. Arius, a priest of Alexandria, was a man of immense pride and ambition. In denying the divine nature of Jesus Christ and His equality with God the Father, Arius falsely taught that the Savior is not consubstantial with the Father, but is only a created being.

A local Council, convened with Patriarch Alexander of Alexandria presiding, condemned the false teachings of Arius. However, Arius would not submit to the authority of the Church. He wrote to many bishops, denouncing the decrees of the local Council. He spread his false teaching throughout the East, receiving support from certain Eastern bishops.

Investigating these dissensions, the holy emperor Constantine (May 21) consulted Bishop Hosius of Cordova (Aug. 27), who assured him that the heresy of Arius was directed against the most fundamental dogma of Christ's Church, and so he decided to convene an Ecumenical Council. In 325, 318 bishops representing Christian Churches from various lands gathered together at Nicea. Among the assembled bishops were many confessors who had suffered during the persecutions, and who bore the marks of torture upon their bodies. Also participating in the Council were several great luminaries of the Church: St Nicholas, Archbishop of Myra in Lycia (December 6 and May 9), St Spyridon, Bishop of Tremithos (December 12), and others venerated by the Church as holy Fathers.

With Patriarch Alexander of Alexandria came his deacon, Athanasius (who later became Patriarch of Alexandria (May 2 and January 18). He is called "the Great," for he was a zealous champion for the purity of Orthodoxy. In the Sixth Ode of the Canon for today's Feast, he is referred to as "the thirteenth Apostle."

The emperor Constantine presided over the sessions of the Council. In his speech, responding to the welcome by Bishop Eusebius of Caesarea, he said, "God has helped me cast down the impious might of the persecutors, but more distressful for me than any blood spilled in battle is for a soldier, is the internal strife in the Church of God, for it is more ruinous."

Arius, with seventeen bishops among his supporters, remained arrogant, but his teaching was repudiated and he was excommunicated from the Church. In his speech, the holy deacon Athanasius conclusively refuted the blasphemous opinions of Arius. The heresiarch Arius is depicted in iconography sitting on Satan's knees, or in the mouth of the Beast of the Deep (Rev. 13). The Fathers of the Council declined to accept a Symbol of Faith (Creed) proposed by the Arians. Instead, they affirmed the Orthodox Symbol of Faith. St Constantine asked the Council to insert into the text of the Symbol of Faith the word "consubstantial," which he had heard in the speeches of the bishops. The Fathers of the Council unanimously accepted this suggestion.

In the Nicene Creed, the holy Fathers set forth and confirmed the Apostolic teachings about Christ's divine nature. The heresy of Arius was exposed and repudiated as an error of haughty reason. After resolving this chief dogmatic question, the Council also issued Twelve Canons on questions of churchly administration and discipline. Also decided was the date for the celebration of Holy Pascha. By decision of the Council, Holy Pascha should not be celebrated by Christians on the same day with the Jewish Passover, but on the first Sunday after the first full moon of the vernal equinox (which occurred on March 22 in 325). The First Ecumenical Council is also commemorated on May 29.

+++++

### **THE FIRST ECUMENICAL COUNCIL**

The First Ecumenical Council was convened in 325 A.D., in the city of Nicea, under the Emperor Constantine I. This Council was called because of the false doctrine of the Alexandrian priest Arius, who rejected the Divine nature and pre-eternal birth of the second person of the Holy Trinity, namely the Divine Son of God the Father, and taught that the Son of God is only the highest creation.

318 bishops participated in this Council, among whom were St. Nicholas the Wonderworker, St. James, bishop of Nisibis, St. Spiridon of Tremithus, and St. Athanasius, who was at that time a deacon. The Council condemned and repudiated the heresy of Arius and affirmed the immutable truth, the dogma that the Son of God is true God, born of God the Father before all ages, and is eternal, as is God the Father; He was begotten, and not made, and is of one essence with God the Father.

In order that all Orthodox Christians may know exactly the true teaching of the faith, it was clearly and concisely summarized in the first of seven sections of the Creed, or Symbol of Faith. At this Council, it was resolved to celebrate Pascha on the first Sunday after the first full moon following the spring equinox, after the Jewish Passover. It also determined that priests should be married, and it established many other rules or canons.

