

## 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.

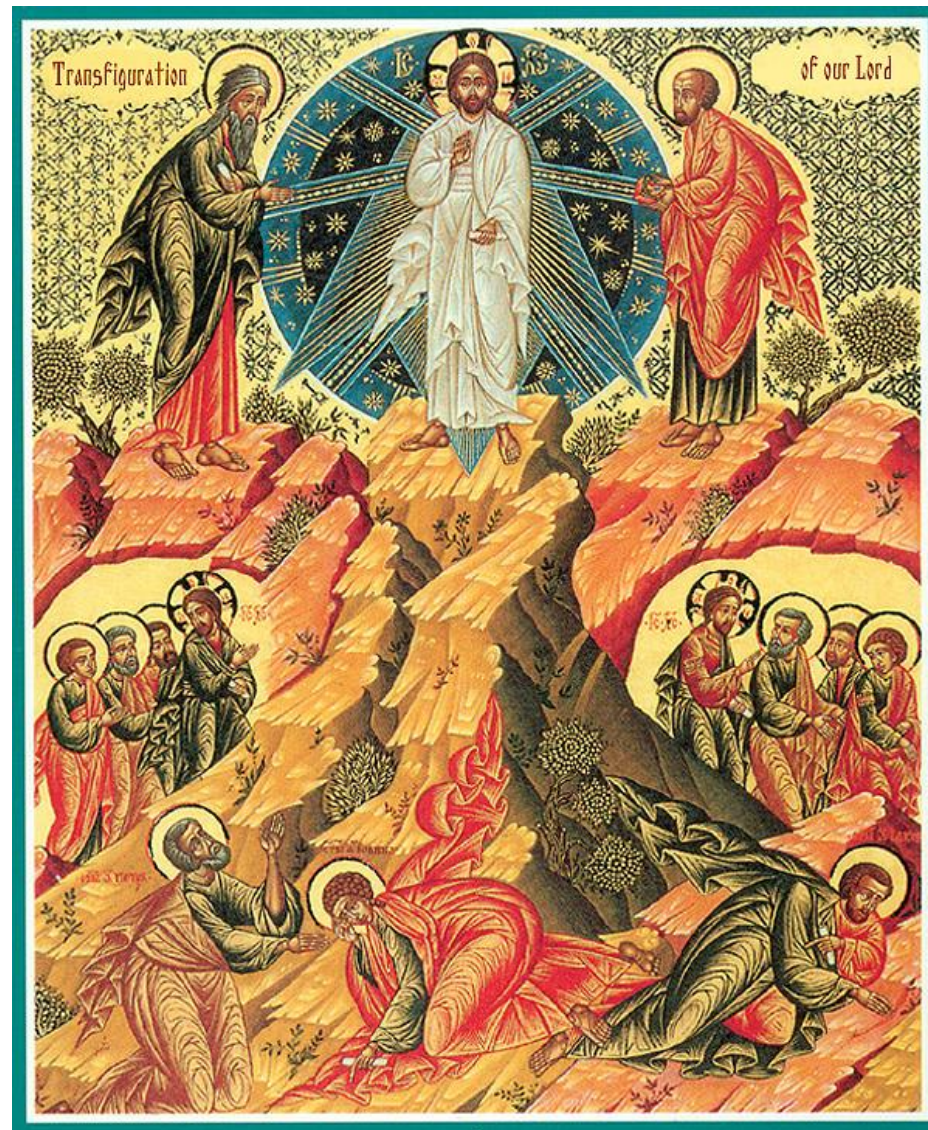
Until further notice, we continue to follow the following guidelines based upon The Diocesan Directives/Guidelines and the new directives and announcements from Governor Andrew Cuomo:

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

Home: 716-544-7358 Email: [pshosho@me.com](mailto:pshosho@me.com)

**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

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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 8, 2021**

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

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

**Coffee Hour Host:** Fr. Jason, Mat. Katia. Mat. Fran and Family

**Coffee Hour Donation:** Ride for Roswell

**ST. GEORGE CANCER SLAYERS RIDE FOR ROSWELL**

**SATURDAY AUGUST 14, 2021**

**THE EVE OF THE GREAT FEAST OF THE DORMITION OF THE THEOTOKOS**

**Great Vespers with Litiya –4:00 PM**

**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:**

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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!**

