

**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 Orthodox 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 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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**FIRST SUNDAY OF LENT — Tone 5. Sunday of Orthodoxy.** Translation of the relics of St. Nikēphóros, Patriarch of Constantinople (846). Martyr Sabinus (Abibus) of Egypt (287). Martyrs Africanus, Publius, and Terence, of Carthage (3rd c.). Martyr Alexander of Macedonia (305-311). Martyr Christina of Persia (4th c.). Ven. Aninas of the Euphrates.

**GLORY TO JESUS CHRIST! GLORY FOREVER!**

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**EPISTLE LESSON**

**GOSPEL LESSON**

Hebrews 11:24-26, 32-12:2

John 1:43-51

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**Come and See how we are all called to be Stewards of The Church!**

- Stewardship is our active commitment to use all our time, talent and treasure for the benefit of humankind in grateful acknowledgment of Christ's redeeming love.
- Stewardship is caring for the needs of others.
- Stewardship is offering one's self to God as He offered Himself to us.
- Stewardship is what a person does after saying "I Believe . . .", as proof of that belief.
- Stewardship is learning how to be a responsible and concerned caretaker of Christ's Church; it is learning how to enjoy Church life and be happy in Church work, for in Her dwells the fullness of the Spirit of God.

If you would like to make a donation to our parish, please feel free to use the QR Code below. Thank you for your continued support and generosity for our parish in bringing The Love and Faith of Our Lord Jesus Christ to all! May God continue to bless and guide you and keep all of you in His loving care today and always!



## **HYMNS FOR THE DIVINE LITURGY**

### ***DIVINE LITURGY OF ST. BASIL THE GREAT***

#### **Troparion for The Resurrection — Tone 5**

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead// by His glorious Resurrection.

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

#### **Troparion for The Sunday of Orthodoxy — Tone 2**

We venerate Thy most pure image, O Good One; and ask forgiveness of our transgressions, O Christ our God. Of Thine own will Thou wast pleased to ascend the Cross in the flesh and deliver Thy creatures from bondage to the Enemy. Therefore with thankfulness we cry aloud to Thee: "Thou hast filled all with joy, O our Savior,// by coming to save the world."

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

#### **Kontakion for The Sunday of Orthodoxy - Tone 8**

No one could describe the Word of the Father; but when He took flesh from thee, O Theotokos, He accepted to be described, and restored the fallen image to its former state by uniting it to divine beauty.// We confess and proclaim our salvation in words and images.

## **THE EPISTLE LESSON FOR TODAY**

*Hebrews 11:24-26, 32-12:2*

### **BRETHREN:**

By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection.

Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented - of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise,

### **PROKEMEINON Tone 4**

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

*v: For Thou art just in all that Thou hast done for us!*

### **ALLELUIA VERSES**

*Moses and Aaron were among His priests; Samuel also was among those who called on His Name.*

*They called to the Lord and He answered them.*

### **THE HYMN TO THE THEOTOKOS**

*(Instead of "It is truly meet...",  
we sing the following)*

All of creation rejoices in you, O Full of Grace: the assembly of Angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a Child - our God before the ages. He made your body into a throne, and your womb He made more spacious than the heavens. All of creation rejoices in you, O Full of Grace. Glory to you!

God having provided something better for us, that they should not be made perfect apart from us. Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

### **THE GOSPEL LESSON FOR TODAY**

*John 1:43-51*

#### **Let us Attend!**

The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!"

Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these."

**COMMUNION HYMN**

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

**Scriptural Readings for the Week**

**Monday**

Genesis 3:21-4:7  
Proverbs 3:34-4:22

**Tuesday**

Genesis 4:8-15  
Proverbs 5:1-15

**Wednesday**

Genesis 4:16-26  
Proverbs 5:15-6:4

**Thursday**

Genesis 5:1-24  
Proverbs 6:3-20

**Friday**

Genesis 5:32-6:8  
Proverbs 6:20-7:1

**Saturday**

1 Thess. 4:13-17 and Heb. 3:12-16  
John 5:24-30 and Mark 1:35-44

**Sunday**

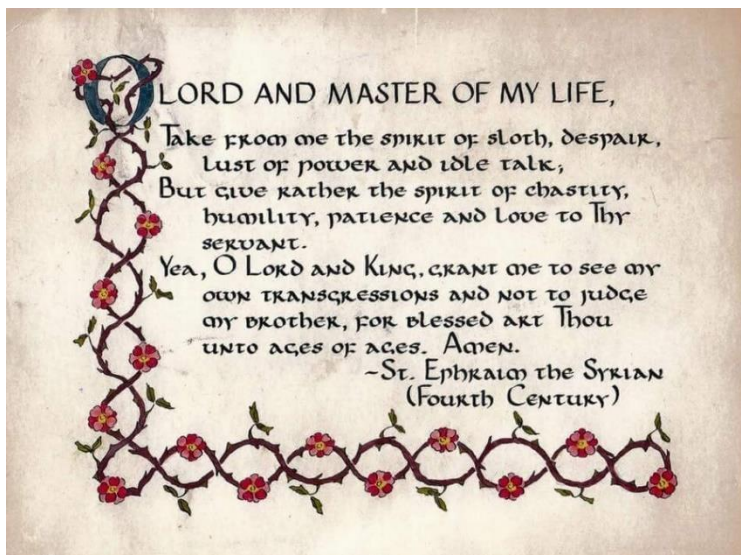
Hebrews 1:10-2:3 and Heb. 7:26-8:2  
Mark 2: 1-12 and John 10:9-16

And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

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**The Season of Great Lent:**

**THE PENITENTIAL PRAYER OF ST. EPHRAIM THE SYRIAN**



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The Great Lenten Season commonly known as – The Great

**LOVE CONQUERS ALL**

***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***

Fast - comes each year as part of the Paschal celebration. It is a forty day fast, a time of preparation, prayer, and fasting during which we come face to face with ourselves in the light of extraordinary prayers and insights into our spiritual condition, given as only the Orthodox Tradition is able.