+++++

## **THE FEAST OF THE HOLY ASCENSION OF OUR LORD**

This holy day is celebrated on the fortieth day after the Resurrection of Christ, on the Thursday of the sixth week of Pascha. The ascension of Christ into heaven is mentioned in the prophecies of the Scriptures. Christ Himself, upon His resurrection, said to Mary Magdalene: *"I ascend unto My Father and your Father, and to My God and your God"* (John 20:17). This great event, with which Jesus' life on earth concludes, is briefly mentioned in the Gospels of Mark and Luke. But in the Acts of the apostles there is a fuller account. Gathering His disciples, Jesus commanded them not to leave Jerusalem, but to await what had been promised by the Father, that is the descent of the Holy Spirit. *"John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence . . . Ye shall receive power after the Holy Spirit is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth"* (Acts 1:5, 8). Saying this, He went with His disciples to Bethany and stopped on the Mount of Olives. "While they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven'" (Acts 1:9-11). Then the disciples returned to Jerusalem to where the Theotokos and the myrrh-bearing women were in prayer. In the Gospel of Mark it is written that upon ascending to heaven, the Lord sat upon the right side of God the Father, that is, the human soul and body of Jesus Christ took on the same glory as His Divinity.

Ascending to heaven, Jesus Christ promised to always be invisibly on earth among those who believe in Him.

## **The Fathers of the First Ecumenical Council**

**John 17:1-13**

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

**1–3. These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come: Glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent.**

Having encouraged the disciples to face bravely the coming tribulations, Christ raised their spirits again, this time by prayer. By praying, He teaches us that when temptations assail us we should put everything else aside and flee to God. However, one could say that Jesus was not actually praying, but rather conversing with the Father. Do not be surprised that it is said elsewhere that Jesus did pray, kneeling on the ground (see Mt. 26:39). For the Lord came, not only to reveal Himself to us, but to teach us every virtue by His own example, as a good instructor. Showing us that He goes willingly to His crucifixion, He says, *Father, the hour is come*. See how He longs for the Passion, and embraces it. He calls it His glory, and His Father's glory, for indeed, by the Passion both were glorified. Before the crucifixion, He was practically unknown, even to the Jews: *Israel does not know Me* (Is. 1:3), He said. Afterwards, the whole world flocked to Him.

What exactly is the "glory" that belongs to Him and the Father? It is the benefitting of all flesh by God's gifts. This is the glory of God. The Lord had previously commanded His disciples not to go into the way of the Gentiles (Mt. 10:5). Now, grace is no longer limited to the Jews. It is offered to the whole world. To this end, the Lord was planning to send the apostles to the Gentiles. But lest the disciples imagine this plan was His own notion, contrary to the will of the Father, Jesus reminds them that it is the Father Who has *given Him power over all flesh*. In what sense does Christ have power over all flesh, when, as we know, not everyone believes? Christ strives to bring everyone to faith. If some refuse to heed Him, it is not His fault, but the fault of those who reject



His teaching. When it is said that the Father “gives” something to the Son, or that the Son “receives” something from the Father, understand that such expressions are a condescension to the limitations of His listeners’ understanding, as we have pointed out before. Christ was always careful to avoid speaking openly about His divinity. The Jews would have been outraged to hear Him claim to be divine, so He said only as much as they could bear at the time. We employ similar condescension when speaking to infants: without naming the object, we point to bread or water, and ask, “Do you want this?” Remember how, at the beginning of the Gospel, the Evangelist stated boldly about Christ: *All things were made by Him* (Jn. 1:3), and, *As many as received Him, to them gave He power to become the sons of God*, (Jn. 1:12). How then can He, Who gives others the power to become sons of God, lack divinity in Himself and require it as a gift from the Father? And so, understand that an exalted reality underlies the humble statement. *To as many as Thou hast given Him*—here is the modest expression; *that He should give them eternal life*—here, the revelation of the power and authority of the Only-begotten Godhead.