**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 <i>(Schick)</i>	Archpriest James and Mat. Patricia <i>(Mason)</i>
Archpriest Alexey and his family <i>(Karlgut)</i>	Archpriest Vladimir and Matushka Jeanne
Archpriest Timothy/Mat. Michelle	Archpriest Michael and Mat. Valerie <i>(Hatrak)</i>
Archpriest Ken and Matushka Natalie <i>(Starevsky)</i>	Dn. Sean and Mat. Heather <i>(McNulty)</i>
Archpriest Gregory and Mat. Diane <i>(Winsky)</i>	Priest Peter and Mat. Mary <i>(Irfan)</i>
Archpriest Leonid    Archpriest David <i>(Mezinski)</i>	Presbyter John and Presbyter Nancy
<b>MATUSHKI</b>	Presbyter Andreja, Popadija Anica and Family
Mat. Katia    Mat. Paraskeva    Mat. Joanna    Popadia Vicki    Mat. Christine    Mat. Patricia <i>(Severeno)</i>	
Mat. Gloria <i>(Martin)</i>	

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

Catherine    Ivan/Marina/Inna Bonnie <i>(Dan)</i>	Coard    Karen    Aliscia <i>(Nick Rostko)</i> Walter, Paul
Edwina    Irene    Luba    Silvu Dan, Jr.	Jim, Darren, Marsha <i>(Relatives of Elaine M.)</i>
Serena    Lillian    Reader Victor	Nicholas, Andrew <i>(Wityk)</i> Frank <i>(Barb. K brother-in-law)</i>
Sarah    Oscar    Albert <i>(Fadell)</i> Frank    Boris <i>(Kuvshinoff)</i> Marilyn <i>(Linda cousin)</i>	
Xenia, Justin, Danielle <i>(Friends of Fr. Jason)</i>	Larry Joseph <i>(Rocco Father in Law)</i> Ronald, Candice <i>(Masset)</i>
Victor <i>(Tita Nephew)</i>	Catherine <i>(Tony)</i> Susan <i>(Kirwan)</i> June <i>(Pavlov)</i>
Evelyn <i>(Friend of Julie)</i>	Billy <i>(William – Mat. Christine’s cousin)</i> Clyde    Allison <i>(school)</i>
Robert <i>(Phillips)</i>	Rebecca <i>(Relative of Mat. Christine)</i> Svetlana <i>(Family friend of Fr. Jason/Mat. Katia)</i>
Jeanne <i>(Mat. Christine’s Friend)</i>	Angela, Jason, Michelle <i>(Relatives of Dn. Mark)</i> Linda    Justin <i>(Slaiman)</i>
Carol <i>(Mailman’s sister-in-law)</i>	Joseph, John, Margaret, Thomas, Victoria <i>(Ewing)</i> Ashley <i>(Friend from Roswell)</i>
Melody Lee <i>(Beth’s brother)</i>	Lee, Bridget <i>(John Kirwan friend)</i> Paul <i>(Shosho)</i> Brain <i>(Brother of Matthew Just)</i>
Kelly, Robert, Boris, Zaeb, Tirza, Sabas    Sada Thisinitsa, Gemmal, Geesa, and Patric <i>(Fr. Peter)</i>	Child Senit
Anne <i>(Mariami Grandmother)</i>	Jeremy Stewart <i>(nephew of Bill George)</i> Susan <i>(Zumba)</i> Juliana <i>(Matusiak)</i>
Susan <i>(Deeb)</i> Justin <i>(Cmunt)</i>	Louis <i>(cousin of Barbara)</i> Yuri/Elena    Alex <i>(Valieff)</i> John, Kevin    Irene    Sean
Jaime <i>(Zumba)</i> Rosemary    Harry <i>(neighbor of Tom and MaryAnne Slaiman)</i> Anthony <i>(DelNuovo)</i>	
Aspasia <i>(Dean’s Mother)</i> Charles    Seraphim    Emma/Alexander <i>(relatives of Natalie Huett)</i> Nadim, Theresa <i>(Kfoury)</i>	
Olga <i>(Friend of Fr. Jason/Mat. Katia)</i>	Vadym Iryna Yuriy Anastasia    Noah <i>(McEntee)</i> Elias, John, Joseph
Mary, Hal, Autumn, Ariana, and Amber    Judithann <i>(Friend of Barbara)</i> Steven <i>(Uncle of Dean)</i>	
Barbara <i>(Rdr. John’s Sister in Law)</i>	William <i>(Friend of Judge Family)</i> John, Helen <i>(Parents of Tanya Cmunt)</i>
Brian John, Roberta, Barbara <i>(Family of Dana and Annette)</i>	John, Michael John    Matthew <i>(Bashira)</i>
Rdr Nicholas, Judithann, Michael, Mary, Cate, Michael, Gary, Damian, Olga, Clara <i>(Bethlehem)</i>	
Jeffry, Dominic, Rachel <i>(Family of Andrea)</i>	Lee, Benjamin, Harry Patrick <i>(Relatives of Beth Mellas)</i> Stephen

