

UPDATE ON FULL RE-OPENING OF OUR PARISH – JUNE 2021

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.

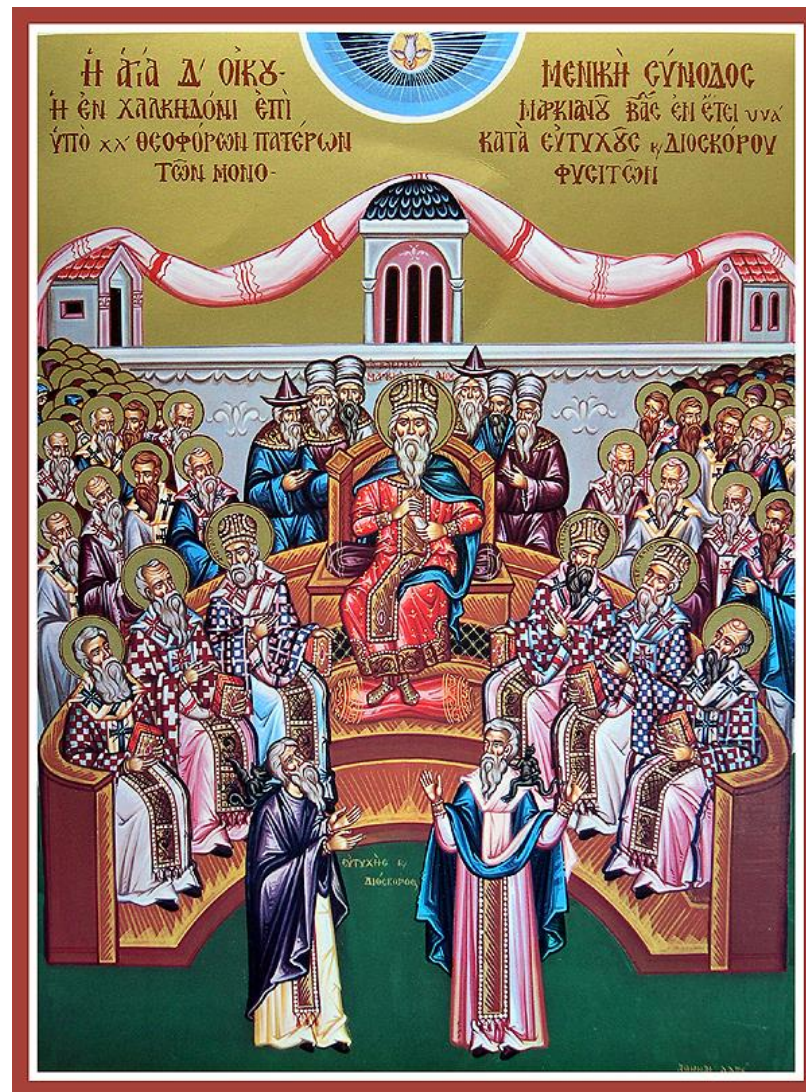
Until further notice, we continue to follow the following guidelines based upon The Diocesan Directives/Guidelines and the new directives and announcements from Governor Andrew Cuomo:

1. With these new directives and announcements from Governor Andrew Cuomo, we will no longer be requiring a mask mandate. However, to ensure that everyone feels comfortable and safe while attending Divine Services and Fellowship Activities at our parish, we will make the wearing of masks a voluntary decision. If someone wishes to continue to wear a mask, that is their choice and their right to. If someone chooses not to wear a mask, that is their choice not to wear a mask. This is to ensure that we, as a parish family and as brothers and sisters in Christ, minister in every way possible through love to those who come to St. George Orthodox Church to grow in their faith and love of Our Lord God and Savior Jesus Christ. Out of love, care, concern, and the well-being of EVERYONE, The Clergy, when distributing Holy Communion and Holding The Cross at the Veneration of the Cross/Dismissal and whenever there is interaction between The Clergy and parishioners, The Clergy will be wearing a mask to ensure the health, safety, and well-being of everyone. As a parish family, let us continue to love one another, respect one another, and pray for and with one another! As I have mentioned previously, the topic of vaccinated vs unvaccinated has no place in our parish. That is a private and individual matter and choice and above that is a HIPAA Privacy Law!

We will also continue to have hand sanitizer and masks available for everyone who wishes to use them to ensure the health, safety, and well-being of everyone who comes to St. George Orthodox Church for Divine Services and Fellowship Activities. These precautions are for the health, safety, and well-being of everyone who comes and enters our Church to pray and worship God.

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.
6. We will be passing the Stewardship Collection Plate during The Litany before The Lord's Prayer
7. The Church, Parish Hall, and Restrooms will continue to be cleaned and sanitized every week

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!