If God alone gives physical life, how much more so eternal life? Christ calls the Father *the only true God*, in contrast to the false gods of the Gentiles, but by no means does He exclude Himself from the divinity of the Father. Because He is the true Son, He must also be true God, as the Evangelist insists in his general epistle: *Jesus Christ ... is the true God, and eternal life* (I Jn. 5:20). On the basis of the present text from the Gospel, the heretics would make a false god of the Son, and have the Father as their sole divinity. They should be careful not to forget everything else written by Saint John, who also tells us that the Son is the true light (Jn. 1:9). According to their reasoning, this must mean that the Father is a false light! And so, if the Evangelist calls the Father *the only true God*, it is to distinguish Him from the false gods of the Greeks, not from the Son. Incidentally, the heretics tie the passage, *Ye ... seek not the honour that cometh from God only* (παρὰ τοῦ μόνου θεοῦ, Jn. 5:44), to the one we have been discussing. They imagine that this reinforces their argument that if the Father is the only God (ὁ μόνος Θεός), the Son cannot be God. What an absurd conclusion!

**4–6. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me**

**with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name ...**

We learn from this that the Father glorifies the Son in the same manner as the Son glorifies the Father. *I have glorified Thee on the earth*, Christ declares. Quite rightly did He add, *on the earth*, for the Father was already glorified in the heavens and worshipped by the angels, while the earth lay in ignorance. Having proclaimed the Father to all, the Son now declares, “I have glorified Thee everywhere on earth by imparting the knowledge of God, and I have finished the work which Thou gavest Me.” The work of the Only-begotten Son Incarnate is: to sanctify our nature; to overthrow the ruler of this world, who made himself out to be God; and to plant the knowledge of God in the creation. But how had He finished this work, when it was hardly begun? “I have finished what is My part to do,” He explains. Indeed, Christ has already accomplished the greater part by implanting in us the root of every good, by conquering the devil, and by flinging Himself into the maw of the all-devouring beast of death. From this “root” would follow by necessity all the fruits of the knowledge of God. It is in this sense that He has finished the work. “I have sown, I have planted the root: the fruits are sure to follow. *O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was formed.*” At that point the nature of flesh had not yet been glorified: it had not been made worthy of incorruption and of sharing the royal throne. This is why the Lord declares, *Glorify Thou Me*, meaning, “Receive My dishonored and crucified human nature, and raise it up to the glory which I—the Son and Word of God—had with Thee before the world was.” After His ascension, Christ in our human nature was seated on the royal throne, and now He is worshipped by all creation.

Then Jesus explains His words, *I have glorified Thee on the earth*, as meaning, I have manifested Thy name. How is it that the Son was first to manifest God’s name, when Isaiah said, *They ... shall swear by the true God* (Is. 65:16)? As we have often pointed out, God’s name was already revealed, but only to the Jews, not the whole world. Now Christ announces that God’s name will also be revealed to the Gentiles, since He has destroyed the devil, the teacher of idolatry, and planted the seeds of divine knowledge. If at that point the pagans already had some knowledge of God, it was only as creator-demiurge, not as Father. The

Son revealed that the creator was the Father. Moreover, by His own words and deeds, Christ revealed not only His Father, but Himself.

**6–8. I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me.**

By saying, *The men which Thou gavest Me*, the Lord makes two points: first, that He is not in opposition to the Father—“I did not snatch these men from You”; and second, that it is the Father’s will that the disciples believe in the Son—“You are well pleased that they have come to Me. Between us there is no rivalry, only love and oneness of mind. *And they have kept Thy word* by believing in Me and giving no heed to the Jews.” He who believes in Christ “keeps the word of God”—the Scripture and the law—for the Scripture proclaims Christ, and everything the Lord told the disciples was from the Father. As Jesus told the disciples earlier in this discourse, *I speak not of Myself* (Jn. 14:10). He also instructed them, *Abide in Me* (Jn. 15:4), and they did abide in Him and kept the word of the Father.

*Now they have known that all things whatsoever Thou hast given Me are of Thee.* This means: “Now have My disciples known that (in My divine nature) I have nothing of My own and I am not different from You. Nothing whatsoever of the things Thou hast given Me were given by grace, as are the divine gifts bestowed upon created beings. Rather, they are of Thee,” which means, “They are not something I have acquired, but belong to Me by nature; they belong to Me as the Son Who has full authority over His Father’s property.” One might ask, “How have the disciples known this?” The Lord provides the answer: *I have given unto them the words which Thou gavest Me*, which means, “They know this by My words and teachings.” Christ taught them continuously: “All that I have is of the Father; I came out from Thee; and, Thou didst send Me.” Throughout the Gospel the Lord affirms that He is not an adversary of God, for He does the Father’s will.

