

## 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](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

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**10th SUNDAY AFTER PENTECOST — Tone 1. The Beheading of the Holy Glorious Prophet, Forerunner, and Baptist John .** Venerable Theodora and her daughter Theopiste (9th c.). Deposition of the Holy Relics of St. Joseph Samakos the Sanctified (1669). St. Arkadios the Wonderworker, Bishop of Arsinoe, Cyprus (4th c.).

<b>EPISTLE:</b> 1 Corinthians 4:9-16 Acts 13:25-33	Liturgy of St. John Chrysostom  <i>(Forerunner)</i>	<b>GOSPEL:</b> Matthew 17:14-23 Mark 6:14-30
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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 AUGUST 29, 2021 (STRICT FAST DAY)**

### **The Feast of The Beheading of St. John the Baptist**

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

Memorial Litia following Divine Liturgy for Archpriest Eugene Vansuch, Archpriest Stephen Janos, and all who gave their life in the field of battle

Coffee Hour Fellowship in Parish Fellowship Hall following Divine Liturgy!

Coffee Hour Host: Mat. Fran

Coffee Hour Donation: Church Kitchen Renovation Project

**ORGANIZATIONAL MEETING OF MINISTRIES FOR LITURGICAL YEAR CALENDAR 2021-2022**

### **WEDNESDAY SEPTEMBER 1, 2021**

#### **THE BEGINNING OF THE NEW LITURGICAL (CHURCH) YEAR**

Divine Liturgy followed by Moleben for The New Year – **9:30 AM**

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

### **THURSDAY SEPTEMBER 2, 2021**

Akathist to St. George – **9:00 AM**

### **SATURDAY SEPTEMBER 4, 2021**

Great Vespers–**4:00 PM**

### **SUNDAY SEPTEMBER 5, 2021**

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

**Coffee Hour Fellowship in Parish Fellowship Hall following Divine Liturgy!**

**Coffee Hour Host:** Dr. Boris and Barbara Kuvshinoff **Coffee Hour Donation:**

**\*\*BLESSING OF WATER AT HOYT LAKE – 1:00 PM\*\***

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

**HIERARCHS**

Metropolitan HERMAN Archbishop BENJAMIN Bishop DANIEL Archbishop ALEJO

**CLERGY**

Archpriest Herman, Matushka Cynthia and George, Elizabeth	Archpriest Leonid	Archpriest David
Archpriest Alexey and his family	Archpriest Vladimir and Matushka Jeanne	
Archpriest Timmothy/Mat. Michelle	Presbyter John and Presbyter Nancy	
Archpriest Ken and Matushka Natalie	Presbyter Andreja, Popadija Anica and Family	
Archpriest Timmothy	Priest Peter and Mat. Mary	
Dn. Sean and Mat. Heather		

**MATUSHKI**

Mat. Katia	Mat. Paraskeva	Mat. Joanna	Popadia Vicki	Mat. Christine	Mat. Patricia	Mat. Gloria
Catherine	Ivan/Marina/Inna	Bonnie/Silviu		Coard Karen	Aliscia	Walter/Paul
Edwina	Irene	Luba		Jim, Darren, Marsha	Frank	June
Serena/Asma	Lillian	Reader Victor		Nicholas, Andrew	Marilyn	Allison
Sarah		Albert		Boris	Oscar	
Xenia, Justin, Danielle, John		Larry Joseph		Frank	Billy	Clyde
Victor		Catherine		Susan	Svetlana	Juliana
Evelyn		Robert		Rebecca	Paul	Brian
Jeanne Angela, Jason, Michelle	Linda			Justin	Olga	John, Helen
Joseph, John, Margaret, Thomas, Victoria				Ashley	Steven	Barbara
Melody	Lee			Lee, Bridget	Matthew	William
Kelly, Robert, Boris, Zaeb, Tirza,	Sabas Sada Thlisinitsa,	Gemmal, Geesa, and Patric				
Olga and Eugene	Jeremy Stewart	Susan	Mary John	Tita		
Susan Justin Louis Yuri/Elena	Alex	John, Kevin Irene Sean				
Jaime/Sammy Rosemary	Harry Anthony	James				
Aspasia/Stavros	Charles Seraphim	Emma/Alexander Chris/Kinsley				
Vadym Iryna Yuriy Anastasia	Elias, John, Joseph, Nadim, Theresa					
Mary, Hal, Autumn, Ariana, and Amber, Ferris Judithann Anita, Jeffrey, Dominic, Douglas, Rachel						
Brian John, Roberta, Barbara John, Michael John	Lee, Benjamin, Harry Patrick					
George Costa Jonathan, Kevin, Lary, Carly, Sherry, Mary Jo	Clara, Karl, Dragica, Mary					
Stephen, Larry, Olga, Olga, Sally, Deborah, David	Ronald, Candice					
Rdr Nicholas, Judithann, Michael, Mary, Cate, Michael, Gary, Damian, Olga						