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

www.stgeorgebuffalo.com

NO.415

JULY 18, 2021

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THE WEEKLY MESSENGER

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

ST. GEORGE ORTHODOX CHURCH

2 Nottingham Terrace Buffalo, NY 14216

V. Rev. Jason Vansuch, Parish Priest

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

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

Presbyter Andreja Damjanovski, Attached Rev. Peter Irfan, Attached
Reader John Kirwan, Choir Director
Mr. Paul Shosho, Parish Council President
Home: 716-544-7358 Email: pshosho@me.com

4th SUNDAY AFTER PENTECOST — Tone 3. Fathers of the 1st Six Ecumenical Councils. Martyr Emilian of Silistria in Bulgaria (363). Martyr Hyacinth of Amastridea (4th c.). Ven. John the Long-suffering of the Kiev Caves (Near Caves—1160). Ven. Pambo, Recluse, of the Kiev Caves (Far Caves—13th c.). Ven. Pambo, Hermit, of Egypt (4th c.). Monastic Martyrs Grand Duchess Elizabeth and Barbara (1918—July 5th O.S.). The “TOLGA” Icon of the Mother of God (1314).

EPISTLE: Romans 6:18-23 Hebrews 13: 7-16	Liturgy of St. John Chrysostom <i>(Fathers)</i>	GOSPEL: Matthew 8:5-13 John 17:1-13
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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 Church

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Altar Candles are offered by Anthony DelNuovo in Loving Memory
of Thy Departed Servants of his family. 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 JULY 18, 2021

The Service of General Confession – **9:10 AM**

Divine Liturgy – **9:30 AM**

Parish-Wide Discussion on Life and Mission of Parish

Special Luncheon in Parish Fellowship Hall following Divine Liturgy!

Coffee Hour Host: Parish Council Coffee Hour Donation: Church

TUESDAY JULY 20, 2021

Daily Matins– **9:00 AM**

TUESDAY JULY 21, 2021

Paraklesis Service to The Theotokos – **6:00 PM**

THURSDAY JULY 22, 2021

Akathist to St. George– **9:00 AM**

SATURDAY JULY 24, 2021

Great Vespers– **4:00 PM**

SUNDAY JULY 25, 2021

The Hours – **9:10 AM** Divine Liturgy – **9:30 AM**

Coffee Hour Fellowship in Parish Fellowship Hall following Divine Liturgy!

Coffee Hour Host: Coffee Hour Donation:

**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 *(Karlgut)* 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 Presbyter Nancy
MATUSHKI Presbyter Andreja, Popadija Anica and Family
 Mat. Katia Mat. Paraskeva Mat. Joanna Popadia Vicki Mat. Christine Mat. Patricia *(Severeno)*
 Mat. Gloria *(Martin)*

Stanley Mandy Annette Anna *(Massey)*

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 Thisisnitsa, 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

Protospesbyter Leonid *(Kishkovsky)* Archpriest Samuel *(Kedela)* Mitred Archpriest Joseph Lickwar
 Archpriest George *(Hasenecz)* Archpriest Paul *(Shafran)* Mitred Archpriest Daniel and Mat. Myra *(Kovalek)*
 Archpriest Jonathan *(Ivanoff)* Archpriest Paul *(Kucynda)* Archpriest Sergei and Mat. Gerry *(Glagolev)*
 Archpriest Terenti *(Wasielowski)* Dn. Stephan *(Karlgut)*

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,
 Chris, John, Daniel, Gjorgie

Catechumens

Juanita Martha, Rebecca, Nathaniel, Selatheal

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 Helen, Ord, Cynthia, Chelsea , James, Nadja

*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

Troparion for Resurrection - Tone 3

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

Troparion for The Holy Fathers - Tone 8

Thou art most glorious, O Christ our God, Who 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!

Kontakion for Resurrection – Tone 3

On this day Thou didst rise from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices; with the Prophets and Patriarchs// they unceasingly praise the divine majesty of Thy power.

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

Kontakion for The Holy Fathers – 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.

Steadfast Protectress Tone 6 (Hymn to the Theotokos)

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

PROKEMEINON Tone 3

Sing praises to our God, sing praises! / Sing praises to our King, sing praises!

V. Clap your hands, all peoples! Shout to God with loud songs of joy!

THE SECOND PROKEMEINON Tone 4

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

ALLELUIA VERSES

In Thee, O Lord, have I hoped; let me never be put to shame!

Be a God of protection for me, a house of refuge in order to save me!

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

THE HYMN TO THE THEOTOKOS

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

COMMUNION HYMN

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

An Invitation to Support the Stewards of the OCA!

The Orthodox Church in America (OCA) set the direction for expanding our apostolic work in North America at the 18th All-American Council. The foundation for this work is Jesus Christ, Whom we encounter in our spiritual lives, stewardship, evangelism and outreach, and relations with others as we engage the world. Being a steward of the OCA goes beyond the financial gifts which support the work of our church. Being a steward is about caring for and knowing the history of the mission of the Orthodox Church here in North America and finding your place in that history. Having received this great gift of our Orthodox Faith, we bear the responsibility to continue the legacy of Saint Herman and Saint Tikhon; Saint Innocent and Saint Alexis and all the other saints known and unknown who have worked to build up and expand Christ's Church here in North America. Please consider being a part of that mission today by giving to the Stewards of the OCA. For more information, please visit The OCA Website:

<https://oca.org/become-a-steward>

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An Invitation to Support the Ministry of the DDB!