**Diocese of NY&NJ Prayer List**

Archpriest Samuel <i>(Kedela)</i>	Mitred Archpriest Joseph Lickwar    Priest Gregory <i>(White)</i>
Archpriest George <i>(Hasenecz)</i>	Archpriest Paul <i>(Shafra)</i> Mitred Archpriest Daniel and Mat. Myra <i>(Kovalek)</i>
Archpriest Jonathan <i>(Ivanoff)</i>	Archpriest Paul <i>(Kucynda)</i> Archpriest Sergei and Mat. Gerry <i>(Glagolev)</i>
Archpriest Terenti <i>(Wasielewski)</i>	Dn. Stephan <i>(Karlgut)</i>

**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,	<b>Catechumens</b>
Chris, John, Daniel, Gjorgie, Thomas	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 <i>(Timko)</i> Met. THEODOSIUS
Ever-Memorable Dn. Mark	Ever-Memorable Sbdn. Gregory
Ever-Memorable Pdn. Gregory	Martha, Akhtar Remyat, and Barkat <i>(Family of Fr. Peter)</i>
<b>Newly-Departed Servants of God</b>	Helen, Ord, Cynthia, Chelsea , James, Nadja, Kathryn
	Protopresbyter Leonid <i>(Kishkovsky)</i>

\*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 6**

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

**Troparion for The Feast of The Transfiguration of Our Lord - Tone 7**

Thou wast transfigured on the mountain, O Christ God, revealing Thy glory to Thy Disciples as far as they could bear it. Let Thine everlasting Light also shine upon us sinners, through the prayers of the Theotokos! // O Giver of Light, glory to Thee!

**Troparion for St. Emilian - Tone 3**

In confessing the Faith, thou didst proclaim Orthodox doctrine and wast unjustly exiled for rebuking the wicked king. Righteous and glorious Emilian, the boast of Cyzicus, // entreat Christ God to grant us His great mercy.

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

**Kontakion for Resurrection – Tone 6**

When Christ God, the Giver of Life, raised all of the dead from the valleys of misery with His mighty hand, He bestowed resurrection on the human race. // He is the Savior of all, the Resurrection, the Life, and the God of all.

Now and ever and unto ages of ages. Amen.

**Kontakion for The Feast of The Transfiguration of Our Lord – Tone 7**

On the mountain Thou wast transfigured, O Christ God, and Thy Disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world// that Thou art truly the Radiance of the Father.

**PROKEMEINON Tone 6**

O Lord, save Thy people, / and bless Thine inheritance!  
*v. To Thee, O Lord, will I call. O my God, be not silent to me!*

**THE SECOND PROKEMEINON Tone 4**

O Lord, how manifold are Thy works; / in wisdom hast Thou made them all.

**ALLELUIA VERSES**

*He who dwelleth in the shelter of the Most High will abide in the shadow of the heavenly God.*

*He will say to the Lord: "My Protector and my Refuge; my God, in Whom I trust."*

*The heavens are Thine, the earth also is Thine!*

**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**

*Romans 15:1-7*

### **Brethren:**

We then who are strong ought to bear with the scruples of the weak, and not to please ourselves.

Let each of us please his neighbor for his good, leading to edification.

For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me."

For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus,

that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.

Therefore receive one another, just as Christ also received us, to the glory of God.

GOSPEL LESSON FOR TODAY

Matthew 9:27-35

Let us Attend!

When Jesus departed from there, two blind men followed Him, crying out and saying, "Son of David, have mercy on us!" And when He had come into the house, the blind men came to Him. And Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord."

Then He touched their eyes, saying, "According to your faith let it be to you." And their eyes were opened. And Jesus sternly warned them, saying, "See that no one knows it."

But when they had departed, they spread the news about Him in all that country.

As they went out, behold, they brought to Him a man, mute and demon-possessed. And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!"

But the Pharisees said, "He casts out demons by the ruler of the demons."

Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

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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 fine 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 SEPTEMBER WILL BE SENT OUT AT THE 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 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. May GOD continue to bless and guide all of you.