Children of God – Harry, Keely, Illa, Talia Anne and the child to be born of her

**Diocese of NY&NJ Prayer List** Archpriest Jonathan Archpriest Paul  
 Archpriest Samuel Mitred Archpriest Joseph Lickwar Mitred Archpriest Daniel and Mat. Myra  
 Archpriest George Archpriest Paul Archpriest Sergei and Mat. Gerry

**Those Serving in The Armed Forces** **Catechumens**

Kenneth, Nadine, Jason, Robert, Andrew, Justin, Shawn, Juanita Martha, Selathiel, Nathaniel, Rebecca  
 Austin, Chris, John, Daniel, Gjorgie, Thomas

**FOR THY DEPARTED SERVANTS OF GOD:**

Metropolitan THEODOSIUS	Ever-Memorable Archpriest Bernard
Ever-Memorable Archpriest Eugene	Ever-Memorable Archpriest George
Ever-Memorable Priest John	Ever-Memorable Archpriest George
Ever-Memorable Archpriest Rastko	Matushka Dorothy
Ever-Memorable Dn. Mark	Martha, Akhtar, Barkat, Rehmat
Priest Leonid Gregory, Priest Peter, Archpriest Kirill, Dn. Michael, John Robert, Sister Thomas, Frank, Jenny, Charles,	
Florence, Michael Stevens, William, George, Marion	Ever-Memorable Pdn Gregory
<b><u>Newly-Departed Servants of God</u></b>	Ever-Memorable Sbdn Gregory
William, Nadya, Kathryn, Denise, Helen, Protospesbyter Leonid, Archpriest Stephen	

\*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 The Resurrection — Tone 1**

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

**Troparion for Feast of The Beheading of St. John— Tone 2**

The memory of the righteous is celebrated with hymns of praise, but the Lord's testimony is sufficient for you, O Forerunner. You were shown in truth to be the most honorable of the prophets, for you were deemed worthy to baptize in the streams of the Jordan Him whom they foretold. Therefore, having suffered for the truth with joy, you proclaimed to those in hell God who appeared in the flesh, who takes away the sin of the world, and grants us great mercy.

**Kontakion for The Resurrection — Tone 1**

As God, Thou didst rise from the tomb in glory, raising the world with Thyself. Human nature praises Thee as God, for death has vanished. Adam exults, O Master! Eve rejoices, for she is freed from bondage and cries to Thee:// “Thou art the Giver of Resurrection to all, O Christ!”

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

**Kontakion for Feast of The Beheading of St. John— Tone 5**

The glorious beheading of the Forerunner, became an act of divine dispensation, for he preached to those in hell the coming of the Savior. Let Herodias lament, for she entreated lawless murder, loving not the law of God, nor eternal life, but that which is false and temporal.

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 1

Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee!  
v. *Rejoice in the Lord, O you righteous! Praise befits the just!*

### THE SECOND PROKEMEINON Tone 4

The righteous shall rejoice in the Lord / and shall hope in Him.

### ALLELUIA VERSES

*God gives vengeance unto me, and subdues people under me.  
He magnifies the salvation of the King and deals mercifully with David,  
His anointed, and his seed forever.  
The righteous shall flourish like the palm tree, and grow like a cedar in  
Lebanon.*

### THE HYMN TO THE THEOTOKOS

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

### COMMUNION HYMN

Praise the Lord from the heavens, praise Him in the highest! The righteous shall be in everlasting remembrance! He shall not fear evil tidings! Alleluia! Alleluia! Alleluia!