In order to fund necessary ministries and fulfill the work of the Church in the Diocese of New York and New Jersey, **Distinguished Diocesan Benefactors** generously contribute financial support. To learn more about the DDB, please go to the following link: <http://vimeo.com/71021182> and watch a 60 second video inviting you to join the ever-growing list of Distinguished Diocesan Benefactors of The Diocese of New York and New Jersey who joyfully support the on-going work of our diocese. Their support allows us to provide assistance to new mission parishes, scholarships to seminarians, support the departments of The Diocese, and much-needed encouragement to older struggling parishes. How about you? Our parish is a member of the DDB. If anyone would like to join, please see Fr. Jason as well as take a pamphlet from the table in the back of the church. May God continue to bless and guide you for your continued support. The Diocese of New York and New Jersey has two monthly newsletters: "**First Fruits**" and "**Beyond the Plateau**." The goal, as expressed by Archbishop Michael, is to increase communication and grow the communal spirit of diocesan fellowship in the building-up and strengthening of our parish communities. To learn more about these monthly diocesan publications, please refer to the diocesan website:

<http://www.nynjoca.org/newsletters.html>.

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

His Eminence Archbishop Michael presents a series of talks on matters of faith, belief, and the teachings of the Church. These instructional videos are concise and "to the point," offering Orthodox Christians much-needed information, helpful advice for their spiritual journey, and assistance in answering questions that may come from non-Orthodox friends or acquaintances. The goal is that we might better know and better live our faith. These instructional videos can be found at the Diocesan Website: <http://www.nynjoca.org>! For those who do not have internet, please see the handouts from each lesson which are located on the table in the back of the church. **There are 14 videos! Be sure to check them out!**

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ST. GEORGE ORTHODOX CHURCH BOOKSTORE

As you are in the Parish Fellowship Hall for coffee hour, don't forget to check out our newly-formed Bookstore. We have some new items that just arrived. These items include: Icon ornaments, jewelry, Icons, prayer books, prayers ropes, and much more. If you need a Gift, come check out the Bookstore...you may find something you like!! We are now also offering Gift Certificates for our Bookstore. Please speak with Dave or Andrea for more details/information!! We thank David and Andrea Chmiel who are managing of our Bookstore for us. If you have any questions or if you would like to order something that you do not see, please see or contact David or Andrea Chmiel and they will be able to assist you. You may also email them at: bookstore@stgeorgebuffalo.com. May GOD continue to bless and guide all of you.

PARISH THEME FOR 2021: Orthodox Christian Stewardship

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 parish 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 Retreats, gatherings, and fellowship and by supporting our Parish in her many endeavors through which, by the Grace of God, we will bring the light and love of Our Lord to all!

EPISTLE LESSON FOR TODAY

(Romans 6:18-23 and Hebrews 13: 7-16)

Brethren:

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct.

Jesus Christ is the same yesterday, today, and forever.

Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

Brethren:

And having been set free from sin, you became slaves of righteousness. I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

GOSPEL LESSON FOR TODAY

(Matthew 8:5-13 and John 17:1-13)

Let us Attend!

Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented."

And Jesus said to him, "I will come and heal him."

The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.

But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth."

Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour.

At That Time:

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Thy Son, that Thy Son also may glorify Thee, as Thou hast given Him authority over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is eternal life, that they may know Thee, the only true God, and Jesus

Christ whom Thou hast sent. I have glorified Thee on the earth. I have finished the work which Thou hast given Me to do.

And now, O Father, glorify Me together with Thyself, with the glory which I had with Thee before the world was. I have manifested Thy name to the men whom Thou hast given Me out of the world. They were Thine, Thou gavest them to Me, and they have kept Thy word.

Now they have known that all things which Thou hast given Me are from Thee. For I have given to them the words which Thou hast given Me; and they have received them, and have known surely that I came forth from Thee; and they have believed that Thou didst send Me.

I pray for them. I do not pray for the world but for those whom Thou hast given Me, for they are Thine. And all Mine are Thine, and Thine 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 Thee. Holy Father, keep through Thy 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. Those whom Thou hast given 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 Thee, and these things I speak in the world, that they may have My joy fulfilled in themselves.

