



**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.

Altar Candles are offered by Matushka Fran Vansuch in honor of Basil Vansuch on the occasion of his birthday and for his continued good health.

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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 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

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**18th SUNDAY AFTER PENTECOST — Tone 1**

Arethas and 4,299 Martyrs with him (523). Ven. Arethus (12th c.), Sisoë (13th c.), and Theóphil (Theophilus)—(12th-13th c.), Recluses, of the Kiev Caves (Near Caves). Bl. Elesbaan, King of Ethiopia (ca. 553-555). Martyr Syncretica and her two daughters (6th c.). Athanasius, Patriarch of Constantinople (1311). "Joy of All Who Sorrow" Icon of the Mother of God (1688).

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**EPISTLE LESSON                      GOSPEL LESSON**

2 Corinthians 9:6-11              Luke 16:19-31

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**OCTOBER 24, 2021      NO. 429**

## Tropars/Kontakions for 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 The Holy Martyr Arethas — Tone 1

Through the sufferings which Thy holy martyrs Arethas and his companions endured for Thy sake, O Lord, we beseech Thee, O Lover of ^mankind:// “Heal all of our infirmities!”

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

### 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!”

*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!

## THE EPISTLE LESSON FOR TODAY

*2 Corinthians 9:6-11*

### **BRETHREN:**

But this I say: “He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.” So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.

And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. As it is written: “He has dispersed abroad, He has given to the poor; His righteousness endures forever.”

Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

## THE GOSPEL LESSON FOR TODAY

*Luke 16:19-31*

### **Let us Attend!**

There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores.

So it was that the beggar died, and was carried by the

**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!*

**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 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! Alleluia! Alleluia!  
Alleluia!

angels to Abraham’s bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’

But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’

Then he said, ‘I beg you therefore, father, that you would send him to my father’s house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.’

Abraham said to him, ‘They have Moses and the prophets; let them hear them.’

And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’ But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’”

## Upcoming Events within The Life of our Parish/Diocese

### 1) PENNIES FOR HEAVEN HOAGIE LUNCH SALE

The Month of October Sunday October 31

We will be holding a collection of loose change/dollars for the entire month of October beginning on Sunday October 3. We will have two (2) jars located in the Parish Fellowship Hall and ask that when we come to church, bring any loose change/dollars that we may have and donate it to the Church. Then on Sunday October 31, we will hold a Hoagie/Steak Sandwich Lunch Sale (Hoagie, Chips, Macaroni Sale or Cole Slaw/beverage/dessert) for \$10 each! We will also have a special for our children!! An email will go out with more information 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.

## OCTOBER 2021

### 30 – GREAT VESPERS AT SS PETER AND PAUL CHURCH

Visit of Archbishop MICHAEL

31 – General Confession – 9:30 AM Divine Liturgy – 10:00 AM

\*Education Sermon on Sunday October 31: The 12 Major Feast Days\*

\*\*HOAGIE/STEAK SANDWICH SALE LUNCH SALE

\*\*BILLS vs DOLPHINS PARISH GATHERING AT PARISH FELLOWSHIP HALL (1-4 PM) with Pizza, Wings, Soda, Ice Tea, Juice, Water, Beer, Wine.

We are asking for a free-will donation

AND BASKET RAFFLE DURING HALFTIME- **PARISH EVENT ONLY!!**

## NOVEMBER 2021{Nativity Fast Begins: Nov. 15-Dec. 24}

5 – PARISH FAMILY NIGHT!!! (6:30-9:30 PM)

6 – Annual Prayer Service for Blessing of Animals – 10:00 AM

6 – Great Vespers – 4:00 PM Parish Council Meeting (5:00pm)

7 – Youth Sunday

(Children Sermon and Children Sing during The Liturgy)

Church School Q&A with Fr. Jay ( St. Matthew – His Life and Gospel)

Church School Nativity Outreach Project

- Start New Pajamas Collection for Roswell Park
- Start Collection for Christmas Gifts for Baker Victory
- Start Collection for Hearts for Homeless

Daylight Savings Time Ends!