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

## **THE FEAST OF THE TRANSFIGURATION OF OUR LORD GOD and SAVIOR JESUS CHRIST AUGUST 6**

Discourse on the Holy Transfiguration of Our Lord God and Savior Jesus Christ of Saint Gregory Palamas, Archbishop of Thessalonica

For an explanation of the present Feast and understanding of its truth, it is necessary for us to turn to the very start of today's reading from the Gospel: "Now after six days Jesus took Peter, James and John his brother, and led them up onto a high mountain by themselves" (Mt.17:1).

First of all we must ask, from whence does the Evangelist Matthew begin to reckon with six days? From what sort of day is it? What does the preceding turn of speech indicate, where the Savior, in teaching His disciples, said to them: "For the Son of Man shall come with his angels in the glory of His Father," and further: "Amen I say to you, there are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom" (Mt.16:27-28)? That is to say, it is the Light of

His own forthcoming Transfiguration which He terms the Glory of His Father and of His Kingdom.

The Evangelist Luke points this out and reveals this more clearly saying: "Now it came to pass about eight days after these words, that He took Peter and John and James, and went up the mountain to pray. And as He prayed, His countenance was altered, and His raiment became a radiant white" (Luke 9:28-29). But how can the two be reconciled, when one of them speaks definitively about the interval of time as being eight days between the sayings and the manifestation, whereas the other (says): "after six days?"

There were eight on the mountain, but only six were visible. Three, Peter, James and John, had come up with Jesus, and they saw Moses and Elias standing there and conversing with Him, so altogether there were six of them. However, the Father and the Holy Spirit were invisibly with the Lord: the Father, with His Voice testifying that this was His Beloved Son, and the Holy Spirit shining forth with Him in the radiant cloud. Thus, the six are actually eight, and there is no contradiction regarding the eight. Similarly, there is no contradiction with the Evangelists when one says "after six days," and the other says "eight days after these words."

But these twofold sayings as it were present is a certain format set in mystery, and together with it that of those actually present upon the Mount. It stands to reason, and everyone rationally studying in accordance with Scripture knows that the Evangelists are in agreement one with another. Luke spoke of eight days without contradicting Matthew, who declared "after six days." There is not another day added on to represent the day on which these sayings were uttered, nor is the day on which the Lord was transfigured added on (which a rational person might reasonably imagine to be added to the days of Matthew).

The Evangelist Luke does not say “after eight days” (like the Evangelist Matthew says “after six days”), but rather “it came to pass eight days after these words.” But where the Evangelists seem to contradict one another, they actually point out to us something great and mysterious. In actual fact, why did the one say “after six days,” but the other, in ignoring the seventh day, have in mind the eighth day? It is because the great vision of the Light of the Transfiguration of the Lord is the mystery of the Eighth Day, i.e., of the future age, coming to be revealed after the passing away of the world created in six days.

About the power of the Divine Spirit, through Whom the Kingdom of God is to be revealed, the Lord predicted: “There are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom” (Mt.16:28). Everywhere and in every way the King will be present, and everywhere will be His Kingdom, since the advent of His Kingdom does not signify the passing over from one place to another, but rather the revelation of its power of the Divine Spirit. That is why it is said: “come in power.” And this power is not manifest to simply ordinary people, but to those standing with the Lord, that is to say, those who have affirmed their faith in Him like Peter, James and John, and especially those who are free of our natural abasement. Therefore, and precisely because of this, God manifests Himself upon the Mount, on the one hand coming down from His heights, and on the other, raising us up from the depths of abasement, since the Transcendent One takes on mortal nature. Certainly, such a manifest appearance by far transcends the utmost limits of the mind’s grasp, as effectualized by the power of the Divine Spirit.

Thus, the Light of the Transfiguration of the Lord is not something that comes to be and then vanishes, nor is it subject to the sensory faculties, although it was contemplated by corporeal eyes for a short while upon an inconsequential mountaintop. But the initiates of the Mystery, (the disciples) of the Lord at this time

passed beyond mere flesh into spirit through a transformation of their senses, effectualized within them by the Spirit, and in such a way that they beheld what, and to what extent, the Divine Spirit had wrought blessedness in them to behold the Ineffable Light.

Those not grasping this point have conjectured that the chosen from among the Apostles beheld the Light of the Transfiguration of the Lord by a sensual and creaturely faculty, and through this they attempt to reduce to a creaturely level (i.e., as something “created”) not only this Light, the Kingdom and the Glory of God, but also the Power of the Divine Spirit, through Whom it is meet for Divine Mysteries to be revealed. In all likelihood, such persons have not heeded the words of the Apostle Paul: “Eye has not seen, nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him. But to us God has revealed them through His Spirit. For the Spirit searches all things, even the deep things of God” (1 Cor.2:9-10).