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Life: “The most sublime expression of God’s creative activity”

The words below from Fr Alexander Schmemman of Blessed Memory are very fitting for our life:

“All that exists is God’s gift to man, and it all exists to make God known to man, and to make man’s life communion with God!”

Love one another! Pray for one another! Forgive one another!

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Another saying from The Holy Fathers for everyday of our life and for everything that we go through:

“The Will of God will never take us where The Grace of God cannot protect us!”



**MONDAY MARCH 21, 2022**

**7:00 PM**

**Regal Theaters - 2001 Elmwood  
Avenue Buffalo, NY**

On Monday March 21, we will be going to see "Man of God" on Stage at the Regal Movie Theater on Elmwood Ave in Buffalo. If anyone is interested and would like to go, please see or contact Fr. Jason by Sunday March 13 so that we can order the appropriate amount of tickets! The price for the tickets is \$14.00. Let us come together for an evening of prayer and fellowship and learn about one of the greatest Saints of Our Holy Orthodox Church!

**SCHEDULE FOR THE DAY**

Little Compline Service – **6:00 PM**

Depart for Regal Theaters – **6:30 PM**

"Man of God" Movie – **7:00 PM**



**Prayer is a safe fortress, a sheltered harbor, a protector of virtues, a destroyer of passions!**

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**\*\*A REMINDER FOR  
HOSTING COFFEE  
HOUR DURING GREAT  
LENT\*\***

When hosting coffee hour during Great Lent, we must refrain from using meat and dairy products in our foods and beverages.

If anyone has any questions about fasting or restrictions when hosting coffee hour, please see Fr. Jason and he will help you and guide you!

May all of us have a Blessed, Peaceful,  
Holy  
and Prayerful Great Lenten Journey!

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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!**

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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, Resurrection Life Food Pantry, Baker Victory as well as 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) **Pastoral Video for 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 MARCH 13, 2022 - \$**

**Commercial Savings Account Deposit \$ DONATION TO THE CAPITOL IMPROVEMENT FUND (Kitchen) – \$750.00**

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

**PARISH THEME FOR 2022:**



### **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.

**Also in the Parish Fellowship Hall, we have the Giving Tree! If anyone would like to sign up for Coffee Hour Readers Bulletin Collection, Communion Cloth, Home Blessing, please see or contact Fr. Jason!**



### **A SINCERE AND HEARTFELT THANKS AND APPRECIATION FOR THE FOLLOWING DONATIONS TO THE PARISH FROM OUR PARISH GIVING TREE**

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.

Some of the items on the leaves are as follows:

Candles  
7-Day Vigil Candles  
Flowers for Feast Days  
Charcoal  
Altar Wine  
Cups for Zapifka  
Paper Towels  
Toilet Paper

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!

### **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,

**ST. GEORGE ORTHODOX CHURCH OCMC PARISH AMBASSADORS**

To The Glory of God, our parish has been blessed with two parishioners who have answered The Call of Our Lord to be Parish Ambassadors for OCMC guiding us to help bring The Gospel of Our Lord God and Savior Jesus Christ of “Making Disciples of All Nations baptizing them in The Name of The Father and of The Son and of The Holy Spirit!” Anthony Gregory DelNuovo and John Moses Lutz are our Parish Ambassadors for OCMC (The Orthodox Christian Mission Center). To help the good work being done by The OCMC of supporting Missionaries around the world, our parish will be sponsoring and supporting a missionary on a annual basis. The cost is only \$600/year. So far we have collected over \$1000 for this year’s sponsorship. If anyone would like to make a donation, please see or contact Anthony or John. We express our most sincere and heartfelt thanks and appreciation to everyone who has graciously donated so far. Thank you for kindness and generosity in supporting the good work and mission of The OCMC in fulfilling Our Lord’s Command in The Gospel of Matthew of: “Making Disciples of All Nations!”

For more information about The OCMC, please visit their website:  
[www.ocmc.org](http://www.ocmc.org)

Another blessing for our parish of continuing the Good Work that has been entrusted to us of bringing The Gospel Message to All! Lord it is good to be here!

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**\*\*PLEASE REFER TO THE PARISH WEBSITE FOR THE SCHEDULE OF SERVICES AND EVENTS FOR GREAT LENT, HOLY WEEK, FEAST OF HOLY PASCHA THROUGH FEAST OF SS PETER AND PAUL!\*\***

**\*Matins will be celebrated on Sunday March 13 and 27 at 9:00 AM!**

**\*The Hours will be celebrated Sunday March 20 at 9:40 AM!**

**\*\*GENERAL CONFESSION WILL BE CELEBREATED ON SUNDAY APRIL 3 – THIRD SUNDAY OF GREDAT LENT ST. MARY OF EGYPT – AT 9:30 AM!\*\***

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

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!

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**\*Please refer to the Weekly Bulletin and Church Website for any changes to the calendar!\***

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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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**PREPARATION FOR GREAT LENT**  
Our Journey through Great

**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  
(2022)**

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 104 Old Niagara Rd. Lockport, NY 14221 (Room 47A)
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Mrs. Bonnie Dan 15 Pine Street North Tonawanda, NY 14150 716.693.1377	Mr. Albert Fadell 317.376.2562
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Andrew Wityk Ellicott Center 200 Seventh Street Buffalo, NY 14201	Mrs. Tita Abraham 84 Stonington Lane, Apt 3 Getzville, NY 14068
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**\*\*GENERAL CONFESSION SERVICE**

**SUNDAY APRIL 3 (FORGIVENESS SUNDAY) AT 9:30 AM\*\***

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Lent is a journey with prayer for humility, the beginning of true repentance. Through repentance, we can find and return to the true order of things, a restoration of our spiritual vision that will guide us in a very difficult and challenging world. By entering Great Lent in humility and repentance, we can attain deeper communion with God as we receive His forgiveness and He blesses by guiding us to greater spiritual heights.