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

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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 for The Feast of The Dormition of The Most-Holy Theotokos and Ever-Virgin Mary
- Linda Mucyn for donating the Ziplock Baggies for The Blessed Holy Bread
- Rebecca Torres for donating the flowers the Feast of The Transfiguration of Our Lord
- Jaime Fanara for donating towards The Adopt A Seminarian Fund

Please be sure to check out "The Giving Tree" in the Parish Fellowship Hall as well as on our parish website (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 For a brief introduction and in depth study to The Orthodox Faith and to find answers to: "What we Believe?", "Who we Are?", and "How we Live?", please view the PDF link below:

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

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

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

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

<http://journeytoorthodoxy.com>

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

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

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

IMPORTANT DATES WITHIN THE LIFE OF OUR PARISH

Parish Announcements:

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

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

1) Reader Outlines for ALL weekend SERVICES

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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 JULY 4, 2020 – \$1844.00
INCOME FOR SUNDAY JULY 11, 2020 – \$2151.00**

**DONATIONS FOR THE NEW BOILER (Capital Improvement Fund) – \$1500.00
(National Fuel Rebate)**

Total Donations so far for the New Boiler: \$20, 630.00

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:)**

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****General Confession will be served on Sunday AUGUST 29 at 9:10 AM.****

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****A COMBINED ISSUE OF "THE TROPHY BEARER" FOR AUGUST AND SEPTMNER WILL BE SENT OUT AT THE END OF JULY/BEGINNING OF AUGUST****

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****PLEASE NOTE THE TIME CHANGE FOR DIVINE LITURGY ON SUNDAYS DURING THE SUMMER MONTHS (JUNE-JULY-AUGUST)! DIVINE LITURGY ON SUNDAYS WILL BE CELEBRATED AT 9:30 AM DURING THESE MONTHS!****

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For new updates on The Life of our Diocese, Please look up the below weblink for the website of The Diocese of New York and New Jersey:

<https://www.nynjoca.org>

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

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 McAuley Residence 1503 Military Rd. Buffalo, NY 14217 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	Mrs. Bonnie Dan 15 Pine Street North Tonawanda, NY 14150 716.693.1377
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Andrew Wityk Ellicott Center 200 Seventh Street Buffalo, NY 14201	Mrs. Tita Abraham 84 Stonington Lane Getzville, NY 14068
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WEEKLY VIDEO SERMONS GIVEN BY HIS EMINENCE ARCHBISHOP MICHAEL

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

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An Invitation to Support the Stewards of the OCA!

The Orthodox Church in America (OCA) set the direction for expanding our apostolic work in North America at the 18th All-American Council. The foundation for this work is Jesus Christ, Whom we encounter in our spiritual lives, stewardship, evangelism and outreach, and relations with others as we engage the world. Being a steward of the OCA goes beyond the financial gifts which support the work of our church. Being a steward is about caring for and knowing the history of the mission of the Orthodox Church here in North America and finding your place in that history. Having received this great gift of our Orthodox Faith, we bear the responsibility to continue the legacy of Saint Herman and Saint Tikhon; Saint Innocent and Saint Alexis and all the other saints known and unknown who have worked to build up and expand Christ's Church here in North America. Please consider being a part of that mission today by giving to the Stewards of the OCA. For more information, please visit The OCA Website: <https://oca.org/become-a-steward>

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An Invitation to Support the Ministry of the DDB!

In order to fund necessary ministries and fulfill the work of the Church in the Diocese of New York and New Jersey, **Distinguished Diocesan Benefactors** generously contribute financial support. To learn more about the DDB, please go to the following link: <http://vimeo.com/71021182> and watch a 60 second video inviting you to join the ever-growing list of Distinguished Diocesan Benefactors of The Diocese of New York and New Jersey who joyfully support the on-going work of our diocese. Their support allows us to provide assistance to new mission parishes, scholarships to seminarians, support the departments of The Diocese, and much-needed encouragement to older struggling parishes. How about you? Our parish is a member of the DDB. If anyone would like to join, please see Fr. Jason as well as take a pamphlet from the table in the back of the church. May God continue to bless and guide you for your continued support. The Diocese of New York and New Jersey has two monthly newsletters: "**First Fruits**" and "**Beyond the Plateau**." The goal, as expressed by Archbishop Michael, is to increase communication and grow the communal spirit of diocesan fellowship in the building-up and strengthening of our parish communities. To learn more about these monthly diocesan publications, please refer to the diocesan website: <http://www.nynjoca.org/newsletters.html>.

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

His Eminence Archbishop Michael presents a series of talks on matters of faith, belief, and the teachings of the Church. These instructional videos are concise and "to the point," offering Orthodox Christians much-needed information, helpful advice for their spiritual journey, and assistance in answering questions that may come from non-Orthodox friends or acquaintances. The goal is that we might better know and better live our faith. These instructional videos can be found at the Diocesan Website: <http://www.nynjoca.org>! For those who do not have internet, please see the handouts from each lesson which are located on the table in the back of the church. **There are 14 videos! Be sure to check them out!**

ST. GEORGE ORTHODOX CHURCH BOOKSTORE

As you are in the Parish Fellowship Hall for coffee hour, don't forget to check out our newly-formed Bookstore. We have some new items that just arrived. These items include: Icon ornaments, jewelry, Icons, prayer books, prayers ropes, and much more. If you need a Gift, come check out the Bookstore...you may find something you like!! We are now also offering Gift Certificates for our Bookstore. Please speak with Dave or Andrea for more details/information!! We thank David and Andrea Chmiel who are managing of our Bookstore for us. If you have any questions or if you would like to order something that you do not see, please see or contact David or Andrea Chmiel and they will be able to assist you. You may also email them at: bookstore@stgeorgebuffalo.com. May GOD continue to bless and guide all of you.