### An Invitation to Support the Stewards of the OCA!

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

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

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### An Invitation to Support the Ministry of the DDB!

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

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

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

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

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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](mailto: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**

*1 Corinthians 4:9-16 and Acts 13:25-33 (Forerunner)*

### **BRETHREN:**

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men.

We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless.

And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.

I do not write these things to shame you, but as my beloved children I warn you.

For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.

Therefore I urge you, imitate me.

### **IN THOSE DAYS:**

And as John was finishing his course, he said, 'Who do you think I am? I am not He. But behold, there comes One after me, the sandals of whose feet I am not worthy to loose.' Men and brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent.

For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled them in condemning Him. And though

they found no cause for death in Him, they asked Pilate that He should be put to death.

Now when they had fulfilled all that was written concerning Him, they took Him down from the tree and laid Him in a tomb. But God raised Him from the dead. He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.

And we declare to you glad tidings – that promise which was made to the fathers. God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: ‘You are My Son, today I have begotten You.

## GOSPEL LESSON FOR TODAY

*Matthew 17:14-23 and Mark 6:14-30 (Forerunner)*

### **Let us Attend!**

And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, “Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water.

So I brought him to Your disciples, but they could not cure him.”

Then Jesus answered and said, “O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me.” And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. Then the disciples came to Jesus privately and said, “Why could we not cast it out?”

So Jesus said to them, “Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.

However, this kind does not go out except by prayer and fasting.”

Now while they were staying in Galilee, Jesus said to them, “The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up.” And they were exceedingly sorrowful.

### **At that time:**

Now King Herod heard of Him, for His name had become well known. And he said, “John the Baptist is risen from the dead, and therefore these powers are at work in him.” Others said, “It is Elijah.” And others said, “It is the Prophet, or like one of the prophets.” But when Herod heard, he said, “This is John, whom I beheaded; he has been raised from the dead!” For Herod himself had sent and laid hold of John, and bound him in prison for the sake of Herodias, his brother Philip’s wife; for he had married her. Because John had said to Herod, “It is not lawful for you to have your brother’s wife.” Therefore Herodias held it against him and wanted to kill him, but she could not; for Herod feared John, knowing that he was a just and holy man, and he protected him. And when he heard him, he did many things, and heard him gladly. Then an opportune day came when Herod on his birthday gave a feast for his nobles, the high officers, and the chief men of Galilee. And when Herodias’ daughter herself came in and danced, and pleased Herod and those who sat with him, the king said to the girl, “Ask me whatever you want, and I will give it to you.” He also swore to her, “Whatever you ask me, I will give you, up to half my kingdom.” So she went out and said to her mother, “What shall I ask?” And she said, “The head of John the Baptist!” Immediately she came in with haste to the king and asked, saying, “I want you to give me at once the head of John the

Baptist on a platter.” And the king was exceedingly sorry; yet, because of the oaths and because of those who sat with him, he did not want to refuse her. Immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in prison, brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. When his disciples heard of it, they came and took away his corpse and laid it in a tomb. Then the apostles gathered to Jesus and told Him all things, both what they had done and what they had taught.

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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](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**

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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 31, 2020 – \$628.00  
DONATION TO THE CAPITOL IMPROVEMENT FUND (Kitchen) - \$1000.00**

**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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**\*\*THE NEXT ISSUE OF "THE TROPHY BEARER" FOR SEPTEMBER WILL BE SENT OUT AT THE BEGINNING OF SEPTEMBER\*\***

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

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**An Invitation to Support the Ministry of the DDB!**

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

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

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

**ST. GEORGE ORTHODOX CHURCH BOOKSTORE**

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

**ST. GEORGE ORTHODOX CHURCH EDUCATION CORNER**

**The Beheading of St. John the Baptist**

**Commemorated on August 29**

The Beheading of the Prophet, Forerunner of the Lord, John the Baptist: The Evangelists Matthew (Mt.14:1-12) and Mark (Mark 6:14-29) provide accounts about the martyric end of John the Baptist in the year 32 after the Birth of Christ.