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**The Icon of Christ**

During our journey of the holy fast—Great Lent—that will lead us to the week of Our Lord’s holy passion, crucifixion, death, burial, and to His third-day Glorious and Holy Resurrection. The Church in Her wisdom gives us this time each year to assist us in refocusing our attention on the inner and more substantive issues in our life that relate to faith, daily living, spirituality, life and death. During the next several weeks of the Great Fast, let us joyfully embark upon a journey of self-discovery. Let our personal journey inward—

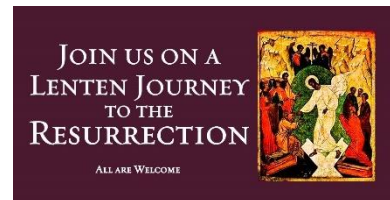
**THE INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES (IOCC)** is an agency of The Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA) which represents Orthodox Christians in North America and understands its work to include developing in Orthodox Christians a commitment to philanthropy and global cooperative involvement within the Orthodox Church. IOCC was established in March 1992 as the Official Humanitarian Organization of SCOBA.

Consonant with the Great Commission of our Lord Jesus Christ (Matthew 28:19-20 and Matthew 25:35-46), the vision of IOCC is to provide programs and services such as: providing emergency relief and establishing developmental programs as well as ministering to those who are in need worldwide.

For more information about IOCC please visit their website at: <http://www.iocc.org>.

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towards God—enable us to gain the strength and perspective needed to look beyond ourselves and beyond our immediate environments, in order to assist those in need, and bring healing to those who are wounded in our society and through- out this troubled world. May this period of quiet meditation and prayer fill all of us with the Spirit of God which enables us to accomplish great things.



**ST. GEORGE ORTHODOX CHURCH MEET n GREET**

**SUNDAY MARCH 27, 2022**

**3<sup>RD</sup> SUNDAY OF GREAT LENT**

**THE VENERATION OF THE CROSS**



**IN THE PARISH FELLOWSHIP HALL IMMEDIATELY  
FOLLOWING THE DIVINE LITURGY!!**

Please join us on Sunday March 27 for a Special Lenten Luncheon Fellowship during which we will get to know our parish family a little better as we continue our journey through The Great Lenten Season!

Everyone will be wearing a name tag so that we can get to know one another a little better 😊

Great Lenten Food ~~~~ Great Fellowship ~~~~ Great Fun for All

Let us come together as a parish family, as brothers and sisters in Christ and enjoy Christian Fellowship as we continue our journey through The Great Lenten Season!

Please see or contact Fr. Jason, Mat. Katia or Mat. Fran if you would like to help out or bring a Lenten **(no dairy or no meat)** covered dish to share with everyone!!



**Support Down  
Syndrome Sunday**

**SUNDAY MARCH 27**

On March 21, the world celebrated International Down Syndrome Day. The reason behind celebrating on March 21 (3/21) is because those with Down Syndrome have a 3rd copy of chromosome 21, so on 3/21 (March 21) is known as International Down Syndrome Day.

Some of us have family members and/or friends with Down Syndrome and what better way to show our love and support then by participating in this event especially since it falls near the Great Feast of the Annunciation of the Theotokos (March 25).

The idea behind #lotsofsocks is that everyone wears two different colorful socks to highlight the uniqueness of these individuals and show their support for the Down Syndrome community. For more information, there is a Facebook page: <https://www.facebook.com/WorldDS Day/>

With this in mind, in consultation with the Parish Council, we are designating Sunday March 27 as Support Down Syndrome Sunday in our parish by asking everyone to wear two different colorful socks. We can also take a picture of everyone wearing two different colorful socks. We will also have new socks available in case we need them!!



# Lenten and Paschal Cycle



## Zacchaeus Sunday

2021	2022	2023	2024	2025
Feb 14	Feb 6	Jan 29	Feb 18	Feb 2



## Publican & Pharisee

*Beginning of the Lenten Tridion*

2021	2022	2023	2024	2025
Feb 21	Feb 13	Feb 5	Feb 25	Feb 9



## Prodigal Son

2021	2022	2023	2024	2025
Feb 28	Feb 20	Feb 12	Mar 3	Feb 16



## Meatfare

*Sunday of the Last Judgment*

2021	2022	2023	2024	2025
Mar 7	Feb 27	Feb 19	Mar 10	Feb 23



## Cheese fare

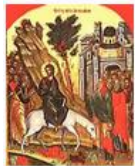
*Forgiveness Sunday*

2021	2022	2023	2024	2025
Mar 14	Mar 6	Feb 26	Mar 17	Mar 2



## Beginning of Great Lent

2021	2022	2023	2024	2025
Mar 15	Mar 7	Feb 27	Mar 18	Mar 3



## Palm Sunday

2021	2022	2023	2024	2025
Apr 25	Apr 17	Apr 9	Apr 28	Apr 13



## PASCHA

*Beginning of the Pentecostarion*

2021	2022	2023	2024	2025
May 2	Apr 24	Apr 16	May 5	Apr 20

## THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES Sunday March 13, 2022

### FIRST SUNDAY OF GREAT LENT – SUNDAY OF ORTHODOXY

**9:40 A.M.** The Hours  
**10:00 A.M.** Divine Liturgy of St. Basil the Great  
 (Annual Procession of Icons with Church School Children/Parishioners around the Church)  
 Coffee Hour Luncheon following Divine Liturgy in Parish Fellowship Hall

Church School Class via in-person and Google Classroom

**6:00 P.M.** Lenten Vespers Service  
 (Annunciation Greek Orthodox Church  
 146 Utica Street Buffalo, NY)

### Second Week of Great Lent {March 14 - March 20}

Monday March 14  
**6:30 P.M.** Bible Study Class (via Zoom)

Tuesday March 15  
**9:00 A.M.** Lenten Daily Matins Service

Wednesday March 16  
**5:00 P.M.** Confessions  
**6:00 P.M.** Presanctified Liturgy  
 Pot-Luck Lenten Meal and Discussion in Parish Fellowship Hall following Liturgy

Thursday March 17  
**9:00 A.M.** Akathist Service to Our Lord  
**6:00 P.M.** Prayer Service for Health, Peace, and Salvation of World