7 – Eve of the Feast of Archangel Michael and the Bodiless Powers of Heaven  
Great Vespers at 1:00 PM

8 – The Feast of Archangel Michael and the Bodiless Powers of Heaven  
Divine Liturgy at 9:30 AM

14 – Stewardship Sunday (Special Parish Luncheon and Presentation)

15 – {Nativity Fast Begins: Nov. 15-Dec. 24}

17 – Monthly Collection Drop-Off at Kevin Guest House (5:30 PM)

## THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES

### SUNDAY OCTOBER 24, 2021

The Hours 9:40 AM

Divine Liturgy - 10:00 AM

Church School (in person and via Google Classroom) following Divine Liturgy

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

Coffee Hour Host:  
Mariami and Nate

Coffee Hour Donation:

### MONDAY OCTOBER 25, 2021

St. George Bible Study Class  
(Via Zoom) – 6:30 to 8:00 PM

### WEDNESDAY OCTOBER 27, 2021

Daily Matins – 9:00 AM

Paraklesis Service to The Theotokos  
6:00 PM

### THURSDAY OCTOBER 28, 2021

Akathist to St. George – 9:00 AM

### SATURDAY OCTOBER 30, 2021

Archpastoral Visit of His Eminence  
Archbishop MICHAEL  
to Ss Peter and Paul Church

Great Vespers at Ss Peter and Paul  
Church - 6:00 PM

**\*\*NO VESPERS AT OUR CHURCH\*\***

### SUNDAY OCTOBER 31, 2021

General Confession - 9:40 AM

Divine Liturgy - 10:00 AM

Church School (in person and via Google Classroom) following Divine Liturgy

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

Coffee Hour Host:  
Hoagie Sale

Coffee Hour Donation: Kitchen  
Renovation Project Fund

**20 – Eve of the Great Feast of the Entrance of the Theotokos into the Temple**  
Great Vespers with Litiya at 4:00 PM

**21 – The Great Feast of the Entrance of the Theotokos into the Temple**  
The Hours – 9:40 AM      Divine Liturgy at 10:00 AM

**21 – Annual Parish Meeting**  
**\*\*In the Church – immediately following the Divine Liturgy\*\***

**22 – Monthly Community Healing Prayer Service/Thanksgiving Prayer Service – 6:00 PM**

**25 – THANKSGIVING DAY**  
Moleben Service of Thanksgiving – 9:00 AM

**\*Education Sermon on Sunday November 21:  
The Liturgical Colors of The Orthodox Church\***

**\*\*Bible Study Class – Monday November 8 (6:30 PM)  
Monday November 22 (7:00 PM)**

**\*\*St. George Book Club – Monday November 29 (6:30 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!!**

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## **PARISH FAMILY NIGHT**



**FRIDAY NOVEMBER 5, 2021**

**6:30 to 9:30 PM**

**Little Compline (6:15 PM)**

**S'mores ~ Movie ~ Pizza ~ Games**

**Fun ~ Christian Fellowship**

**A MOST SINCERE AND  
HEARTFELT THANK YOU**

**Dear Parish Family:**

I thank all of you for your love, prayers, phone calls, text messages, and emails this past week when I had my 2<sup>nd</sup> knee replacement surgery. Thanks be to God all went well. Now begins the long road of rehabilitation and recovery. I pray that I will be back in church soon. Be assured of my love and prayers for all of you and how grateful I am to have you in my life and be apart of such a wonderful parish family.

May God bless and keep all of you.