So, with the onset of the Eighth Day, the Lord, taking Peter, James and John, went up on the Mount to pray. He always prayed alone, withdrawing from everyone, even from the Apostles themselves, as for example when with five loaves and two fish He fed the five thousand men, besides women and children (Mt.14:19-23). Or, taking with Him those who excelled others, as at the approach of His Saving Passion, when He said to the other disciples: “Sit here while I go over there and pray” (Mt.26:36). Then He took with Him Peter, James and John. But in our instance right here and now, having taken only these same three, the Lord led them up onto a high mountain by themselves and was transfigured before them, that is to say, before their very eyes.

“What does it mean to say: He was transfigured?” asks the Golden-Mouthed Theologian (Chrysostom). He answers this by saying: “It revealed something of His Divinity to them, as much and insofar as they were able to apprehend it, and it showed the

indwelling of God within Him." The Evangelist Luke says: "And as He prayed, His countenance was altered" (Luke 9:29); and from the Evangelist Matthew we read: "And His face shone as the sun" (Mt.17:2). But the Evangelist said this, not in the context that this Light be thought of as subsistent for the senses (let us put aside the blindness of mind of those who can conceive of nothing higher than what is known through the senses). Rather, it is to show that Christ God, for those living and contemplating by the Spirit, is the same as the sun is for those living in the flesh and contemplating by the senses. Therefore, some other Light for the knowing the Divinity is not necessary for those who are enriched by Divine gifts.

That same Inscrutable Light shone and was mysteriously manifest to the Apostles and the foremost of the Prophets at that moment, when (the Lord) was praying. This shows that what brought forth this blessed sight was prayer, and that the radiance occurred and was manifest by uniting the mind with God, and that it is granted to all who, with constant exercise in efforts of virtue and prayer, strive with their mind towards God. True beauty, essentially, can be contemplated only with a purified mind. To gaze upon its luminance assumes a sort of participation in it, as though some bright ray etches itself upon the face.

Even the face of Moses was illumined by his association with God. Do you not know that Moses was transfigured when he went up the mountain, and there beheld the Glory of God? But he (Moses) did not effect this, but rather he underwent a transfiguration. However, our Lord Jesus Christ possessed that Light Himself. In this regard, actually, He did not need prayer for His flesh to radiate with the Divine Light; it was but to show from whence that Light descends upon the saints of God, and how to contemplate it. For it is written that even the saints "will shine forth like the sun" (Mt.13:43), which is to say, entirely permeated by Divine Light as they gaze upon Christ, divinely and inexpressibly shining forth His Radiance, issuing from His

Divine Nature. On Mount Tabor it was manifest also in His Flesh, by reason of the Hypostatic Union (i.e., the union of the two perfect natures, divine and human, within the divine Person [Hypostasis] of Christ, the Second Person of the Most Holy Trinity). The Fourth Ecumenical Council at Chalcedon defined this Hypostatic union of Christ's two natures, divine and human, as "without mingling, without change, without division, without separation."

We believe that at the Transfiguration He manifested not some other sort of light, but only that which was concealed beneath His fleshly exterior. This Light was the Light of the Divine Nature, and as such, it was Uncreated and Divine. So also, in the teachings of the Fathers, Jesus Christ was transfigured on the Mount, not taking upon Himself something new nor being changed into something new, nor something which formerly He did not possess. Rather, it was to show His disciples that which He already was, opening their eyes and bringing them from blindness to sight. For do you not see that eyes that can perceive natural things would be blind to this Light?

Thus, this Light is not a light of the senses, and those contemplating it do not simply see with sensual eyes, but rather they are changed by the power of the Divine Spirit. They were transformed, and only in this way did they see the transformation taking place amidst the very assumption of our perishability, with the deification through union with the Word of God in place of this.

So also she who miraculously conceived and gave birth recognized that the One born of her is God Incarnate. So it was also for Simeon, who only received this Infant into his arms, and the aged Anna, coming out [from the Jerusalem Temple] for the Meeting, since the Divine Power illumined, as through a glass windowpane, giving light for those having pure eyes of heart.

And why did the Lord, before the beginning of the Transfiguration, choose the foremost of the Apostles and lead them up onto the Mount with Him? Certainly, it was to show them something great and mysterious. What is particularly great or mysterious in showing a sensory light, which not only the foremost, but all the other Apostles already abundantly possessed? Why would they need a transforming of their eyes by the power of the Holy Spirit for a contemplation of this Light, if it were merely sensory and created? How could the Glory and the Kingdom of the Father and the Holy Spirit project forth in some sort of sensory light? Indeed, in what sort of Glory and Kingdom would Christ the Lord come at the end of the ages, when there would not be necessary anything in the air, nor in expanse, nor anything similar, but when, in the words of the Apostle, "God will be all in all" (1 Cor.15: 28)? That is to say, will He alter everything for all? If so, then it follows that light is included.