**9–10. I pray for them: I pray not for the world, but for them whom Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them.**

To make it clear that everything He has been saying to the Father is purely for the benefit of His disciples, the Lord now adds, “*I pray for them*, and not for the world. I love and take care of My disciples; I bestow upon them what is Mine; and I beseech You, Father, to protect them. I do not pray to You on behalf of coarse, vulgar men who think about nothing except this world; *I pray ... for them whom Thou hast given Me; for they are Thine.*” When the Lord says, whom Thou hast given Me, this does not mean that the Father only recently gave Him authority over these men. It does not mean that there was a time when the Father had this authority, but the Son did not, nor that the Father lost this authority when that the Son gained it. To make this clear, the Lord declares, “*All Mine are Thine, and Thine are Mine.* For as long as they have been Yours, they have been Mine, for all Thine are Mine. They did not come into My possession a moment ago. And the fact that they are Mine in no way implies that they are no longer Yours. They have not been taken from You, for all Mine are Thine. Furthermore, I am glorified in them, which means, “I share the glory of My Father, just as the son of an emperor shares his father’s authority and glory: both are held in equal honor by their subjects.” If the Son were less than the Father, He would not dare to say, *All Thine are Mine*. The master owns everything that his servant has, while the servant owns nothing of his master’s. Here, on the contrary, what the Father has belongs to the Son, and what the Son has belongs to the Father. Thus the Son is glorified in all who belong to the Father, for the Son’s authority over all creation is equal to the Father’s.

**11–12. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are. While I was with them in the world, I kept them in Thy name.**

Why does Jesus repeat, *I am no more in the world*, and, *While I was with them in the world*? At first glance these statements seem to contradict the promises He had made: *Lo, I am with you always* (Mt. 28:20), and, *Ye shall see Me* (Jn. 16:16). The truth is that He tells the

disciples only as much as they are able to understand at the moment. Since they were likely to be distraught at being left without His help, Christ declares that He has committed them to His Father's care and protection. (For the disciples' benefit) He says to the Father, "Because You are calling Me to Yourself, You must guard them by Your own name," which means, "by the help and power that You have given Me." What kind of protection does the Father give? He bestows unity, that they may be one. "If they preserve love for one another and do not separate into factions, they will be invincible." Of course, Christ does not mean that they should become literally one person. He means that they should imitate the Father and the Son by acquiring unanimity of thought and will among themselves. Because the disciples would have found it impossible to believe Him if He had said, "Even though I am no longer with you, I will still protect you," Jesus reassures them by calling upon the Father to be their protector. By appearing to entreat the Father on their behalf, He gives them hope. In the same vein, when Christ says, *I kept them in Thy name*, He does not mean that He kept them safe only by the power of the Father's name. He speaks in this manner—as we have explained many times—on account of the weakness of His listeners, who as yet could not grasp that He was God. By doing so, the Lord strengthens and reassures them: "While I was with you, you were protected and guarded by the power of the Father's name. Now you must believe that He will continue to guard you, for it is His nature to do so."

**12–13. Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now I come to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves.**

*Those that Thou gavest Me I have kept:* these words convey profound humility if one properly understands them. Throughout this chapter it might appear that Jesus is directing the Father to guard the disciples after His departure, like a man who gives his friend a sum of money for safe keeping and tells him, "Look, I have not lost any of this: neither must you." But in reality, the Lord is consoling the disciples: "These things I speak in the world to reassure the disciples and give them joy. Knowing that You have received them safely and will guard them—just as I did, without losing any—they can again breathe freely." How can

the Lord claim to have lost none of them, when Judas fell away, and many other followers left Him as well (see Jn. 6:66)? "As far as it depended on Me," He explains, "I have lost none of them. I did everything on My part to keep them, and I guarded them zealously. If some chose to reject Me, it is not My fault." *That (iva) the Scripture might be fulfilled*, meaning, every Scripture referring to the son of perdition. For he is mentioned in various places in the Psalms and in other prophetic books. As we have explained before, the conjunction *iva*, (in order) that, is commonly used in Scripture to express the outcome of an event.

+++++

The Resurrection, the Ascension, and Pentecost are God's promise that everyone who believes in Christ can have Eternal Life. That is what God did to give Salvation to the people of the earth.