With Love in Christ  
Mat. Fran

## **DIOCESAN ASSISTANCE/RELIEF FOR HURRICANE IDA VICTIMS**

In response to The Archpastoral Letter from His Eminence Archbishop MICHAEL regarding Emergency Hurricane Ida Relief in the Diocese. As a parish, we will be taking a monthly collection throughout October to help and assist our Brothers and Sisters in Christ throughout our Diocese who have been affected by Hurricane Ida! Matushka and I are hosting Coffee Hour on Sunday October 10 and will designate the collection for Emergency Hurricane Ida Relief in the Diocese. We will be sending a parish donation to the Diocese at the end of October. All donations to the Emergency Hurricane Ida Relief in the Diocese should be in to Barbara by Sunday October 31. Please make checks payable to St. George Orthodox Church and in the memo line - earmark "Diocesan Hurricane Ida Relief Fund"

Come and See how we are all called to be Stewards of The Church by helping and assisting our Brothers and Sisters in Christ throughout our Diocese who have been affected by Hurricane Ida!

May God continue to bless and guide all of you for your continued love, prayerful support, and generosity!

If you have any questions or concerns, please do not hesitate to let Fr. Jason know.

## **SAFETY GUIDELINES AND PROTOCOLS FOR OUR PARISH**

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

- 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.
  - \* The choir will continue to sing up front until such time we can move them back to the choir area
  - \* 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.
  - \* We will continue to use 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.
  - \* We will be passing the Stewardship Collection Plate during The Litany before The Lord's Prayer
  - \* The Church will continue to be cleaned and sanitized every week
  - \* The Parish Fellowship Hall will continue to be cleaned and sanitized every week by hiring our Professional Cleaner (Rocco) who will come in every week on Saturday Night to clean and sanitize the Parish Fellowship Hall and Restrooms. When Hosting Coffee Hour, we will need to be wearing masks as well as use gloves and proper utensils. Following Coffee Hour, the table and chairs will need to be properly sanitized as well as put away properly along with the kitchen and countertops need to be cleaned and properly sanitized.
  - \* With this in mind, we will still need to sign up when we come to Church for THE DIVINE LITURGY on Sundays! This is to ensure the safety, health, and well-being of everyone attending our Parish for the Divine Liturgy. We do NOT need to sign-up beforehand but rather we will need to sign in at The Candle Desk when we come to church. This sign-up is important for us and our parish not only to ensure that everyone has an opportunity to come to Church to pray, participate in The Divine Liturgy and to receive Holy Communion but also to ensure that I have a record of everyone who attends the Divine Liturgy in case, God-forbid, someone becomes ill I would need to contact everyone who was in attendance. 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!

\*\*If anyone has any questions or concerns, please do not hesitate to see or contact Fr. Jason,

Paul or any member of the Parish Council!\*\*

May God continue to bless and guide all of you!\*\*

# FIND YOUR SPIRITUAL HOME In The Orthodox Christian Church

Saturday Great Vespers 4:00 PM  
SUNDAY Divine Liturgy 10:00 AM

~ All are Welcome ~

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 or needs and help or assistance, please contact our parish priest: V Rev. Jason Vansuch (jvansuch@hotmail.com) or 716.875.4222 and he will be able guide you.



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**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  
225 B Evans Street, Apt 3  
Williamsville, NY 14221  
716.276.3471  
dogthree1@hotmail.com

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)

Andrew Wityk  
Ellicott Center  
200 Seventh Street  
Buffalo, NY 14201

Mrs. Tita Abraham  
84 Stonington Lane  
Getzville, NY 14068

Mr. Albert Fadell  
314.376.2562

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**IMPORTANT PARISH ANNOUNCEMENTS**

- We will continue with our on-going collections for The Buffalo City Mission, Hearts for Homeless, Mats for Mission, HomeSpace, Feed More of WNY, 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**
- 2) **Zoom information for Education Classes and Book Club**
- 3) **Updates on Schedule of Services Events**
- 4) **Parish Monthly Update**

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**EACH WEEK WE WILL BE RECORDING**

**THE WEEKLY INCOME FOR EACH SUNDAY AS WELL AS POSTING THE MONTHLY INCOME and EXPENSE FOR OUR PARISH FOLLOWING THE MONTHLY PARISH COUNCIL MEETINGS!**

**INCOME FOR SUNDAY OCTOBER , 2021 – \$**

**Commercial Savings Account Deposit -  
DONATION TO THE CAPITOL IMPROVEMENT FUND (Kitchen) -**

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**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:)**

## **MEMORIAL SATURDAY OF ST. DEMETRIUS**

**OCTOBER 23**

In the spiritual experience of the Russian Church, veneration of the holy Great Martyr Demetrius of Thessalonica is closely linked with the memory of the defense of the nation and Church by the Great Prince of Moscow, Demetrius of the Don (May 19).