Following the Baptism of the Lord, St John the Baptist was locked up in prison by Herod Antipas, the Tetrarch (ruler of one fourth of the Holy Land) and governor of Galilee. (After the death of king Herod the Great, the Romans divided the territory of Palestine into four parts, and put a governor in charge of each part. Herod Antipas received Galilee from the emperor Augustus).

The prophet of God John openly denounced Herod for having left his lawful wife, the daughter of the Arabian king Aretas, and then instead cohabiting with Herodias, the wife of his brother Philip (Luke 3:19-20). On his birthday, Herod made a feast for dignitaries, the elders and a thousand chief citizens. Salome, the daughter of Herod, danced before the guests and charmed Herod. In gratitude to the girl, he swore to give her whatever she would ask, up to half his kingdom.

The vile girl on the advice of her wicked mother Herodias asked that she be given the head of John the Baptist on a platter. Herod became apprehensive, for he feared the wrath of God for the murder of a prophet, whom earlier he had heeded. He also feared the people, who loved the holy Forerunner. But because of the guests and his careless oath, he gave orders to cut off the head of St John and to give it to Salome.

According to Tradition, the mouth of the dead preacher of repentance once more opened and proclaimed: "Herod, you should not have the wife of your brother Philip." Salome took the platter with the head of St John and gave it to her mother. The frenzied Herodias repeatedly stabbed the tongue of the prophet with a needle and buried his holy head in a unclean place. But the pious Joanna, wife of Herod's steward Chuza, buried the head of John the Baptist in an earthen vessel on the Mount of Olives, where Herod had a parcel of land. (The Uncovering of the Venerable Head is celebrated (February 24). The holy body of John the Baptist was taken that night by his disciples and buried at Sebastia, there where the wicked deed had been done.

After the murder of St John the Baptist, Herod continued to govern for a certain time. Pontius Pilate, governor of Judea, later sent Jesus Christ to him, Whom he mocked (Luke 23:7-12).

The judgment of God came upon Herod, Herodias and Salome, even during their earthly life. Salome, crossing the River Sikoris in winter, fell through the ice. The ice gave way in such a way that her body was in the water, but her head was trapped above the ice. It was similar to how she once had danced with her feet upon the ground, but now she flailed helplessly in the icy water. Thus she was trapped until that time when the sharp ice cut through her neck.

Her corpse was not found, but they brought the head to Herod and Herodias, as once they had brought them the head of St John the Baptist. The Arab king Aretas, in revenge for the disrespect shown his daughter, made war against Herod. The defeated Herod suffered the wrath of the Roman emperor Caius Caligua (37-41) and was exiled with Herodias first to Gaul, and then to Spain.

The Beheading of St John the Baptist, a Feast day established by the Church, is also a strict fast day because of the grief of Christians at the violent death of the saint. In some Orthodox cultures pious people will not eat food from a flat plate, use a knife, or eat food that is round in shape on this day.

Today the Church makes remembrance of Orthodox soldiers killed on the field of battle, as established in 1769 at the time of Russia's war with the Turks and the Poles.

## **Tenth Sunday after Pentecost**

### **The Healing of the Lunatic**

#### **Matthew 17: 14-23**

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

**14-15. And when they were come to the multitude, there came to Him a certain man, kneeling down to Him, and saying, Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.**

That this man is exceedingly faithless is clear from the words which Christ spoke in reply to him, O faithless generation, and from the fact that the man himself blamed the disciples. The moon was not the cause, but rather, the demon would take note when the moon was full, and then would set upon his victim, so that men would blaspheme the created works of God as maleficent. You, then, O reader, understand that it is a foolish man that changes as the moon, as it is written [Sirach 27:11], at times waxing great in virtue, at other times waning and vanishing altogether. Then the foolish man becomes deranged and falls down into the fire of anger and lust, and into water, that is, the waves of the many cares of life, in which Leviathan the devil dwells, he who reigns over the waters. For are not the cares of the rich like waves that follow each other in quick succession?