Hence it is clear that the Light of Tabor was a Divine Light. And the Evangelist John, inspired by Divine Revelation, says clearly that the future eternal and enduring city "has no need of the sun or moon to shine upon it. For the Glory of God lights it up, and the Lamb will be its lamp" (Rev 21:23). Is it not clear, that he points out here that this [Lamb] is Jesus, Who is divinely transfigured now upon Tabor, and the flesh of Whom shines, is the lamp manifesting the Glory of divinity for those ascending the mountain with Him?

John the Theologian also says about the inhabitants of this city: "they will not need light from lamps, nor the light of the sun, for the Lord God will shed light upon them, and night shall be no more" (Rev 22:5). But how, we might ask, is there this other light, in which "there is no change, nor shadow of alteration" (Jas 1:17)? What light is there that is constant and unsetting, unless it be the Light of God? Moreover, could Moses and Elias (and particularly the former, who clearly was present only in spirit, and not in flesh [Elias having ascended bodily to Heaven on the

fiery chariot]) be shining with any sort of sensory light, and be seen and known? Especially since it was written of them: "they appeared in glory, and spoke of his death, which he was about to fulfill at Jerusalem" (Luke 9:30-31). And how otherwise could the Apostles recognize those whom they had never seen before, unless through the mysterious power of the Divine Light, opening their mental eyes?

But let us not tire our attention with the furthestmost interpretations of the words of the Gospel. We shall believe thus, as those same ones have taught us, who themselves were enlightened by the Lord Himself, insofar as they alone know this well: the Mysteries of God, in the words of a prophet, are known to God alone and His perpetual proximity. Let us, considering the Mystery of the Transfiguration of the Lord in accord with their teaching, strive to be illumined by this Light ourselves and encourage in ourselves love and striving towards the Unfading Glory and Beauty, purifying our spiritual eyes of worldly thoughts and refraining from perishable and quickly passing delights and beauty which darken the garb of the soul and lead to the fire of Gehenna and everlasting darkness. Let us be freed from these by the illumination and knowledge of the incorporeal and ever-existing Light of our Savior transfigured on Tabor, in His Glory, and of His Father from all eternity, and His Life-Creating Spirit, Whom are One Radiance, One Godhead, and Glory, and Kingdom, and Power now and ever and unto ages of ages. Amen.

## Saint Emilian, Bishop of Cyzikus

**AUGUST 8**

Saint Emilian, Bishop of Cyzikus, lived during the reign of the Iconoclast emperor Leo the Armenian (813-820). He was summoned together with other bishops to the court of the

emperor, who insistently urged the bishops to refrain from the veneration of holy icons. Saint Emilian was the first to tell the emperor firmly that the question of the veneration of holy icons ought to be discussed and decided only within the Church by its spiritual leaders, and not at the imperial court. In the year 815 he was sent to prison for the Orthodox Faith, where he died as a confessor.

## THE FEAST OF THE GLORIFICATION OF ST. HERMAN OF ALASKA

**AUGUST 9**

SAINT HERMAN OF ALASKA is often referred to as the first American saint. Born in Russia, he entered the monastic life when he was only sixteen. He would eventually take up abode in the Valaam Monastery on Lake Ladoga. When a mission of monks was organized in 1793 to travel to North America, St. Herman was part of that effort. Russian merchants had discovered the Aleutian Islands and, in addition to their trading endeavors they found a great need to bring the Gospel of Christ to the native inhabitants. St. Herman would settle on Spruce Island, calling his home "New Valaam." The rugged island was heavily forested, but the pious monk enjoyed the solitude it brought him. Earthly pleasures meant nothing to him. He dug a cave with his own hands where he lived for more than 40 years. He humbly wore the same clothing every day; he used two bricks for a pillow and he covered himself at night with a board rather than a blanket.

Although only a simple monk and not an ordained priest, St. Herman soon gained a reputation for being a great spiritual teacher. He established a school and enjoyed teaching the native children about Christ. He particularly loved to teach them the prayers and hymns of the Church. Young and old alike would listen spell-bound for hours to his sermons.