Saint Demetrius of the Don smashed the military might of the Golden Horde at the Battle of Kulikovo Field on September 8, 1380 (the Feast of the Nativity of the Most Holy Theotokos), set between the Rivers Don and Nepryadva. The Battle of Kulikovo, for which the nation calls him Demetrius of the Don, became the first Russian national deed, rallying the spiritual power of the Russian nation around Moscow. The “Zadonschina,” an inspiring historic poem written by the priest Sophronius of Ryazem (1381), is devoted to this event.

Prince Demetrius of the Don was greatly devoted to the holy Great Martyr Demetrius. In 1380, on the eve of the Battle of Kulikovo, he solemnly transferred from Vladimir to Moscow the most holy object in the Dimitriev cathedral of Vladimir: the icon of the Great Martyr Demetrius of Thessalonica, painted on a piece of wood from the saint’s grave. A chapel in honor of the Great Martyr Demetrius was built at Moscow’s Dormition Cathedral.

The Saint Demetrius Memorial Saturday was established for the churchwide remembrance of the soldiers who fell in the Battle of Kulikovo. This memorial service was held for the first time at the Trinity-Saint Sergius monastery on October 20, 1380 by Saint Sergius of Radonezh, in the presence of Great Prince Demetrius of the Don. It is an annual remembrance of the heroes of the Battle of Kulikovo, among whom are the schemamonks Alexander (Peresvet) and Andrew (Oslyab).

## **THE HOLY MARTYR ARETHAS AND THOSE WITH HIM**

**OCTOBER 24**

The Martyr Arethas and with him 4299 Martyrs suffered for the Lord Jesus Christ in the sixth century. Arethas was prefect of the Christian city of Negran in Arabia. The Arabian (or Omirite) king, Dunaan, who was Jewish, decided to eliminate Christianity from the land. He issued an edict that all followers of Christ were to be put to death.

Because the inhabitants of Negran remained faithful to the Lord, Dunaan came with a large army to destroy the city. At the city walls of Negran the king’s heralds announced that Dunaan would only spare those who renounced Christ and referred to His Cross as a “sign of malediction.”

Not daring to assault the Christian city by force, Dunaan resorted to a ruse. Dunaan swore an oath that he would not force the Christians into Judaism, but would merely collect a tribute from Negran. The inhabitants of the city would not heed the advice of Saint Arethas, and putting their trust in Dunaan, they opened the city gates.

The very next day Dunaan gave orders to light an immense fire and throw all the clergy of the city into it in order to frighten the rest of the Christians. 427 men were burned. He also threw the prefect Arethas and the other chief men into prison. Then the oppressor sent his messengers through the city to convert the Christians to Judaism. Dunaan himself conversed with those inhabitants brought from the prisons, saying, "I do not demand that you should renounce the God of heaven and earth, nor do I want you to worship idols, I want merely that you do not believe in Jesus Christ, since the Crucified One was a man, and not God."

The holy martyrs replied that Jesus is God the Word, the Second Person of the Holy Trinity, Who for the salvation of mankind was incarnate of the Holy Spirit and the Virgin Mary. Those suffering said, "We shall not abjure Christ, since He is Life for us. To die for Him is to find Life."

More than four thousand Christians, men, women, both the aged and children, from the city of Negran and surrounding villages suffered martyrdom for Christ.