ST. GEORGE ORTHODOX CHURCH EDUCATION CORNER

THE FATHERS OF THE FIRST SIX ECUMENICAL COUNCIL

JULY 18

The Commemoration of the Holy Fathers of the First Six Ecumenical Councils.

In the Ninth Article of the Nicea-Constantinople Symbol of Faith proclaimed by the holy Fathers of the First and Second Ecumenical Councils, we confess our faith in "One, Holy, Catholic, and Apostolic Church." By virtue of the catholic nature of the Church, an Ecumenical Council is the Church's supreme authority, and possesses the competence to resolve major questions of church life. An Ecumenical Council is comprised of archpastors and pastors of the Church, and representatives of all the local Churches, from every land of the "oikumene" (i.e. from all the whole inhabited world).

The Orthodox Church acknowledges Seven Holy Ecumenical Councils:

The First Ecumenical Council (Nicea I) (May 29, and also on seventh Sunday after Pascha) was convened in the year 325 against the heresy of Arius, in the city of Nicea in Bithynia under Saint Constantine the Great, Equal of the Apostles.

The Second Ecumenical Council (Constantinople I) (May 22) was convened in the year 381 against the heresy of Macedonias, by the emperor Theodosius the Great.

The Third Ecumenical Council (Ephesus) (September 9) was convened in the year 431 against the heresy of Nestorius, in the city of Ephesus by the emperor Theodosius the Younger.

The Fourth Ecumenical Council (Chalcedon) (July 16) was convened in the year 451, against the Monophysite heresy, in the city of Chalcedon under the emperor Marcian.

The Fifth Ecumenical Council (Constantinople II) (July 25) “Concerning the Three Chapters,” was convened in the year 553, under the emperor Justinian the Great.

The Sixth Ecumenical Council (Constantinople III) (January 23) met during the years 680-681, to fight the Monothelite heresy, under the emperor Constantine Pogonatos.

The fact that the Seventh Ecumenical Council (Nicea II) is not commemorated today testifies to the antiquity of today’s celebration. The Seventh Council, commemorated on the Sunday nearest to October 11, was convened at Nicea in the year 787 against the Iconoclast heresy, under the emperor Constantine and his mother Irene.

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as “lights upon the earth,” guiding us to the true Faith. “Adorned with the robe of truth,” the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church. The Ecumenical Councils, are the highest authority in the Church. Such Councils, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible.

The Orthodox Church’s conciliar definitions of dogma have the highest authority, and such definitions always begin with the Apostolic formula: “It seemed good to the Holy Spirit and to us...” (Acts 15: 28).

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Orthodox Church’s teaching. But the Holy Spirit has thus seen fit, that the dogmas, the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind of the Church, and are given precision by the holy Fathers within theological concepts and terms in exactly such measure as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, “not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something” (Saint Gregory the Theologian).

A brief summary of the dogmatic theology of the First Six Ecumenical Councils is formulated and contained in the First Canon of the Council of Trullo (also known as Quinisext), held in the year 692. The 318 Holy Fathers of the First Ecumenical Council are spoken of in this Canon I of Trullo as having: “with unanimity of faith revealed and declared to us the consubstantiality of the three Persons of the Divine nature and, ... instructing the faithful to adore the Father, Son, and Holy Spirit with one worship, they cast down and dispelled the false teaching about different degrees of Divinity.”

The 150 Holy Fathers of the Second Ecumenical Council left their mark on the theology of the Church concerning the Holy Spirit, “repudiating the teaching of Macedonius, as one who wished to divide the inseparable Unity, so that there might be no perfect mystery of our hope.”

The 200 God-bearing Fathers of the Third Ecumenical Council expounded the teaching that “Christ, the Incarnate Son of God is One.” They also confessed that “she who bore Him without seed was the spotless Ever-Virgin, glorifying her as truly the Mother of God.

The 630 Holy Fathers of the Fourth Ecumenical Council decreed that “the One Christ, the Son of God... must be glorified in two natures.”

The 165 God-bearing Holy Fathers of the Fifth Ecumenical Council “in synod anathematized and repudiated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius,

renovators of the Hellenic teaching about the transmigration of souls and the transmutation of bodies and the impieties they raised against the resurrection of the dead.”

The 170 Holy Fathers of the Sixth Ecumenical Council “taught that we ought to confess two natural volitions, or two wills [trans. note: one divine, and the other human], and two natural operations (energies) in Him Who was incarnate for our salvation, Jesus Christ, our true God.”

