



St. George Orthodox Church
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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

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7th SUNDAY AFTER PENTECOST — Tone 6. Afterfeast of the Transfiguration. St. Emilian the Confessor, Bishop of Cyzikus (813-820). Ven. Gregory the Iconographer, of the Kiev Caves (Near Caves—12th c.). Translation of the Relics of Ven. Zosimas and Sabbatius of Solovétsky Monastery (1566). St. Myron, Bishop of Crete (ca. 350). Martyrs Eleutherius and Leonidas of Constantinople, and many infants martyred with them. Ven. Gregory of Sinai (and Mt. Athos—14th c.). The “TOLGA” Icon of the Mother of God (1314).

EPISTLE:
Romans 15:1-7

Liturgy of St. John Chrysostom

GOSPEL:
Matthew 9:27-35

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

Altar Candles are offered by Anthony DelNuovo in Loving Memory
of Thy Departed Servants of his family. May their memory be eternal.

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

WELCOME TO ST. GEORGE ORTHODOX CHURCH

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

THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES

SUNDAY AUGUST 15, 2021

THE GREAT FEAST OF THE DORMITION OF THE THEOTOKOS

The Hours – **9:10 AM**

Divine Liturgy followed by Blessing of Herbs and Flowers – **9:30 AM**

Coffee Hour Fellowship in Parish Fellowship Hall following Divine Liturgy!

Coffee Hour Host: Paul and Joan Shosho

Coffee Hour Donation:

SATURDAY AUGUST 21, 2021

Great Vespers—4:00 PM

SUNDAY AUGUST 22, 2021

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

Coffee Hour Fellowship in Parish Fellowship Hall following Divine Liturgy!

Coffee Hour Host: Paul and Joan Shosho Coffee Hour Donation:

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FR. JASON, MAT. KATIA, MAT. FRAN, ANNA AND ALEX TO BE AWAY ON VACATION

On Tuesday August 10, Fr. Jason, Mat. Katia, Mat. Fran, Anna and Alex leave for vacation and will return on Wednesday August 25. In the event of a pastoral emergency or the need of a priest, please contact Fr. Andreja (716.345.5381) or Fr. Peter (716.342.8520). If anything in the parish needs immediate attention, please contact Paul (716-544-7358). You can always reach Fr. Jason on his cell phone as well (609.851.3811). In Fr. Jason's absence, Fr. Andreja will be serving Great Vespers on Saturday August 14 and 21 and Divine Liturgy on Sunday August 15 and 22. May God Bless and keep all of you in His loving care today and always!

HYMNS FOR THE DIVINE LITURGY

TROPAR FOR THE RESURRECTION, TONE 7

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

TROPAR FOR THE FEAST OF THE DORMITION OF THE THEOTOKOS- Tone 1

In giving birth you preserved your virginity, / In falling asleep you did not forsake the world, O Theotokos. / You were translated to life, O Mother of Life, / And by your prayers, you deliver our souls from death.

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

Kontakion for The Resurrection – Tone 7

The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its powers. Hell is bound, while the Prophets rejoice

and cry: "The Savior has come to those in faith; // enter, you faithful, into the Resurrection!"

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

Kontakion for Feast of the Dormition of the Theotokos - Tone 2

Neither the tomb, nor death could hold the Theotokos, / Who is constant in prayer and our firm hope in her intercessions. / For being the Mother of Life, / She was translated to life by the One who dwelt in her virginal womb.

PROKEMEINON Tone 7

The Lord shall give strength to His people. / The Lord shall bless His people with peace.
v. Offer to the Lord, O you sons of God! Offer young rams to the Lord!

THE SECOND PROKEMEINON Tone 3

My soul magnifies the Lord, and my spirit rejoices in God my Savior.

ALLELUIA VERSES

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

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

Arise, O Lord, into Thy rest, Thou and the Ark of Thy sanctification!

EPISTLE LESSONS

1 Corinthians 1:10-18

Philippians 2:5-11

(Feast)

GOSPEL LESSONS

Matthew 14:14-22

Luke 10:38-42; 11:27-28

THE HYMN TO THE THEOTOKOS*{Feast of Dormition}*

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

The Angels, as they looked upon the Dormition of the Virgin,
were struck with wonder, seeing how the Virgin went up from earth to heaven.
The limits of nature are overcome in you, O Pure Virgin:
for birthgiving remains virginal, and life is united to death;
a virgin after childbearing and alive after death,
you ever save your inheritance, O Theotokos.

COMMUNION HYMN

Praise the Lord from the heavens, praise Him in the highest! I will
receive the cup of salvation and call upon the Name of the Lord.
Alleluia! Alleluia! Alleluia!

EPISTLE LESSON FOR TODAY

1 Corinthians 1:10-18 and Philippians 2:5-11 (Feast)

BRETHREN:

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

BRETHREN:

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.

Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name.

Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.