## **The Parable of the Rich Man and Lazarus**

**Luke 16:19-31**

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

**19-22. And there was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain poor man named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the poor man died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.**

These words follow closely upon what was said before. Because the Lord first taught, above [Lk. 16:1-13], how we are to be good stewards of wealth, now He appropriately adds this parable which teaches the same thing through the example of the rich man. This is a parable and not, as some have foolishly imagined, something which actually occurred. For good things have not yet been allotted to the righteous, nor punishments to the sinners. The Lord, then, fashioned this story to teach those who show no mercy and give no alms what punishments await them, and to teach the

suffering what good things they will enjoy on account of the sufferings they patiently endure in this life.

The Lord gave no name to the rich man in this parable, because such a man is not worthy to be remembered by God by name. As the Lord says, through the prophet, *nor will I make remembrance of their names through My lips.* [Ps. 15:3] But the Lord mentions the poor man by name, for the names of the righteous are inscribed in the Book of Life. There is a story, according to the tradition of the Hebrews, of a certain Lazarus who lived at that time in Jerusalem, whose lot was one of extreme poverty and sickness. Because he was so well known in the city, the Lord uses his name in the parable. The rich man was awash in wealth, so much so that he clothed himself in purple and costly linen. Not only this, but he also luxuriated in every other kind of luxury. For it says that *he fared sumptuously*, not now and then, but *everyday*, and not in moderation, but *sumptuously*, meaning, extravagantly and at great cost. But Lazarus was destitute and grievously diseased, for it says that he was *full of sores*. It is one thing to be ill; it is another thing to be covered with open sores. But the evil which he suffered goes even further: lying at the gate of the rich man, he had the added torment of seeing others feasting to excess while he himself starved. He desired to be fed, not with their costly foods, but with the crumbs of these foods, the same crumbs which the dogs ate. He was also destitute of any help, for *the dogs licked his sores*, and he had no one to drive them away. Lazarus suffered such terrible things. Did he then blaspheme? Did he revile the luxury of the rich man? Did he condemn his callousness? Did he accuse the Divine Providence? He did none of these things, even in thought; rather, he bravely and wisely endured all. How do we know this? From the fact that the angels took him when he died. If he had been a grumbler and blasphemer, he would not have been deemed worthy of such an honor—to be escorted by angels. *The rich man also died, and was buried.* In truth, while he still lived his soul had been buried alive, entombed within his flesh. Therefore, when he died, his soul was not led away by the angels but was instead borne downwards into hades. He who has never had a single lofty or heavenly thought deserves the lowest place. Thus by saying that he was *buried*, the Lord implies that the rich mans soul received its portion in the lowest and darkest place.

**23-26. And in hades he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.**

When the Lord cast Adam out of paradise He settled him in a place just opposite, so that the continuous sight of paradise before his eyes would keep fresh in his mind the calamity that had befallen him and would arouse in him a sharper sense of his fall from good things. In like manner the Lord condemned the rich man to a place just opposite Lazarus, so that the sight of him in such a blessed state might awaken in the rich man the realization of the good things he lost because of his cruelty. Why was it that he saw Lazarus in the bosom of *Abraham*, and not of any other of the righteous? Because Abraham showed hospitality to strangers. The rich man sees Lazarus with Abraham as a reproof of his own in hospitality. Abraham used to draw into his own house even those who were just passing by, while the rich man overlooked a man who was lying every day within his very courtyard. And why does the rich man address his words to Abraham, and not to Lazarus? Perhaps he was ashamed. It may be that he judged Lazarus to be no different than himself and therefore assumed that Lazarus would bear a grudge for past wrongs. "If I, while