In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions, as trustworthy delimitations in the spiritual battle for the purity of Orthodoxy, which will last until such time, as “all shall come into the unity of faith, and of the knowledge of the Son of God” (Eph. 4: 13). In the struggle with new heresies, the Church does not abandon its former dogmatic concepts nor replace them with some sort of new formulations. The dogmatic formulae of the Holy Ecumenical Councils need never be superseded, they remain always contemporary to the living Tradition of the Church. Therefore the Church proclaims:

“The faith of all in the Church of God hath been glorified by men, which were luminaries in the world, cleaving to the Word of Life, so that it be observed firmly, and that it dwell unshakably until the end of the ages, conjointly with their God-bestown writings and dogmas. We reject and we anathematize all whom they have rejected and anathematized, as being enemies of Truth. And if anyone does not cleave to nor admit the aforementioned pious dogmas, and does not teach or preach accordingly, let him be anathema” (Canon I of the Council of Trullo).

In addition to their dogmatic definitions, the Holy Fathers of the Ecumenical Councils exerted great efforts towards the strengthening of church discipline. Local Councils promulgated their disciplinary canons according to the circumstances of the time and place, frequently differing among themselves in various particulars.

The universal unity of the Orthodox Church required unity also in canonical practice, i.e. a conciliar deliberation and affirmation of the most important canonical norms by the Fathers of the Ecumenical

Councils. Thus, according to conciliar judgment, the Church has accepted: 20 Canons from the First, 7 Canons from the Second, 8 Canons from the Third, and 30 Canons from the Fourth Ecumenical Synods. The Fifth and the Sixth Councils concerned themselves only with resolving dogmatic questions, and did not leave behind any disciplinary canons.

The need to establish in codified form the customary practices during the years 451-680, and ultimately to compile a canonical codex for the Orthodox Church, occasioned the convening of a special Council, which was wholly devoted to the general application of churchly rules. This was convened in the year 692. The Council “in the Imperial Palace” or “Under the Arches” (in Greek “en trullo”), came to be called the Council in Trullo. It is also called the “Quinisext” [meaning the “fifth and sixth”], because it is considered to have completed the activities of the Fifth and Sixth Councils, or rather that it was simply a direct continuation of the Sixth Ecumenical Council itself, separated by just a few years.

The Council in Trullo, with its 102 Canons (more than of all the Ecumenical Synods combined), had a tremendous significance in the history of the canonical theology of the Orthodox Church. It might be said that the Fathers of this Council produced a complete compilation of the basic codex from the relevant sources for the Orthodox Church’s canons. Listing through in chronological order, and having been accepted by the Church the Canons of the Holy Apostles, and the Canons of the Holy Ecumenical and the Local Councils and of the holy Fathers, the Trullo Council declared: “Let no one be permitted to alter or to annul the aforementioned canons, nor in place of these put forth, or to accept others, made of spurious inscription” (2nd Canon of the Council in Trullo).

Church canons, sanctified by the authority of the first Six Ecumenical Councils (including the rules of the Seventh Ecumenical Council in 787, and the Constantinople Councils of 861 and 879, which were added later under the holy Patriarch Photius), form the basis of THE RUDDER, or KORMCHAYA KNIGA (a canon law codex known as “Syntagma” or “Nomokanon” in 14 titles). In its repository of grace is

expressed a canonical norm, a connection to every era, and a guide for all the local Orthodox Churches in churchly practice.

New historical conditions can lead to the change of some particular external aspect of the life of the Church. This makes creative canonical activity necessary in the conciliar reasoning of the Church, in order to reconcile the external norms of churchly life with historical circumstances. The details of canonical regulation are not fully developed for the various eras of churchly organization all at once. With every push to either forsake the literal meaning of a canon, or to fulfill and develop it, the Church again and again turns for reasoning and guidance to the eternal legacy of the Holy Ecumenical Councils, to the inexhaustable treasury of dogmatic and canonical truths.

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THE HOLY PROPHET ELIJAH

JULY 20

The Holy Prophet Elijah is one of the greatest of the prophets and the first dedicated to virginity in the Old Testament. He was born in Tishba of Gilead into the Levite tribe 900 years before the Incarnation of the Word of God.

Saint Epiphanius of Cyprus gives the following account about the birth of the Prophet Elijah: “When Elijah was born, his father Sobach saw in a vision angels of God around him. They swaddled him with fire and fed him with flames.” The name Elijah (the Lord’s strength) given to the infant defined his whole life. From the years of his youth he dedicated himself to the One God, settled in the wilderness and spent his whole life in strict fasting, meditation and prayer. Called to prophetic service, which put him in conflict with the Israelite king Ahab, the prophet became a fiery zealot of true faith and piety.