### Saturday March 19 SECOND SATURDAY OF GREAT LENT MEMORIAL SATURDAY

**4:00 P.M.** Great Vespers

### Sunday March 20 SECOND SUNDAY OF GREAT LENT ST. GREGORY PALAMAS

**9:40 A.M.** The Hours  
**10:00 A.M.** Divine Liturgy of St. Basil the Great followed by Memorial Litia  
 - Coffee Hour Luncheon following Divine Liturgy in Parish Fellowship Hall  
 - Church School Class via in-person and Google Classroom

**6:00 P.M.** Lenten Vespers Service  
 St. Stephen Serbian Orthodox Church



## **\*\*NEW SECTION IN THE WEEKLY BULLETIN: LENTEN RECIPES\*\***

As we are in the midst of Great Lent, we would like to share with one another those delicious Lenten Recipes that we have from our home kitchens. If anyone would like to share a Lenten Recipe with our parish family, please email it to Fr. Jason ([jvansuch@hotmail.com](mailto:jvansuch@hotmail.com)) so that we can include it in the weekly bulletin. This will be another way for us to stay connected with one another as well as an opportunity to build up and expand our recipe books at home 😊

### **TODAY'S RECIPE..... Lenten White Bean Soup**

#### **Ingredients**

- 1 pound dried white beans (such as Great Northern or Navy beans)
- 10 cups water
- 1/2 cup olive oil
- 1 large onion (diced)
- 2 medium carrots (diced)
- 2 ribs celery (diced)
- 1 bay leaf
- 1 (14-ounce) can diced plum tomatoes (un-drained)
- 2 tablespoons [tomato paste](#)
- Dash salt (or to taste)
- Dash freshly ground black pepper (or to taste)
- *Garnish:* 1/4 cup fresh [parsley](#) (chopped)

#### **Steps to Make It**

Soaking dried beans rehydrates them and results in more tender beans and shorter cooking time. If you don't have an extra day to [soak the beans overnight](#), you can try the quick soak method below.

#### **Quick Soaking Method**

1. Gather the ingredients.
2. Add beans plus enough water to cover beans by 2 inches to a pot.
3. Add 2 tablespoons salt and stir.
4. Bring beans to a rolling boil.
5. Turn off heat, cover, and soak for an hour.
6. Drain and rinse beans under cold water before using.

#### **For the Soup:**

1. Gather the ingredients.
2. Add the beans, water, and olive oil to a large, [non-reactive soup pot](#) and bring to a boil.
3. Reduce heat and simmer covered until beans are tender but not mushy - about 1 hour.
4. Add vegetables, tomatoes, tomato paste, and bay leaf to the pot and simmer uncovered another 30 to 45 minutes for flavors to meld and soup to thicken a bit.
5. Season the soup with salt and freshly ground black pepper to taste.
6. Remove the bay leaf and sprinkle with chopped fresh parsley before serving.
7. Enjoy!

# 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.

## **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:)**



The poster features a scenic background of a lake with several people kayaking. In the top left corner, there is a green Christmas tree icon with a cross on top. The text 'St. Andrew's Camp' is written in a large, blue, serif font, with 'Summer 2022' in a smaller, blue, sans-serif font to its right. Below this, 'Save the Dates!' is written in a white, bold, sans-serif font. At the bottom, a dark green box contains a list of five weeks with their respective dates and themes. The website 'standrewscamp.org' is listed at the very bottom.

**Week 1: Sunday, July 3 - Friday, July 8 -- Family Week**  
**Week 2: Sunday, July 10 - Saturday, July 16 -- Horse Week 1**  
**Week 3: Sunday, July 17 - Saturday, July 23 -- Mish Mash Week**  
**Week 4: Sunday, July 24 - Saturday, July 30 -- Horse Week 2**  
**Week 5: Sunday, July 31 - Saturday, August 6 -- Teen Week**

[standrewscamp.org](http://standrewscamp.org)



# Red Blazer Men's Chorus

SAVE the DATE!

Join us April 1 & 2 for the **Red Blazer Varieties** of 2022 ...

**Tickets now available!**

Seating is limited to 400 to ensure comfortable spacing.

Tickets are \$20 (\$10 for students) and can be purchased at:

[RedBlazerMensChorus.com/tickets](http://RedBlazerMensChorus.com/tickets)

## **THE 2022 GREAT LENTEN SEASON SUNDAY LENTEN VESPERS SERVICE SCHEDULE**

Saturday of St. Theodore, March 12, 1:00 PM (Annunciation Family Life Center)

Father Andrew Damick, "Demons, Paganism, and the Gospel"

First lecture, "What Do Demons Have to Do with the Gospel?"

Lunch

Second lecture, "What Does Paganism Have to Do with Christianity?"

Vespers

Lenten Vespers schedule for 2022, Sundays at 6:00 PM

Sunday of Orthodoxy, March 13 (Annunciation Church, Buffalo)

Father Andrew Damick, "What Do Angels Have to Do with Salvation?"

St. Gregory Palamas, March 20 (St. Stephen Church – Lackawanna)

Father Raphael, Reenchantment of the World

Veneration of the Cross, March 27 (SS. Peter and Paul Church)

Father Christos, Guardian Angels

St. John of the Ladder, April 3 (Ss Theodore Church, Williamsville)