## RESURRECTION

Christ arose from the dead forever. He cannot die, because He is God, and God will not ever die. He is immortal -- that means that He was from the beginning before creation and He will be unto eternity forever and He will never change. Although Christ visited the apostles and some other persons after His Resurrection, He did not arise in order to return again into an earthly (human) body. His Resurrection was not the same thing as those whom He had brought back to life, such as Lazarus. They returned to their lives in the same body which would

eventually die. Because of Christ's Resurrection, the soul of anyone who believes in Christ can have Eternal Life. That's why we sing that by His death and Resurrection He "destroyed death" and that He "trampled down death by death."

## ASCENSION

The words "ascend" and "ascension" mean to go up. So at Christ's Ascension, He rose up to "sit at the right hand" of the Father. But Christ did not go away. He is still with us, the faithful, for ever. He hears us when we pray to Him, and He loves us very much.

By His Ascension, Christ opened up the "gates" (entrance) of Heaven to us. He ascended into heaven because He cares about us. It is only through belief in Christ that anyone can come to God the Father, enter heaven, and have Eternal Life.

## TRINITY -- FATHER, SON, and HOLY SPIRIT

The Orthodox Church teaches that our God is one God in three Persons. That means that the Father, the Son (Jesus Christ), and the Holy Spirit are ONE GOD. The way that is described is that we say that they are all of the same "essence" -- their thoughts are the same, they all want the same good things for us, and their love for us the same.

## PENTECOST

Ascension is related to the descent of the Holy Spirit from heaven to earth, which we celebrate at Pentecost. The word "descent" means coming down. The Holy Spirit descended in the form of a flame of fire on each of the Apostles. When that happened, the Kingdom of God became mystically present on earth in His Church.

That is why Pentecost is traditionally called the beginning of the Church. The Apostles were the first bishops, and it has continued from bishop to bishop, in an unbroken line (like links in a chain or like passing something from one person's hand to another's.) An important Orthodox saint, St. John Chrysostom said: "Heaven received the Holy Body, and the earth accepted the Holy Spirit."

The Orthodox Church teaches that Pentecost is the fulfillment of the mission of Jesus Christ on earth. The Salvation that Christ brought to us, the people of the earth, will always be available and can never end. It is possible for anyone who believes in Him to have Eternal Life.



## CHRIST'S PROMISE

The Ascension is also a sign of the Second Coming of Christ. The angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:11)

### **ANNOUNCEMENTS FOR ST. GEORGE ORTHODOX CHURCH**

#### **JUNE 27 – ANNUAL PARISH ETHNIC LUNCHEON/CHURCH SCHOOL PICNIC**

\*Following the Divine Liturgy on Sunday June 27, we will be holding Our **ANNUAL PARISH ETHNIC LUNCHEON/CHURCH SCHOOL PICNIC**. We will also be holding the End-of-the year Moleben Prayer Service of Thanksgiving for the Church School. An email and mailing will be going out with More details and information.

#### **ETHNIC FOODS**

We invite you to bring in an ethnic food to share during coffee hour. We hope to see foods from all different ethnicities that reflect the fact that our parish represents people from all different ancestral backgrounds.

***If you will be bringing in a pot-luck dish, please let Mat. Katia know by either speaking with her or emailing her: [katia.vansuch@gmail.com](mailto:katia.vansuch@gmail.com) or call/text her (609.851.3034)***

A list of the foods will be sent out separately in preparation for our Annual Festive Ethnic Luncheon.

Please plan on joining us for the celebration as we have a day planned filled with activities for everyone, good food, and lots of Fellowship.

## **A Very Special Celebration of the The Great Feast of Holy Pentecost**

**JUNE 20, 2021**

***Join the celebration!!***

The Feast of Holy Pentecost is celebrated each year on the fiftieth day after the Great and Holy Feast of Pascha (Easter) and ten days after the Feast of the Ascension of Christ. The Feast is always celebrated on a Sunday.

The Feast commemorates the descent of the Holy Spirit upon the Apostles on the day of Pentecost, a feast of the Jewish tradition. It also celebrates the establishment of the Church through the preaching of the Apostles and the baptism of the thousands who on that day believed in the Gospel message of salvation through Jesus Christ. The Feast is also seen as the culmination of the revelation of the Holy Trinity.