**16-18. And I brought him to Thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I endure you? Bring him hither to Me. And Jesus rebuked him; and the demon departed out of him; and the child was cured from that very hour.**

Do you see how the man has shifted the blame for his own lack of faith upon the disciples, saying that they were too weak to heal? The Lord, therefore, shames him for accusing the disciples, saying, O faithless generation, that is, "It is not so much the fault of the weakness of the

disciples as it is of your lack of faith, which, being great, has prevailed over the equal measure of their strength." He rebukes not only this man, but everyone who lacks faith, even the bystanders. By saying, How long shall I be with you? Christ shows that He longs for the Passion upon the Cross and His departure from them. For He is saying, "How long shall I live among scoffers and unbelievers? And Jesus rebuked him" whom? The man who was lunatic. From this it appears that he, too, lacked faith and his lack of faith had given occasion for the demon to enter him.

**19-21. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. But this kind goeth not out but by prayer and fasting.**

The apostles were afraid that they had lost the grace against demons that had been given to them; this is why they asked Jesus in private and with great anxiety. But the Lord reproves them for being imperfect in faith, saying, "Because of your unbelief. For if you had fervent, ardent faith, you would accomplish great things even though they appeared to be small." The location of the mountains which the Apostles moved is nowhere recorded, yet it is likely that they did move them, but the event was not written down; for not everything was written down. Or, by another interpretation, they did not move a mountain because there had been no occasion to do so, but they did even greater things than that. Note how the Lord said, Ye shall say unto this mountain, Remove hence, in other words, the mountain shall move when you say the word. But the Apostles did not say the word as there was neither occasion nor necessity, and so they did not move mountains. But if indeed they had spoken, they would have moved. This kind of demon is cast out by prayer and fasting. For they themselves who are demonized must fast, as well as those who would heal them; then comes the prayer, preceded by fasting, not drunkenness. Understand, then, that even perfect faith is as the grain of mustard seed, considered worthless on account of the foolishness of the preaching. Yet if it should find good soil, it grows into a tree in which the winged creatures of heaven, that is, soaring thoughts, may alight. Whoever, then, has perfect faith can say to this

mountain, that is, to the demon, Remove hence. For Christ was also referring to the demon that had gone out.

**22-23. And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men: and they shall kill Him, and the third day He shall be raised again. And they were exceeding sorry.**

He continually foretells the Passion, so that no one would think that He suffered unwillingly, and also, to train them not to be shaken by the unexpected when it occurred. To the sorrow He weds the joy that He will rise.

## **Why Orthodox Christians Celebrate the New Year on the First of September**

### **THE CHURCH NEW YEAR September 1**

The first day of the Church New Year is also called the beginning of the Indiction. The term Indiction comes from a Latin word meaning, "to impose." It was originally applied to the imposition of taxes in Egypt. The first worldwide Indiction was in 312 when the Emperor Constantine (May 21) saw a miraculous vision of the Cross in the sky. Before the introduction of the Julian calendar, Rome began the New Year on September 1. According to Holy Tradition, Christ entered the synagogue on September 1 to announce His mission to mankind (Luke 4:16-22). Quoting Isaiah 61:1-2), the Savior proclaimed, "The spirit of the Lord is upon me; because He has anointed me to preach the gospel to the poor; He has sent me to proclaim release to captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord..." This scene is depicted in a Vatican manuscript (Vatican, Biblioteca. Cod. Gr. 1613, p.1). Tradition says that the Hebrews entered the Promised Land in September.

The first day of September is celebrated as the Ecclesiastical or Church New Year by Orthodox Christians. It is also a day marked by prayers for the environment, reminding us to be good stewards of the world around us.

### **So This is the New Year?**

The old Roman term for this day is *Indictio*, meaning “definition” or “order.” This was a day established as the beginning of a fifteen year cycle, marking the redefinition of tax obligations for Roman citizens (especially since Roman soldiers served fifteen-year terms), likely from the time of Caesar Augustus.