St. Herman also became known for his wondrous works and miracles as well. A great flood once threatened Spruce Island, and the inhabitants came to their blessed Elder in great fear. He took an icon of the Theotokos, placed it on a sandy bank and began to pray. Amazingly, the progress of the waters was impeded immediately! A forest fire broke out once on Spruce Island. St. Herman dug a simple trench and proclaimed: "The fire will not pass this line." It did not!

St. Herman of Alaska died in the same cave in which he had lived for all those years on Spruce Island. His final words were a statement of his entire philosophy of life: "GLORY TO THEE, O LORD."

### **A Prayer to St. Herman of Alaska Wonderworker of All America**

O Almighty God, We praise and glorify You, Our Lord and Creator. All the earth and everything within it acknowledges You as Creator, The Eternal Father.

Heaven and Earth, Angels and Men, together, praise and

glorify You, the most glorious company of Apostles, the praiseworthy fellowship of Prophets, the great and noble gathering of Martyrs, the whole community of Saints, all praise You.

We the members of the holy community on earth pray:  
Make us worthy with all the Saints in Heaven, especially the newly glorified Elder, the Blessed Herman of Alaska, to reign in Your everlasting glory.

On this day the Holy Catholic and Apostolic Church praises and glorifies You, our God, in joyful thanksgiving. The inheritors and children of the Holy Church of Christ which you, O Blessed Father Herman and your holy companions planted here, now flowering and growing throughout this great continent, gather at your reliquary. We gaze at your Relics in the knowledge that your soul joins together with the Apostles, Prophets, Martyrs, Saints and the Heavenly Hosts before the Throne of the Most Merciful God in praise of the Holy Trinity.

O Blessed Herman of Spruce Island, good teacher of the faith in the Holy Trinity, and our Spiritual Father, intercede

before the throne of the Almighty God, for peace within the Church, the dispelling of all disunity, faithlessness and discord.

Come to the aid of our spiritual leaders that they may always be true and effective instruments of the Holy Spirit, with the power to proclaim the evangelical truths, with the wisdom to enlighten the unenlightened, with the spirit to inspire all to love the knowledge of God, with the perseverance to defend the Church, even unto death, from all enemies both within and without and at all times.

May the hearts of your spiritual children be filled with that faith and love of the Holy Church which you manifested in your holy life; praying to Him to: deliver us from the temptations which cause us to fall; renew our child-like faith in our Heavenly Father; replace our trust in God, and in Him alone; satisfy our thirst for the true knowledge of God; teach us to serve God faithfully; transfigure our life that it may truly reflect the image and likeness of God. O Holy Father and Patron of the Church in America: Be a physician to the weak in faith; be a support to the fallen; be a defender to the defenseless; be a bulwark of strength to the weary in

spirit; be a guide to the travelers by sea, by land and by air; be our heavenly intercessor.

O Most wondrous, favorite of God, our Blessed Father Herman, as good laborer you did your great spiritual work in a harsh climate in this land! In the little things you were faithful in your service to God: as the Lord said: "You have been faithful of a little, I will set you over much." And now, when this word has been fulfilled for you, the Lord has set you over our whole church as her heavenly protector.

We all call to you in fervent prayer: Pray for our Holy Church. May the Lord keep her pure in Orthodoxy. May He reveal her as an adornment of our land. May He protect her from all the powers of the enemy. May He drive out all adversaries. May He grant us purity of Faith and beauty of soul. Grant us all the Spirit of Peace and Love, the Spirit of Humility and Meekness. Drive out the sin of pride. Save us from self praise. Be our guard from false teachings. Give healing to the sick; to the sorrowful be a comfort. To those who hunger for spiritual truth, give the Heavenly Food, that

we may attain our true desire, receiving the good reward at the Final Judgment.

With all the saints we will praise with song: The Life Creating Trinity: The Ineffable Father, the True and Only Begotten Son, the Comforter, Holy Spirit, now and ever and unto ages of ages.

O Blessed Father Herman of Alaska, together with all the Saints and the Heavenly Hosts, pray to God that on each of us He will bestow wisdom for our mind, strength for our will, light for our spirit, enabling us to attain to the true peace of life which is from God alone. We praise with joyous and grateful hearts, the Life-Creating Trinity: Father Almighty, Only-Begotten Son, Comforter, Holy Spirit, now and ever, and unto ages of ages. Amen.