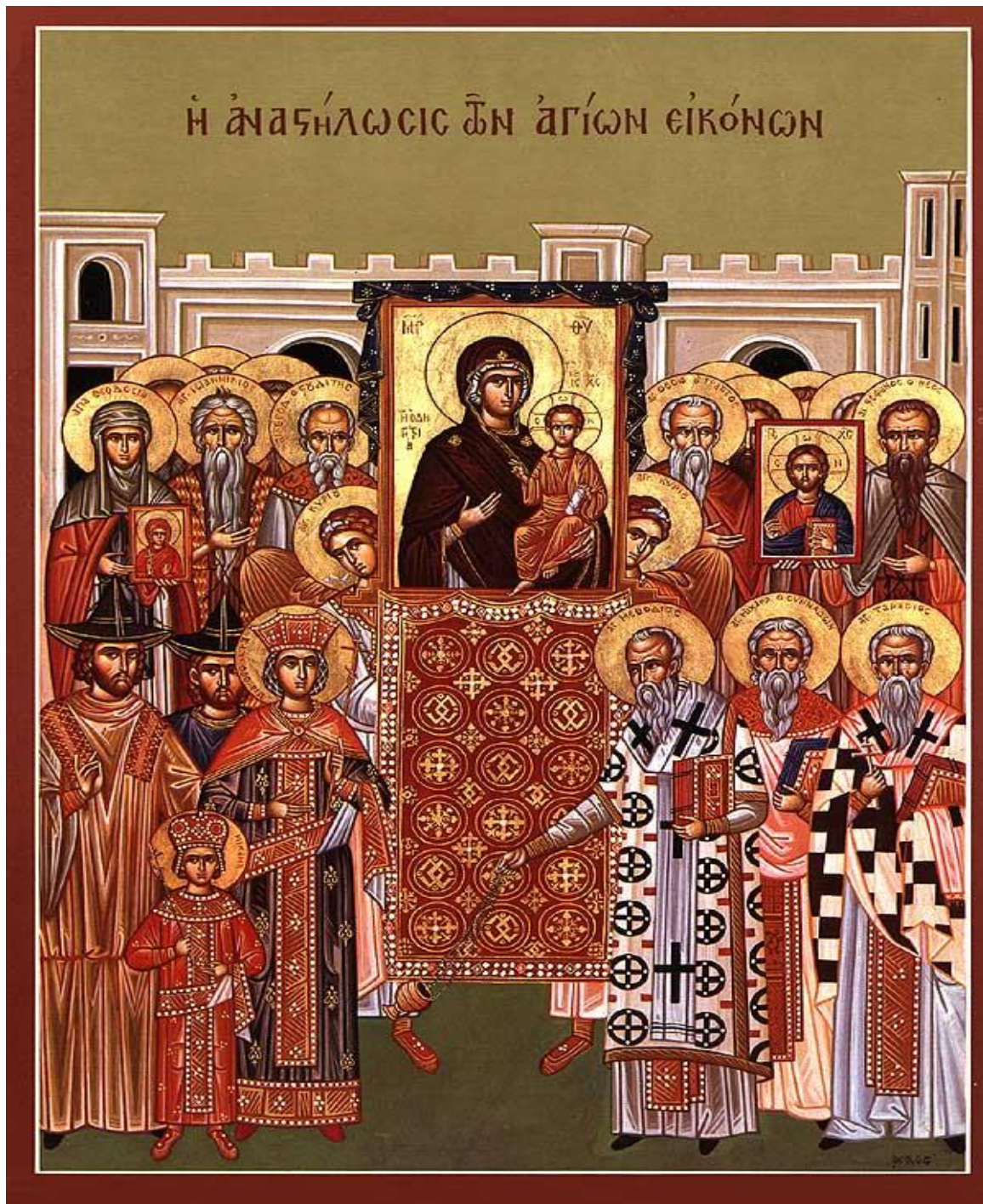
Father Jason, Evangelization

St. Mary of Egypt, April 10 (St. George Church, Niagara Falls)

Father John Hutnyan., Not yet determined



**“THE ST. GEORGE ORTHODOX CHURCH EDUCATION CORNER”**



**THE FIRST SUNDAY OF GREAT LENT  
THE SUNDAY OF ORTHODOXY**

# **THE RESTORATION OF HOLY ICONS**

## **The Seventh Ecumenical Council.**

The Seventh Ecumenical Council was convened in 787 A.D., in the city of Nicea, under the Empress Irene, widow of the Emperor Leo IV, and was composed of 367 fathers.

The Council was convened against the iconoclastic heresy, which had been raging for sixty years before the Council, under the Greek Emperor Leo III, who, wishing to convert the Mohammedans to Christianity, considered it necessary to do away with the veneration of icons. This heresy continued under his son, Constantine V Copronymus, and his grandson, Leo IV. The Council condemned and repudiated the iconoclastic heresy and determined to provide and to put in the holy churches, together with the likeness of the honored and Life-giving Cross of the Lord, holy icons, to honor and render homage to them, elevating the soul and heart to the Lord God, the Mother of God and the Saints, who are represented in these icons. After the Seventh Ecumenical Council, persecution of the holy icons arose anew under the Emperors Leo V, of Armenian origin, Michael II, and Theophilus, and for twenty-five years disturbed the Church. Veneration of the holy icons was finally restored and affirmed by the local synod of Constantinople in 843 A.D., under the Empress Theodora.

At this council, in thanksgiving to the Lord God for having given the Church victory over the iconoclasts and all heretics, the celebration of the Triumph of Orthodoxy was established on the first Sunday of Great Lent, which is celebrated by the Orthodox Church throughout the world.

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## **The Synodikon of the Seventh Ecumenical Council**

{ Proclaimed on Sunday of Orthodoxy }

As the Prophets beheld, As the Apostles taught, As the Church received,  
As the Teachers dogmatized, As the Universe agreed, As Grace illumined, As the Truth revealed, As falsehood passed away, As Wisdom presented, As Christ awarded,

Thus we declare, Thus we assert, Thus we proclaim Christ our true God and honor His saints,  
In words, In writings, In thoughts, In sacrifices, In churches, In holy icons.

On the one hand, worshipping and reverencing Christ as God and Lord.

And on the other hand, honoring and venerating His Saints as true servants of the same Lord.

This is the Faith of the Apostles. This is the Faith of the Fathers.

This is the Faith of the Orthodox. This is the Faith which has established the Universe.

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## **FIRST SUNDAY OF GREAT LENT**

### **THE FEAST OF THE TRIUMPH OF ORTHODOXY**

Each of the Sundays of Great Lent has its own special theme. The first Sunday is called the **Feast of the Triumph** of Orthodoxy. It is a historical feast commemorating the return of the icons to the churches in the year 843 after the heresy of iconoclasm was overcome. The spiritual theme of the day is first of all the victory of the True Faith. "This is the victory that overcomes the world, our faith" (1 Jn 5:4). Secondly, the icons of the saints bear witness that man, "created in the image and likeness of God" (Gen 1:26), becomes holy and godlike through the purification of himself as God's living image. The First Sunday of Great Lent in which we celebrate the Triumph of Orthodoxy and the restoration of the Veneration of Holy Icons which was established at the 7<sup>th</sup> Ecumenical Council in 787 and then re-established in 843.