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end—the achievement and fulfillment—of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness.

This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical symbolism of numbers, the number fifty symbolizes both the fulness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fulness of time by its first component: 49, which is the fulness of seven (7 x 7): the number of time. And, it symbolizes that which is beyond time by its second component: 49 + 1, this one being the new day, the "day without evening" of God's eternal Kingdom. With the descent of the Holy Spirit upon

Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fulness revealed, all gifts bestowed: it belongs to us now to "appropriate" these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

To read the rest:

[http://www.goarch.org/special/listen\\_learn\\_share/pentecost](http://www.goarch.org/special/listen_learn_share/pentecost)

#### LINKS TO LEARN ABOUT PENTECOST:

[http://www.goarch.org/special/listen\\_learn\\_share/pentecost](http://www.goarch.org/special/listen_learn_share/pentecost)

[http://www.goarch.org/chapel/saints\\_view?contentid=961&PCode=7PS&D=S&date=6/8/2014](http://www.goarch.org/chapel/saints_view?contentid=961&PCode=7PS&D=S&date=6/8/2014)

<http://lent.goarch.org/family/pentecost.asp>

#### **MANY LANGUAGES**

When we come together for the Pot-Luck Luncheon on the Feast of Holy Pentecost (SUNDAY JUNE 20), we will be singing 'The Our Father' in the various languages of our parish that represent the different ancestral backgrounds altogether simultaneously to represent The Holy Spirit coming down upon the faithful on that First Day of Pentecost and divided the tongues. If you know 'The Our Father' in your native language or another language, please let Fr. Jason know so that he can compile a list. So far we have the following languages:

English	Greek
Russian	Eritrean
Albanian	Spanish
Bulgarian	Ukrainian
Georgian	Romanian
Arabic	Macedonian

#### **WEAR GREEN TO CHURCH ON SUNDAY JUNE 20**

Many times you will hear Pentecost being called "Green Sunday." So we hope you will wear green to help enhance the special celebration. (Do you think that green is only for the Irish to wear green for a holiday?)

#### **BRING GREEN CUTTINGS**

If you can, please cut some greens from your property and bring them in with you on SATURDAY JUNE 19... that we can use to help decorate the church; any length would good☺

**We hope to see everyone on Sunday June 20, wearing green, bringing in a favorite ethnic food, and joining in this special Holy Day of Holy Pentecost.**

+++++

#### **Father's Day Luncheon - SUNDAY JUNE 20**

\*Following the Divine Liturgy on Sunday June 20, we will be having our Annual Father's Day Luncheon in the Parish Fellowship Hall in connection with our Annual Festive Ethnic Luncheon. Please plan on joining us for the Divine Liturgy during which we will remember all of our beloved fathers, grandfathers, godfathers, uncles, and men of our parish and families as we ask God's blessings upon all of them for continued good health and happiness as well as rest eternal and blessed repose to our beloved fathers, grandfathers, godfathers, uncles, and men of our parish and families who now lie asleep in the Lord. IF ANYONE WOULD LIKE TO BRING SOMETHING FOR THE LUNCHEON, PLEASE SEE OR CONTACT MAT. FRAN (610.698.1666)!

+++++

**\*\*General Confession will be served on Sunday June 27 at 9:00 AM.\*\***

+++++

### **1) The Holy and Great Feast of Holy Pentecost**

#### **Saturday June 19, 2021**

Full Memorial Panahyda Service – 9:30 AM

Great Vespers with Litiya – 4:00 PM

#### **Sunday June 20, 2021 (Father's Day)**

Festal Divine Liturgy with Vespers of Pentecost and Kneeling Prayers – 9:30 AM

### **3) The Holy and Great Feast of the Nativity of St. John the Baptist**

#### **Wednesday June 23, 2021**

Great Vespers with Litiya – 6:00 PM

#### **Thursday June 24, 2021**

Divine Liturgy – 9:30 AM

### **4 The Holy and Great Feast of Ss Peter and Paul**

#### **Monday June 28, 2021 (STRICT FAST DAY)**

Great Vespers with Litiya – 6:00 PM

#### **Tuesday June 29, 2021**

Divine Liturgy – 9:30 AM

#### **4) Annual Parish Open House/Church School Picnic/Moleben - SUNDAY JUNE 27**