One of the Emperor St. Justinian’s novellas (AD 537) decreed that all official documents of the Empire should include the indiction reference. When attempting to date manuscripts from this era, it can be helpful to know the year of the indiction (1–15), as exact dates or years are less commonly found. And when a date *is* found, it usually corresponds to *Anno Mundi* (Hebrew: לבריאת העולם) or “the year of the world” since the date of Creation.

Anno Mundi (AM) served as the beginning point for calendars until the modern era in many parts of the world, and is still a liturgical point of reference for both modern Judaism and Christians. (Jews also mark the New Year in September, but on a floating date.)

The date of the creation of the world—as discerned by a literal reading of the Patriarchal histories of the Greek Septuagint—was determined to be around 5500 BC on our modern calendar, with variations here and there. On the Julian calendar, the date of creation was said to be September 1, 5509 (BC), with the birth of Jesus Christ taking place in 5509 AM—that is, 5,509 years from the foundation of the world.

In 1597, Patriarch Theophanes I Karykes of Constantinople first utilized a date based on the *Christian Era*. Instead of marking dates based on the foundation of the world, the Incarnation of Jesus Christ became the

crux of human history—and thus the distinction between BC (Before Christ) and AD (*Anno Domini* or “in the year of our Lord”). This became official in Constantinople in 1728 and in Russia (by Peter the Great) in 1700, with the Julian calendar still serving as the underlying reckoning of days and months.

While the Anno Mundi calendar is no longer mainstream (or part of the civil calendars of predominately Orthodox nations), it still serves as the basis of our liturgical calendar.

### **Harvest, Thanksgiving, and Sowing**

By marking the start of a new year in September, the Empire—and later, the Orthodox Church—was associating the new year with harvesting crops. As preparations for winter were being made, so too were preparations for the upcoming year. For Christians, it was a time of thanksgiving, remembering the good weather and abundant rain the Lord provided for that year’s harvest—something we pray for at every Divine Liturgy.

This draws close parallels with the Feast of Trumpets for the pre-Incarnation people of God (Lev. 23:23–25):

And the Lord spoke to Moses, saying, “Speak to the children of Israel, saying, ‘The seventh month, on the first of the month, rest will be yours, a memorial of trumpets; it will be a holy assembly to you. You will not perform any servile work, and you will bring a whole burnt offering to the Lord.’”

As the *Synaxarion* notes, this was also the day Christ entered a synagogue and read from the scroll of Isaiah (cf. Luke 4:16–30).

By marking the new year at harvest time, we remind ourselves annually of our dependence on both hard work and the blessings of God. Going beyond material blessings and healthy crops, this applied (as do many of our hymns) to Imperial concerns, including prayers for protection from our enemies:

Creator of the universe, setting times and seasons by Your sole authority, bless the cycle of the year of Your grace, O Lord, guarding

our rulers and Your nation in peace, at the intercession of the Theotokos, and save us.

—*Tropar*----

You who created all things in Your infinite wisdom, and set the times by Your own authority, grant Your Christian people victories. Blessing our comings and goings throughout this year, guide our works according to Your divine will.

—*Kontakion*

And if one considers the increasing natural disasters, droughts, floods, wildfires (especially here in the Pacific Northwest), hurricanes, and famines, we should be all the more mindful in this modern era of technology and abundance to pray for such things—not less so.

We have not engineered our way out of dependence on God. If anything, the more our abilities increase, the more we have shown need for God's favor and mercy.

### **Ecological Stewardship**

The Ecclesiastical New Year is now a day marked by prayers for the care of the environment.

Patriarch Demetrios of Constantinople issued an encyclical on the environment in 1989, calling all Orthodox Christians to both pray for and protect the world around us. His encyclical also established September 1—the beginning of the new Church year—as “a day of prayer for the protection of the environment” for the Ecumenical Patriarchate, something adopted soon after by the rest of the canonical Orthodox churches. (The Vatican has recently [followed suit](#).)

Since his elevation to Ecumenical Patriarch, an encyclical has been issued each year on September 1 by Patriarch Bartholomew on the environment. Bartholomew is affectionately known as “the [Green Patriarch](#),” and he often speaks on an international stage regarding the protection of Creation.