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

<b>Monday</b>	1 Cor. 9:13-18	Matt. 16:1-6
<b>Tuesday</b>	1 Cor. 10:5-12	Matt. 16:6-12
<b>Wednesday</b>	1 Cor. 10:12-22	Matt. 16:16-24
<b>Thursday</b>	1 Cor. 10:28-11:7	Matt. 16:24-28
<b>Friday</b>	1 Cor. 11:8-22	Matt. 17:10-18
<b>Saturday</b>	Romans 13:1-10	Matt. 12:30-37
<b>Sunday</b>	1 Cor. 1:10-18 Phil. 2:5-11	Matt. 14:14-22 Luke 10: 28-42; 11:27-28



# Seventh Sunday after Pentecost

## Healing of the Two Blind Men

Matthew 9:27-35

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

**27. And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us.**

The blind men addressed to God the words have mercy, but as to a man, O Son of David. For it was well known among the Jews that the Messiah would come from the seed of David.

**28. And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord.**

He led the blind men along even as far as the house, to show their steadfast faith and thus to condemn the Jews. He asks them if they believe, showing that faith can accomplish all things.

**29-30. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened.**

He healed within the house and in private, to show us how to avoid vainglory. In everything He did He taught humility.

**30-31. And Jesus sternly charged them, saying, See that no man know it. But they, when they were departed, spread abroad His fame in all that country.**

Do you see Christ's humility? They spread abroad His fame in thanksgiving, not out of disobedience. But if in another place Christ says, Go and tell of the glory of God [Lk.8:39], there is nothing contradictory in this. For He wants them to say nothing about Himself, but to speak of the glory of God.

**32-33. As they went out, behold, they brought to Him a mute man possessed with a demon. And when the demon was cast out, the mute spake.**

The disease was not a natural one, but from the demon. This is why others brought him forward. He himself was not able to call upon Jesus, as the demon had bound his tongue. Therefore Jesus does not require faith of him, but immediately heals him by casting out the demon which had prevented his speech. **And the multitudes marvelled, saying, It was never so seen in Israel.** The multitude marvelled, placing Christ even above the prophets and the patriarchs. For He healed with authority, unlike those who first had to pray. But let us see what the Pharisees said.

**34. But the Pharisees said, He casteth out demons through the prince of demons. These words are the height of stupidity, for no demon casts out other demons.**

But let us suppose that He cast out demons as one who served the prince of demons, that is, as a magician. How then did He heal diseases, forgive sins, and preach the Kingdom? For the demon does just the opposite: he brings on diseases and separates man from God.

**35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every disease and every infirmity among the people.**

As Lover of mankind He did not wait for them to come to Him, but He Himself went all around. Therefore they could not say as an excuse that "no one taught us." He draws them to Himself by word and deed, teaching and working wonders.

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

**The Feast of The Glorification of St. Herman of Alaska (August 9)**

<https://www.oca.org/saints/lives/2021/08/09/102241-glorification-of-venerable-herman-of-alaska-wonderworker-of-all>

**The Feast of St. Tikhon of Zadonsk (August 13)**

<https://www.oca.org/saints/lives/2021/08/13/102287-saint-tikhon-bishop-of-voronezh-wonderworker-of-zadonsk-and-all>

**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) DORMITION FAST – SUNDAY AUGUST 1 to SUNDAY AUGUST 15**

**THE BLESSING OF FLOWERS AND HERBS**

**SUNDAY AUGUST 15, 2021**

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.

To honor and celebrate this Great Feast, ON SUNDAY AUGUST 15, following the Divine Liturgy, we will gather together in church to serve the customary service for the blessing of Flowers and Herbs.

Just as we have our homes blessed each year, everyone is encouraged to bring their vehicles for this special service and have them blessed with Holy Water.

I encourage all of us, our parishioners and families to come and bring our flowers and herbs to church ON SUNDAY AUGUST 15 and have them blessed!! This is a wonderful pious tradition for us to participate in!!

**3) 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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## **AUGUST 2021**

- 14 – Eve of the Great Feast of The Dormition of the Theotokos**  
Great Vespers with Litiya at 4:00 PM
- 15 – The Great Feast of The Dormition of the Theotokos**  
Divine Liturgy followed by Blessing of Flowers at 9:30 AM
- 11-25 – Fr. Jason, Mat. Katia and Family away on vacation**
- 28 – Eve of the Feast of The Beheading of St. John the Baptist**  
Great Vespers with Litiya at 4:00 PM
- 29 – The Feast of The Beheading of St. John the Baptist**  
(Strict Fast Day)  
The Hours – 9:10 AM Divine Liturgy at 9:30 AM  
Coffee Hour Fellowship in Parish Fellowship Hall  
Organizational Meeting during Coffee Hour

## **SEPTEMBER 2021**

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