For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

GOSPEL LESSON FOR TODAY

(Luke 10:38-42; 11:27-28 and Matthew 14:14-22)

Let us Attend!

And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food."

But Jesus said to them, "They do not need to go away. You give them something to eat." And they said to Him, "We have here only five loaves and two fish."

He said, "Bring them here to Me."

Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children.

Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

At that time!

Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house.

And she had a sister called Mary, who also sat at Jesus' feet and heard His word.

But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me."

And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things.

But one thing is needed, and Mary has chosen that good part, which will not be taken away from her."

And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which nursed You!"

But He said, "More than that, blessed are those who hear the word of God and keep it!"

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

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ST. GEORGE ORTHODOX CHURCH EDUCATION CORNER

THE FEAST OF THE DORMITION OF THE THEOTOKOS

August 15

The feast of the **Dormition** or **Falling-asleep of the Theotokos** is celebrated on the fifteenth of August, preceded by a two-week fast. This feast, which is also sometimes called the **Assumption**, commemorates the death, resurrection and glorification of Christ's mother. It proclaims that Mary has been "assumed" by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence.

As with the nativity of the Virgin and the feast of her entrance to the temple, there are no biblical or historical sources for this feast. The Tradition of the Church is that Mary died as all people die, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world.

The Orthodox Church teaches that Mary is without personal sins. In the Gospel of the feast, however, in the liturgical services and in the Dormition icon, the Church proclaims as well that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the **Mother of Life** and participates already in the eternal life of paradise which is prepared and promised to all who "**hear the word of God and keep it.**" (*Luke 11:27-28*)

In giving birth, you preserved your virginity. In failing asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death. (Troparion)

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life, by the One who dwelt in her virginal womb. (Kontakion)

The services of the feast repeat the main theme, that the Mother of Life has "passed over into the heavenly joy, into the divine gladness and unending delight" of the Kingdom of her Son. (Vesper verse) The Old Testament readings, as well as

the gospel readings for the Vigil and the Divine Liturgy, are exactly the same as those for the feast of the Virgin's nativity and her entrance into the Temple. Thus, at the Vigil we again hear Mary say: **"My soul magnifies the Lord and my Spirit rejoices in God my Saviour."** (*Luke 1:47*) At the Divine Liturgy we hear the letter to the Philippians where St. Paul speaks of the self-emptying of Christ who condescends to human servitude and ignoble death in order to be "highly exalted" by God his Father. (*Philippians 2:5-11*) And once again we hear in the Gospel that Mary's blessedness belongs to all who **"hear the word of God and keep it."** (*Luke 11:27-28*)

Thus, the feast of the **Dormition of the Theotokos** is the celebration of the fact that all men are "highly exalted" in the blessedness of the victorious Christ, and that this high exaltation has already been accomplished in Mary the Theotokos. The feast of the Dormition is the sign, the guarantee, and the celebration that Mary's fate is, the destiny of all those of "low estate" whose souls magnify the Lord, whose spirits rejoice in God the Saviour, whose lives are totally dedicated to hearing and keeping the Word of God which is given to men in Mary's child, the Saviour and Redeemer of the world.

Finally it must be stressed that, in all of the feasts of the Virgin Mother of God in the Church, the Orthodox Christians celebrate facts of their own lives in Christ and the Holy Spirit. What happens to Mary happens to all who imitate her holy life of humility, obedience, and love. With her all people will be "blessed" to be "more honorable than the cherubim and beyond compare more glorious than the seraphim" if they follow her example. All will have Christ born in them by the Holy Spirit. All will become temples of the living God. All will share in the eternal life of His Kingdom who live the life that Mary lived.

In this sense everything that is praised and glorified in Mary is a sign of what is offered to all persons in the life of the Church. It is for this reason that Mary, with the divine child Jesus within her, is called in the Orthodox Tradition the **Image of the Church**. For the assembly of the saved is those in whom Christ dwells.

It is the custom in some churches to bless flowers on the feast of the Dormition of the Holy Theotokos.

THE BLESSING OF FLOWERS ON THE FEAST OF THE DORMITION OF THE THEOTOKOS

Holy Tradition tells us that all the Apostles, with the exception of St. Thomas, were transported mystically to Jerusalem in order to be with the Mother of God – the Theotokos – as she reposed, and to be present at her burial. When the Apostle Thomas arrived the next day, the Apostles opened the tomb so that he could kiss her farewell. As the tomb was opened, the body of the Most Pure Virgin was missing, and the cave was filled with flowers and the sweet fragrance of Paradise. This was a sure sign of her great purity and holiness to the faithful.

Therefore as part of our celebration of Dormition we bless flowers and fragrant herbs – and the faithful traditionally keep them in their homes. The herbs, used as natural medicine, are blessed in commemoration of the numerous healings and the extraordinary grace bestowed on the pilgrims at the blessed tomb of the Mother of God. During times of family strife or illness, it is a pious custom to place the flower petals in the house censer, together with the incense, and cense the whole house with it.

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