And this all makes perfect sense.

The beginning of the New Year was for centuries a commemoration of the foundation of the world (Anno Mundi). It is a day for giving thanks to God for plentiful harvest. It is a day that recognizes God's protection over and providence for the world, along with our responsibility and stewardship towards the same.

This all goes back naturally to the story of Creation itself, and a story where mankind—represented by Adam and Eve—is given the awesome responsibility of caring for every living creature. A restoration of peace between mankind and the created order lies at the heart of redemption and deification, and that is ultimately what the Ecclesiastical New Year is all about.

### **Thoughts for the New Year - A Time for Renewal**

The first day of the New Year is a traditional time we evaluate our past and set new goals for the coming year. Often we couch these as “resolutions.” We commit to losing weight, exercising more, improving our business and so forth. We might even commit ourselves to reading the Scriptures every day or making a commitment to daily prayer or regularly attending church and participating in the fasts and sacraments regularly. These efforts to seek to better our life physically and spiritually are important. Yet there are only a few such resolutions that last more than a few weeks.

Why is this? Simply because we don't set out to make a habit out of what we commit to, making them part of our normal life routine. We are so influenced by our culture that we expect instant results. We are impatient, too used to comfort, and quickly tire of things that require discipline and hard work. But if we truly seek to be an Orthodox Christian we must do both of these. This is what the Orthodox way of life is all about. Our spiritual growth does not come without effort and discipline. This is how the apostle Peter puts it: Make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love (2 Peter 1:5-7).

Being an Orthodox Christian is about a way of life. We must seek to live in a way that we become the “aroma of Christ” to our surroundings (2 Cor 2:15). This means that we must develop a presence that influences others by our way of living and acting.

This is a good time to review the following [ten principles](#) of an Orthodox Way of life and reflect on our own life style. asking what changes do I need to make to improve my “aroma.”

1. [Praying Daily](#): Have a regular prayer rule that includes morning and evening prayer.
2. [Worshiping and Participating in Sacraments](#): Attend and participate in the Divine Liturgy receiving Holy Communion regularly as well as regular participation in Confession and attend church a little more.
3. [Honoring the Liturgical Cycle of the Church](#): Follow the seasons of the church and participate in the fasts and feasts of the Church. Develop a better rule of prayer and fasting throughout the year.
4. [Using the Jesus Prayer](#): Repeat the Holy name whenever possible throughout the day or night.
5. [Slowing Down and Ordering Your Life](#): Set priorities and reduce the stress and friction caused by a hurried life.
6. [Being Watchful](#): Give full attention to what you are doing at the moment.
7. [Taming the Passions](#): Overcome your habits, attachment to your likes and dislikes, and learn to practice the virtues.. Putting Others First: Free yourself from your selfishness and find joy in helping others. Strengthening our Time-Talents-Treasures
8. [Spiritual Fellowship](#): Spend time regularly with family and also other Orthodox Christians for support and inspiration. Visit a Monastery. Invite someone to come to church with you.
9. [Reading the Scriptures and Holy Fathers](#): Be inspired by the lessons of the Holy Scriptures, the wisdom of the Holy Fathers and the lives of the Saints of the Church. Read The Daily Scripture Readings.
10. [Love one another! Pray for one another! Respect one another! Forgive one another!](#): The Key ingredients to a happy, healthy, blessed life with Our Lord and with one another!

The starting point is always prayer coupled with regular participation in the Divine Liturgy and regular preparation and partaking of Holy Communion. Fasting and the practice of the Jesus prayer can help build the necessary discipline and a attitude of repentance where we are constantly asking for God’s mercy and help.

If you seek spiritual enrichment in the coming year, then don't let yourself fall into a dull slumber of inattention to what really matters. Engage yourself in your spiritual development and allow the Holy Spirit to transform you from the inside out. Don't seek instant results from God like he was an ATM machine. Seek and thirst after him. Don't fret about how distant He seems. Commit yourself to live the life He has provided for you through His Church. The Church is given to us for our benefit. It outlines for us how we can become self-disciplined and gain His help to transform our lives so that we truly live in Him and He in us as the Scripture says.