enjoying such great prosperity, overlooked him while he was suffering such great afflictions, and did not even give him the crumbs from my table, how much more will he who was thus despised now remember those past wrongs and refuse to grant me any favor?" This is why he addresses his words to Abraham, thinking that the patriarch would be unaware of what had happened. How then does Abraham respond? Does he say, "O cruel and heartless man! Are you not ashamed? Only now do you remember compassion?" Not this, but rather, *Son*. Behold a compassionate and holy soul! A certain wise man has said, "Trouble not a soul that has been brought low." This is why Abraham says, *Son*. By this he also intimates that it is within his power only to speak to him gently, but more than this he is not permitted to do. "That which I have to give, I give you—a voice of compassion. But to go from here to there I cannot, for all things have been shut. And you have received your good things, and in like manner Lazarus evil things." Why does he use the [Greek] word *apelabes, thou receivedst*, and not the [simpler Greek] word *elabes*? We say [in Greek] that a recipient *receives [apolambanei]* those things which are his due. What then do we learn? That even if a man is utterly defiled and has reached the last degree of wickedness, perhaps he has done at least one or two good things. So that even such a man may have some good things, as when he obtains prosperity in this life as his reward, and thus it may be said that he has received these things as his due. Likewise Lazarus received evil things as his due. For perhaps he also did one or two evil things, and he received as his merited reward for these evil things the suffering which he endured in this life. Therefore now he is comforted, while you are in torment. The chasm indicates the separation and the difference that exists between the righteous and the sinners. Just as their choices were far different in this life, so too their dwelling places in the next life are separated by a great distance, each one receiving as his due the reward appropriate to his choices in this life. Mark here a conclusion to be drawn against the Origenists who say that there will be a time when there is an end to hell, that the sinners will be united with the righteous and with God, and thus that God will become all in all. Let us hear what Abraham says, that they who would pass from hence to you, or from thence to us, cannot. Therefore it is impossible for anyone to go from the place apportioned to the righteous to the place of the sinners, and likewise, Abraham teaches us, it is impossible to go from the place of punishment to the place of the righteous. And Abraham, I presume, is more trustworthy than Origen. (1) What is hades? Some say that it is a place of darkness beneath the earth; others have said that hades is the departure of the soul from that which is seen to that which is unseen and invisible. While the soul is in the body, it is manifest through its own energies [which animate the body], but when the soul has departed from the body it becomes invisible. (2) This is hades, they say. *The bosom of Abraham* is the enclosure within which are stored up the good things that await the righteous, who after the storm have found the heavenly haven. We use the same word to name those bodies of water on the sea which are shaped like harbors and havens. (3) Mark this as well—on the day of judgment the man who did wrong will see the one he wronged in the glory that is his, and the man who was wronged will likewise see the one who wronged him in that condemnation which befalls him, just as here in this parable the rich man sees Lazarus, and Lazarus, the rich man.

**27-31. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.**

The miserable rich man, having failed in his request for himself, now makes supplication on behalf of others. See how punishment has led him to awareness. He who before had overlooked Lazarus as he lay at his feet now thinks of others who are absent, and begs that Lazarus be sent from the dead to his father's house. He asks that not just anyone of the dead, but Lazarus in particular, be

sent, so that the rich man's brothers might see him crowned with health and glory. They who once saw him in sickness and in dishonor and were witnesses of his poverty, would be witnesses of his glory. From this it is clear that Lazarus would have appeared to them in glory, had it been necessary to send him as a believable messenger. How then does Abraham reply? *They have Moses*. "You do not take care of your brothers," he is saying, "as well as He Who created them, God Himself. For He has appointed ten thousand teachers for them." But the rich man answers, *Nay, father*. Since he himself had heard the Scriptures and did not believe, considering the readings to be myths, he suspected that it was the same for his brothers. Judging them by what he knew to be true of himself, he said that they gave no more heed to the Scriptures than he had, but that if one should rise from the dead, then they would believe. There are those even now who say the same: "Who knows what is in hades? Who has ever come from there to tell us?" But let them hear Abraham who says that if we do not give heed to the Scriptures, we will not believe even those who come from hades. The Jews showed this to be true. Because they gave no heed to the Scriptures, they did not believe when they saw the dead resurrected, but even attempted to slay that other Lazarus who was four days dead. Many of the dead arose at the Lord's Crucifixion, yet this only intensified the Jews' murderous assault against the Apostles. If raising the dead would truly help us to believe, the Lord would do this often. But there is no help so great as the close study of the Scriptures. For the devil by trickery has appeared to raise the dead and by this means has deceived the foolish; and, concerning those in hades, he spreads doctrines worthy of his own wickedness. But no such trickery can prevail against those who make wise study of the Scriptures. For the Scriptures are a lamp and a light [see Prov. 6:23], and when light shines, the thief appears and is discovered. Therefore, let us believe the Scriptures and not seek out resurrections from the dead.