During this time the Israelite nation had fallen away from the faith of their Fathers, they abandoned the One God and worshipped pagan idols,

the worship of which was introduced by the impious king Jereboam. Jezebel, the wife of king Ahab, was devoted to idol worship. She persuaded her husband to build a temple to the pagan god Baal, which led many Israelites away from the worship of the true God. Beholding the ruin of his nation, the Prophet Elijah began to denounce King Ahab for impiety, and exhorted him to repent and turn to the God of Israel. The king would not listen to him. The Prophet Elijah then declared to him, that as punishment there would be neither rain nor dew upon the ground, and the drought would cease only by his prayer. Indeed, the word of Elijah was a torch (Eccles. 48: 1). The heavens were closed for three and a half years, and there was drought and famine throughout all the land.

During this time of tribulation, the Lord sent him to a cave beyond the Jordan. There he was miraculously fed by ravens. When the stream Horath dried up, the Lord sent the Prophet Elijah to Sarepta to a poor widow, a Sidonian Gentile who suffered together with her children, awaiting death by starvation. At the request of the prophet, she prepared him a bread with the last measure of flour and the remainder of the oil. Through the prayer of the Prophet Elijah, flour and oil were not depleted in the home of the widow for the duration of the famine. By the power of his prayer the prophet also performed another miracle: he raised the dead son of the widow.

After the end of three years of drought the Merciful Lord sent the prophet to appear before King Ahab, and promised to send rain upon the earth. The Prophet Elijah told the king to order all of Israel to gather upon Mount Carmel, and also the priests of Baal. When the nation had gathered, the Prophet Elijah proposed that two sacrificial altars be built: one for the priests of Baal, and the other for the Prophet Elijah who served the True God.

The Prophet Elijah told them to call on their gods to consume the sacrificial animals with fire, and he would call on his. Whichever was first to send fire on the sacrifice would be acknowledged as the true God. The prophets of Baal called out to their idol from morning till evening, but the heavens were silent. Towards evening the holy Prophet Elijah built his sacrificial altar from twelve stones, the number of the tribes of Israel. He placed the sacrifice upon the wood, gave orders to

dig a ditch around the altar and commanded that the sacrifice and the wood be soaked with water. When the ditch had filled with water, the prophet turned to God in prayer. Through the prayer of the prophet fire came down from heaven and consumed the sacrifice, the wood, and even the water. The people fell down to the ground, crying out: “Truly, the Lord is God!” Then the Prophet Elijah had all the pagan-priests of Baal put to death, and he began to pray for rain. Through his prayer the heavens opened and an abundant rain fell, soaking the parched earth.

King Ahab acknowledged his error and repented of his sins, but his wife Jezebel threatened to kill the prophet of God. The Prophet Elijah fled into the Kingdom of Judea and, grieving over his failure to eradicate idol worship, he asked God to let him die. An angel of the Lord came before him, strengthened him with food and commanded him to go upon a long journey. The Prophet Elijah traveled for forty days and nights and, having arrived at Mount Horeb, he settled in a cave.

The Lord told him that the next day Elijah would stand in His presence. There was a strong wind that crushed the rocks of the mountain, then an earthquake, and a fire, but the Lord was not in them. The Lord was in “a gentle breeze” (3 Kings 19: 12). He revealed to the prophet, that He would preserve seven thousand faithful servants who had not worshipped Baal.

Later, the Lord commanded Elijah to anoint Elisha into prophetic service. Because of his fiery zeal for the Glory of God the Prophet Elijah was taken up alive into Heaven in a fiery chariot. The Prophet Elisha received Elijah’s mantle, and a double portion of his prophetic spirit.

According to the Tradition of Holy Church, the Prophet Elijah will be the Forerunner of the Dread Second Coming of Christ. He will proclaim the truth of Christ, urge all to repentance, and will be slain by the Antichrist. This will be a sign of the end of the world.

The life of the holy Prophet Elijah is recorded in the Old Testament books (3 Kings; 4 Kings; Sirach/Ecclesiasticus 48: 1-15; 1 Maccabees 2: 58). At the time of the Transfiguration, the Prophet Elijah conversed with the Savior upon Mount Tabor (Mt. 17: 3; Mark 9: 4; Luke. 9: 30).

Orthodox Christians of all times, and in all places, have venerated the Prophet Elijah for centuries. The first church in Russia, built at Kiev under Prince Igor, was named for the Prophet Elijah. After her Baptism Saint Olga (July 11) built a temple of the holy Prophet Elijah in her native region, at the village of Vibuta.

In iconography the Prophet Elijah is depicted ascending to Heaven in a fiery chariot, surrounded with flames, and harnessed to four winged horses. We pray to him for deliverance from drought, and to ask for seasonable weather.