The Seventh Ecumenical Council dealt predominantly with the controversy regarding icons and their place in Orthodox worship. It was convened in Nicaea in 787 by Empress Irene at the request of Tarasios, Patriarch of Constantinople. The Council was attended by 367 bishops. Almost a century before this, the iconoclastic controversy had once more shaken the foundations of both Church and State in the Byzantine empire. Excessive religious respect and the ascribed miracles to icons by some members of society, approached the point of worship (due only to God) and idolatry. This instigated excesses at the other extreme by which icons were completely taken out of the liturgical life of the Church by the Iconoclasts. The Iconophiles, on the other-hand, believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art and beauty. The Council decided on a doctrine by which icons should be venerated but not worshipped. In answering the Empress' invitation to the Council, Pope Hadrian replied with a letter in which he also held the position of extending veneration to icons but not worship, the last befitting only God. The decree of the Council for restoring icons to churches added an important clause which still stands at the foundation of the rationale for using and venerating icons in the Orthodox Church to this very day: "We define that the holy icons, whether in colour, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Saviour Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honour (timitiki proskynisis), but not of real worship (latreia), which is reserved for Him Who is the subject of our faith and is proper for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands". An Endemousa (Regional) Synod was called in Constantinople in 843. Under Empress Theodora. The veneration of icons was solemnly proclaimed at the Hagia Sophia Cathedral. The

Empress, her son Michael III, Patriarch Methodios, and monks and clergy came in procession and restored the icons in their rightful place. The day was called "Triumph of Orthodoxy." Since that time, this event is commemorated yearly with a special service on the first Sunday of Lent, the "Sunday of Orthodoxy".

*Infinite, Lord, as divine, in the last times you willed to become incarnate and so finite; for when you took on flesh you made all its properties your own. So we depict the form of your outward appearance and pay it relative respect, and so are moved to love you; and through it we receive the grace of healing, following the divine traditions of the apostles." "The grace of truth has shone out, the things once foreshadowed now are revealed in perfection. See, the Church is decked with the embodied image of Christ, as with beauty not of this world, fulfilling the tent of witness, holding fast the Orthodox faith. For if we cling to the icon of him whom we worship, we shall not go astray. May those who do not so believe be covered with shame. For the image of him who became human is our glory: we venerate it, but do not worship it as God. Kissing it, we who believe cry out: O God, save your people, and bless your heritage."*

*"We have moved forward from unbelief to true faith, and have been enlightened by the light of knowledge. Let us then clap our hands like the psalmist, and offer praise and thanksgiving to God. And let us honor and venerate the holy icons of Christ, of his most pure Mother, and of all the saints, depicted on walls, panels and sacred vessels, setting aside the unbelievers' ungodly teaching. For the veneration given to the icon passes over, as Basil says, to its prototype. At the intercession of your spotless Mother, O Christ, and of all the saints, we pray you to grant us your great mercy. We venerate your icon, good Lord, asking forgiveness of our sins, O Christ our God. For you freely willed in the flesh to ascend the cross, to rescue from slavery to the enemy those whom you had formed. So we cry to you with thanksgiving: You have filled all things with joy, our Savior, by coming to save the world."*

The name of this Sunday reflects the great significance which icons possess for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. So the interior of Orthodox churches is often covered with icons painted on walls and domed roofs, and there is always an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. No Orthodox home is complete without an icon corner (iconostasion), where the family prays. Icons are venerated by burning lamps and candles in front of them, by the use of incense and by kissing. But there is a clear doctrinal distinction between the veneration paid to icons and the worship due to God. The former is not only relative, it is in fact paid to the person represented by the icon. This distinction safeguards the veneration of icons from any charge of idolatry. The theme of the victory of the icons, by its emphasis on the incarnation, points us to the basic Christian truth that the one whose death

and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ. Before the Triumph of Orthodoxy came to be celebrated on the first Sunday of Lent, there was on this day a commemoration of Moses, Aaron, Samuel and the prophets. Traces of this more ancient observance can still be seen in the choice of the Epistle reading at the Liturgy and in the Alleluia verse appointed before the Gospel: "Moses and Aaron among His priests, and Samuel among them that call upon His Name." Orthodox teaching about icons, as defined at the Seventh Ecumenical Council of 787, is embodied in the texts sung on this Sunday.

**From Vespers:** *"Inspired by your Spirit, Lord, the prophets foretold your birth as a child incarnate of the Virgin. Nothing can contain or hold you; before the morning star you shone forth eternally from the spiritual womb of the Father. Yet you were to become like us and be seen by those on earth. At the prayers of those your prophets in your mercy reckon us fit to see your light, "for we praise your resurrection, holy and beyond speech.*

### UNDERSTANDING ICONOGRAPHY IN THE ORTHODOX CHURCH

Since the beginning, Orthodox Christians have used icons in worship. What is an icon? An icon is a holy image. How do we use an icon? During prayer, as a reminder of the All-Holy Trinity (God), our Panagia, (the Virgin Mary, Theotokos), of holy people (Saints) or holy events, such as the twelve holy feast days of the Church. Do we worship icons? No, we don't. We venerate icons, which means we honor them. Back in the year 726 AD, a heresy arose in the Church. Do you know what a heresy is? A heresy is a wrong teaching. One wrong teaching that arose in the year 726 was known as "iconoclasm." That meant the destruction of icons.

Why did iconoclasm happen? Sadly, because some people thought the Christians were worshiping icons. Even some people who called themselves Christians thought it was wrong to venerate icons. However, to venerate means to respect or honor. It does not mean to worship.