The parable may also be understood in a more figurative sense. The rich man represents the Hebrew people. Of old this people was rich in all knowledge and wisdom, and in the words of God which are more precious than gold and many costly stones. And this people was clothed in purple and fine linen, having both kingship and priesthood, being a *royal priesthood* to God [Ex. 19:6]. The purple signifies kingship and the fine linen priesthood, for the Levites used fine linen cloth for the priestly vestments. The Hebrews *fared sumptuously everyday*. Everyday, morning and evening, they offered sacrifice, which was called the *constant offering* [*endelechismos*, Ex. 29:38, 42]. Lazarus represents the people from among the Gentiles, destitute of divine grace and wisdom, lying before the gates. For the Gentiles were not permitted to enter the house of God; this was considered a defilement, as when, in the Book of Acts, an outcry was made against Paul for bringing Gentiles into the temple and defiling that holy place [Acts 21]. The Gentiles were covered with the sores of festering sin, on which impudent dogs, the demons, were feeding. For our sores are pleasure to the demons. And the Gentiles longed for the crumbs which fell from the table of the rich man. They had no share at all of that *bread which strengtheneth man's heart* [Ps. 103:17], and they were in need of those most subtle and refined particles of the rational food, like the Canaanite woman who desired to be fed from the crumbs, even though she was a Gentile [Mt. 15] What then? The Hebrew people died to God, and their bones, which made no movement towards the good, became stiff in death. But Lazarus, the Gentile people, died to sin, and the Jews, who died in their sins, burn with the flame of spite. They are envious, as the Apostle says, that the Gentiles have been accepted unto faith [see Rm. 11:11], and that the people of the nations, who before were destitute and dishonored, are now in the bosom of Abraham, the father of the nations, and rightly so. For Abraham, himself a Gentile, believed in God, and changed from idolatry to the knowledge of God. Therefore it is right that those who share in his change and in his faith should also find rest in his bosom, and inherit his same portion, dwelling place, and store of good things. The Jew desires just one drop of the old sprinklings and purifications of the law in order to cool his tongue, that he might have the boldness to say to us that the law is still in effect. But he does not obtain his desire. For the law was until John the Forerunner and from then *sacrifice and offering hast Thou not desired*, as the prophet foretold [Ps. 39:9] And Daniel foretold that *the anointing [chrisma] shall be destroyed* [Dan. 9:26], and prophecy shall be sealed [Dan. 12:4, 9], meaning, that prophecy shall cease and be closed. But you, O reader, must also understand the moral meaning of this parable:

do not be rich in wickedness and overlook your mind which is starved and cast down, although it was created to be borne aloft. Do not let it wander outside, nor let it lie idly on the ground, but lead it within and let it act. Then there will be in you the working of the mind and the spirit, and not merely the feasting of the flesh. Likewise, there are other elements of this parable which may easily be understood for your moral benefit.

**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>	Philippians 1:1-7	Luke 10:22-24
<b>Tuesday</b>	Philippians 1:8-14	Luke 11:1-10
<b>Wednesday</b>	Philippians 1:12-20	Luke 11:9-13
<b>Thursday</b>	Philippians 1:20-27	Luke 11:14-23
<b>Friday</b>	Philippians 1:27-2:4	Luke 11:23-26
<b>Saturday</b>	1 Corinthians 15:58-16:3	Luke 8:16-21
<b>Sunday</b>	2 Corinthians 11:31-12:9	Luke 8:26-39

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