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=== Scriptural Readings for the Week ===

Monday	Romans 12:4-5, 15-21	Matt. 12:9-13
Tuesday	Romans 14:9-18	Matt. 12:14-16, 22-30
Wednesday	Romans 15:17-16	Matt. 12:38-45
Thursday	Romans 15:17-29	Matt. 12:46-13:3
Friday	Romans 16:1-16	Matt. 13:4-9
Saturday	Romans 8:14-21	Matt. 9:9-13
Sunday	Romans 10:1-10	Matt. 8:28-9:1

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Fourth Sunday after Pentecost
The Healing of the Centurion's Servant

Matthew 8:5-13

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

5-6. And when Jesus entered into Capernaum, there came unto Him a centurion, beseeching him, and saying.

This man, too, did not approach Jesus while He was on the mountain, so as not to interrupt the teaching. This is the same man mentioned by Luke [Lk. 7:1-10]. Although Luke says that the centurion sent to Jesus others who were elders, this does not contradict Matthew who says that the centurion himself came to Jesus. It is altogether likely that first he

sent others, and then, when death was imminent, he himself came and said:

6-7. Lord, my servant lieth at home a paralytic, grievously tormented. And Jesus saith unto him, I will come and heal him.

The centurion did not bring his servant lying on his bed to Jesus, as he believed that Jesus could heal him even from a distance. Therefore:

8-10. The centurion answered and said, Lord, I am not worthy that Thou shouldest enter under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

The centurion says, "If I who am the servant of the emperor command the soldiers who are under me, how much more so art Thou able to command death and the illnesses, so that they depart from one and beset another?" For illnesses of the body are God's soldiers and officers of punishment. Christ marvels, therefore, saying, "I have not found such great faith among the Israelites as I have in this Gentile." (1)

11-12. And I say unto you, That many shall come from the east and west, and shall sit at table with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the sons of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Jesus did not say outright, "Many Gentiles shall sit at table with Abraham...." But He said it in a roundabout manner, so as not to scandalize the Jews, Many shall come from the east and west. He mentioned Abraham to show that He does not stand in opposition to the Old Testament. By saying outer darkness, He shows that there is also an inner darkness which is less severe. For in hell there are varying degrees

of punishment. He calls the Jews the sons of the kingdom, for the promises of the Old Testament were made to them. He is saying, Israel is my firstborn son [Ex. 4:22].

13. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour. And when the centurion returned to his house, at the same hour, he found his servant well.

Healing the servant by His word alone, Jesus showed that He also spoke the truth when He said that the Jews would be cast out from the kingdom.

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

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- 1) The “Ride for Roswell” will take place on Sunday August 8, 2020 at a time and location to be determined. An email will go out every week with more information and a link to our team homepage: St Georges Cancer Slayers. For more information, please contact Dr. Boris or Barbara.
- 2) School Supply/Backpack Collection for the Children at Salvation Army. An email will go out every week with more information and a list of items needed. We will not be assembling the backpacks this year but rather just collecting the school supply items from June 28th to August 1! For more any questions or for more information, please contact Fr. Jason or Andrea.
- 3) We will be holding a “Non-Contact Food Drive” for The Feed More of Western NY on Saturday August 28 from 10:00 am to 1:00 PM. An email will go out with more information and a list of items needed along with information for what help and assistance will be needed on that day. For more any questions or for more information or to help out, please see or contact Fr. Jason.
- 4) **PARISH-WIDE DISCUSSION and SPECIAL LUNCHEON SUNDAY JULY 18, 2021**
 - Update on Parish Life (Liturgical, Parishioners, Membership, Administrative, Ministries)
 - Update on Investments/Parish Assets
 - Update on Parish Projects (Kitchen Remodeling)
 - Update on Financial State of our Parish

- 5) **DORMITION FAST – SUNDAY AUGUST 1 to SUNDAY AUGUST 15**
- 6) **BLESSING OF WATER/BLESSING OF VEHICLES**
FEAST OF THE CROSS/BEGINNING OF THE DORMITION FAST
SUNDAY AUGUST 1, 2021
- 7) **ORGANIZATIONAL MEETING FOR 2021-2022 PARISH CALENDAR**
FEAST OF THE BEHEADING OF ST. JOHN
SUNDAY AUGUST 29, 2021

****PLEASE SHARE THESE EVENTS WITH EVERYONE!****

**PARISH-WIDE DISCUSSION
SUNDAY JULY 18, 2021**

During A Special Coffee Hour Luncheon hosted by The Parish Council on Sunday July 18, we will have our Parish-Wide Discussion during which we will be discussing and reviewing the following areas of our parish:

Pastor’s Report

- a. Update on Parishioners/Parish Membership/New Parishioners
- b. Update on Parish Life (Liturgical, Spiritual, Administrative)
- c. Parish Fundraisers
- d. Parish Outreach Ministry Projects

Financial Report

- a. Quarterly Financial Report
- b. Stewardship
- c. Investment Committee Update

Parish Council Report

- a. Projects (Kitchen Remodeling Project)
- b. 110th Anniversary Celebration - 2023
- c. Updates

****Questions and Answers and Open Discussion on The Life and Mission of our beloved parish of St. George!****