The problem of iconoclasm lasted more than 100 years! Many people who were holy and correct in their thinking about icons were tortured and many died for the sake of venerating icons. In the year 787, Empress Irene called a council to decide the Church's teaching about icons. It was decided that the icons should be venerated by all Christians. This decision was made at the Seventh Ecumenical Council. Some years after this decision, other emperors/empresses came to power and said icons were not to be venerated. The church leaders and the people rebelled and again, many holy people were tortured and killed for believing the right thing about venerating icons. In the year 829,

Emperor Theophilus came to power. He was married to Empress Theodora who was a true Christian woman. She secretly venerated icons. But her husband, Emperor Theophilus persecuted those who honored the icons, putting many into prison and killing others. Near the end of his reign as emperor (about 13 years later), he became very ill and was close to dying.

As her husband lay dying, Empress Theodora fell asleep and had a dream. In her dream she saw the Theotokos holding Christ as a babe in her arms and saw rows of angels whipping and cursing the Emperor. She woke up and heard the emperor crying out, "Woe is me, the wretched one! I am being whipped because of the holy images!" At once, the Empress took an icon of the Theotokos and placed it upon the emperor and began praying to the Theotokos with tears. Even though the emperor was very ill, he saw someone near him wearing a medallion with an icon on it and he took hold of it and kissed it. At that very moment, he received relief from his suffering and fell into sleep, though before he did, he confessed it was good to honor and venerate the holy icons. Then the Empress removed all her holy icons from her storage chests in order to kiss and honor them with all her heart and prepared the emperor for his death. Shortly after the emperor died, Empress Theodora released those who'd been imprisoned or recalled those sent out of the country for the sake of the holy icons and ordered that they be allowed to live in safety. She also appointed a God loving leader known as a patriarch in the Church, one who honored the holy icons, to replace the patriarch her husband had appointed. Meanwhile, the Empress Theodora and Patriarch Methodios received a visit from a very holy man named Isaiah. He told them that the Lord had a message for them, that those who dishonor the holy icons were to be stopped and that it is proper to honor the holy icons and the Cross. Immediately, the Empress held up the icon of the Mother of God that was hanging about her neck and kissed it saying, "If for love's sake, anyone does not kiss and venerate these images in a correct manner, not worshipping them as gods, but as images of what they represent, let him be accursed!" And all the God loving Christians, rejoiced!

All the people were happy, but something troubled the Empress. She asked the holy priests to pray for the soul of her husband, Emperor Theophilus. She was worried because of all the terrible things he'd done to destroy the holy icons and to destroy the people who venerated them. So, all throughout the first week of Great Lent, the bishops, priests and people prayed all night for the soul of Emperor

Theophilus. At dawn on the first Friday of Great Lent, Empress Theodora fell asleep and had a dream. She saw men passing in her dream carrying instruments of torture. In the middle of the men, with his hands tied behind his back was Emperor Theophilus. Then she saw a man with a heavenly looking face sitting in front of the icon of Christ and Theophilus stood in front of Him. The Empress touched the man's feet, pleading with him for the soul of her husband. Then she heard him say, "Great is your faith, woman! Know then, that for the sake of your tears and your faith and for the sake of the intercessions and prayers of my servants and my priests, I grant forgiveness to Theophilus your husband." Then he said, "Untie him and give him back to his wife." And she received her husband back in her dream with great happiness and then woke up.

In the meantime, Patriarch Methodius, after all the prayers and intercessions for the Emperor were finished, took a plain piece of paper and wrote the names of all the heretical emperors on it, including Emperor Theophilus. He placed the paper underneath the holy altar in the church. He, too, had a vision on Friday and in it he saw an awesome angel coming toward him at the Royal Doors of the church. The angel said, "Your prayers have been heard, and the Emperor Theophilus has been granted forgiveness. You needn't trouble God about him any longer." The Patriarch was amazed at this message and in order to test whether the vision had been true or not, he took the paper from under the altar table and unrolled it. And what do you think he found? The name of Emperor Theophilus was no longer there! God had removed his name from the list!

When Empress Theodora learned of this, she was exceedingly glad. Therefore, on the first Sunday of Great Lent, March 11, 843, she ordered the Patriarch to assemble in the Church all the people with candles, the holy images and precious crosses so that all the holy icons might be restored and that the miracle be made known unto all. So, they made a solemn procession with the holy images and the True Cross and the holy and divine Gospel Book. And every year since then, Orthodox Christians celebrate this holy festival with a procession of icons so that we never again fall into the same error and great sin of dishonoring the holy icons. And this is the reason why we celebrate the Sunday of Orthodoxy. Remember to bring your portable icon to the church that day. And remember, too, to always hold your icon carefully and with much respect.

Iconography plays a central role in the Orthodox tradition. The interior of every church is filled with icons, both on the walls and on special stands and panels, including the iconostasis – the panel separating the nave from the sanctuary. The faithful physically interact with icons, venerating them, doing prostrations, lighting incense, candles and vigil lamps in front of them. Orthodox religious painting has evolved over the centuries into a unique art – inspired by the Holy Spirit, according to Orthodoxy – which is based on a solid theological foundation, and transforms natural reality into a higher conception of form. There is even a special feast dedicated to holy icons, **Sunday of Orthodoxy** – the first Sunday of Great Lent.

## Main points

A lesson on holy icons can help teach young children the following important concepts of Orthodox iconography:

- Icons are different from any other picture. They are painted in a special way, and show our Lord Jesus Christ, His mother the Theotokos, the angels, and Christ's friends, the Saints.
- Icons help us learn and understand everything about our faith.
- We venerate icons to show how much we love the persons depicted on them. We do not venerate the icon itself, but the holy person – the prototype – to whom the icon refers.
- We venerate an icon by kissing it and making the sign of the cross. We can also do prostrations in front of it. Additionally, we light candles or a vigil lamp.
- In the home we have icons and pray in front of them.
- Through the Grace of God, some icons perform miracles.
- Orthodox icons are purposely not realistic. They do not represent the world as we experience it with our senses, but as it is in the **celestial kingdom**, transformed by the Grace of God.
- Every object on an Orthodox icon has **theological symbolism and significance**. Nothing is painted by chance or merely for decoration.
- **Colors** in icons have special meaning.
- The **gold color** is used abundantly in Orthodox iconography. It is not merely used for aesthetic reasons, but has a theological foundation, symbolizing **God himself**, and signifying **His radiant light** in the celestial kingdom where there is never darkness.