May God enlighten you and bring you many Blessings in the Coming New Year.

## **UPCOMING FEASTDAYS THIS WEEK.....**

### **The Feast of The Church New Year (September 1)**

<https://www.oca.org/saints/lives/2021/09/01/501-church-new-year>

**UPCOMING EVENTS WITHIN OUR PARISH**

**1) We will be holding a “Non-Contact Food Drive” for The Feed More of Western NY on Saturday September 18 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.**

**2) ORGANIZATIONAL MEETING FOR 2021-2022 PARISH CALENDAR**

Parish Council                      Landscaping/Maintenance  
Choir                                      Sisterhood  
Church School                      Fundraising  
FEAST OF THE BEHEADING OF ST. JOHN  
SUNDAY AUGUST 29, 2021  
The Hours – 9:10 AM    Divine Liturgy – 9:30 AM

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**SEPTEMBER 2021**

**1 – Beginning of The New Liturgical (Church) Year**  
Divine Liturgy with brief Moleben for The New Year – 9:30 AM

**5 – The Hours – 9:10 AM    Divine Liturgy – 9:30 AM**  
**\*\*BLESSING OF WATERS AT HOYT LAKE – 1:00 PM\*\***

**7 – Eve of the Great Feast of the Nativity of the Theotokos**  
Great Vespers with Litiya at 6:00 PM

**8 – The Great Feast of the Nativity of the Theotokos**  
The Hours at 9:10 AM  
Festal Divine Liturgy at 9:30 AM

Monthly Dinner at Kevin Guest House (5:30 to 7:30 PM)

**11 –(20<sup>th</sup> Anniversary of the 9/11 Attacks on our Nation)**  
Prayer Service for America at 10:00 AM

**12- Opening of Church School (YOUTH SUNDAY)**  
The Hours – 9:40 AM Divine Liturgy – 10:00 AM  
Moleben Prayer Service  
Blessing of Children’s Backpacks  
Meet n Greet Picnic on Church/Rectorry Property

**13 – Eve of the Great Feast of the Elevation of the Precious Cross of Our Lord**  
**\*\*4<sup>th</sup> Anniversary of The Miraculous Oil-Streaming Icon of The Theotokos\*\***

Great Vespers with Litiya and Procession of Cross at 6:00 PM

**14 – The Great Feast of the Elevation of the Precious Cross of Our Lord (Strict Fast)**  
Festal Divine Liturgy at 9:30 AM

**14 – Mats for Mission Outreach Ministry Project**  
(6:30 to 8:00 PM)

**18 - Non-Contact Food Drive (10:00 am to 1:00 pm)**  
**Monthly Parish Council Meeting (5:00 PM)**  
Following Great Vespers at 4:00 PM

**19 – The Hours – 9:40 AM    Divine Liturgy – 10:00 AM**  
Hoagie Sale Luncheon in the Parish Fellowship Hall following Liturgy

**20 – Monthly Community Healing Prayer Service at 6:30 PM**

**26 – General Confession – 9:30 AM Divine Liturgy – 10:00 AM**  
**\*Education Sermon on Sunday September 26: The Liturgical Year\***

**30 – Eve of the Great Feast of the Protection of the Theotokos**  
Great Vespers at 6:00 PM

***\*\*Please refer to the weekly bulletin, monthly calendar and our church website for any changes to the calendar\*\****

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



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

<b>Monday</b>	2 Corinthians 2:4-15	Matthew 23:13-22
<b>Tuesday</b>	2 Corinthians 2:14-3:3	Matthew 23:23-28
<b>Wednesday</b>	2 Corinthians 3:4-11	Matthew 23:29-39
<b>Thursday</b>	2 Corinthians 4:1-6	Matthew 24:13-28
<b>Friday</b>	2 Corinthians 4:13-18	Matthew 24:27-33, 42-51
<b>Saturday</b>	1 Corinthians 1:3-9	Matthew 19:3-12
<b>Sunday</b>	1 Corinthians 9:2-12	Matthew 18:23-35

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