# Sunday of Orthodoxy

## Can There Any Good Thing Come Out of Nazareth?

### John 1: 43-51

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

**43-45. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found Him, of Whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.**

Andrew, by listening to the Forerunner, and Peter, by listening to Andrew, both followed Christ. But it appears that Philip, without the prompting of another, obeyed Jesus at once when He said to him, *Follow me*. How was he convinced so instantaneously? It appears, first of all, that the voice of the Lord stung his soul with love. The sound of the Lord's voice was not like that of any other; for those who were worthy, it immediately kindled within them a burning love for Him. As Cleopas and the other disciple on the road to Emmaus said, *Did not our heart burn within us, while He talked with us by the way?* [Lk. 24:32] Furthermore, Philip had pondered earnestly within his heart, and continuously studied the books of Moses, and was always waiting for the coming of the Christ; therefore, as soon as he saw Him, he was convinced. This is why he said, *We have found ... Jesus*, which shows that he had always been seeking Him. Perhaps he had learned something about Christ from Andrew and Peter. Because they were of the same city, it is likely that they had talked together and discussed the Lord. The Evangelist seems to imply this when He says, *Now Philip was of ... the city of Andrew and John*. This was a very small city, more like a village. Therefore, we should marvel at Christ's power, that from such insignificant places He chose His pre-eminent disciples. Philip does not keep this good thing to himself, but shares it with Nathanael. Because Nathanael was a diligent student of the law and knew it thoroughly, Philip refers him to the law and the prophets. Philip calls the Lord *the son of Joseph*, because they thought He was his child. And he names Him *of Nazareth*, although He was, properly speaking, of Bethlehem. He was born in Bethlehem and raised in Nazareth. Because the manner of His birth was hidden from most, while His upbringing was apparent, they called Him *Jesus of Nazareth*.

**46-48. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.**

Philip had said that Christ was from Nazareth. But Nathanael, astute in the law, knew from the Scriptures that the Messiah should come from Bethlehem. This is why he said, *Can there any good thing come out of Nazareth?* Philip answered, *Come and see*, knowing that once he tasted Christ's words, he would never leave Him. Christ commends Nathanael for being a true Israelite, who said nothing either to curry favor or to cause enmity. Nathanael's words stemmed not from disbelief, but from a discerning mind well-versed in the law, which knew that the Christ would come from Bethlehem and not from Nazareth. How then does Nathanael respond to the Lord? Does he become conceited from these words of praise? Not in the least. Persisting in his desire to establish clearly and certainly the identity of this Man, he asks, *Whence knowest Thou me?* Then the Lord reveals His very divinity by speaking of things which no one could have known except Nathanael and Philip, because they had spoken and acted alone. Although He was not present, Christ knew all that had taken place when


Philip spoke with Nathanael. This is why He says, *when thou wast under the fig tree*. Before Philip drew near, the Lord spoke these words concerning Nathanael, lest anyone should suspect that Philip had told Him of the fig tree and his conversation with Nathanael. At once Nathanael understood Who the Lord was, and confessed Him to be *the Son of God*. Hear what he says:

**49-51. Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God; Thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.**

Prophecy has great power, even greater than miracles, to move a man to believe. The demons are able to simulate miracles and appear to do them. But no one can have clear foreknowledge of future events, and predict them accurately, not even an angel, and even less so, the demons. Therefore the Lord drew Nathanael to Himself by telling him the place where he had been standing, and that Philip had called to him, and that he was a true Israelite. When he heard these things Nathanael sensed the greatness of the Lord, as much as he was able to at that time, and confessed Him to be the Son of God. Yet his confession was not the same as Peter's. [See Mt. 16:16-18.] Peter confessed Him to be the Son of God, that is, true God. Therefore the Lord blessed Peter, and entrusted the Church to him. But Nathanael confesses Him to be merely a man Who by grace and His own virtue has been adopted as a son of God. This is made clear by what he says next, *Thou art the King of Israel*. Do you see? Nathanael has not yet attained to the perfect knowledge of the true divinity of the Only-begotten. He believes in Him as a man beloved by God, and as the King of Israel. If he had confessed Him to be truly God, he would not have called Him the King of Israel, but the King of all. Therefore the Lord does not bless him, as He did Peter, but corrects him, and leads his thoughts upwards to comprehend something of His divinity. *Ye shall see*, He says, *the angels of God ascending and descending upon the Son of Man*. He is saying, "Do not understand Me to be merely a man, but rather the Master of the angels." He Whom the angels serve cannot be merely a man, but only true God. All these things did, in fact, take place at His Crucifixion and Ascension. As the time of His Passion approached, an angel from heaven strengthened Him; at His Tomb there was an angel, and again at His Ascension, as Luke relates. [See Acts 1:10-11.] Some have understood the fig tree to represent the law. Like the fig, the law contains sweetness, but it is hard to get at, covered over, as with leaves, by the harshness of the legal observations and the difficulty of the commandments. They say, then, that the Lord *saw* Nathanael, that is, looked down graciously upon him, and knew his thoughts, while he was still under the law. Consider this interpretation as well, O reader, if you find it pleasing: the Lord saw Nathanael *under the fig tree*, that is, under the law, or, within the law, searching out its depths. If he had not been searching out the depth of the law, the Lord would not have seen him. Know this as well, that *Galilee* means "rolling down." The Lord, then, went forth to that place in this world which is sunk low, that is to say, to our human nature. And while we were still under the fig tree, under the sway of sweet sin, which is mixed with much bitterness on account of the regret and the punishments which follow, the Lover of man saw us, and chose those who confess Him to be the Son of God and the King of each one who sees God (for *Israel* means "seeing God"). Indeed, if we persevere with zeal, He will count us worthy to see greater things than these. We shall behold angels ascending to the height of divine knowledge of Him, and descending again, because they cannot know His unknowable essence. In another sense, a man ascends when he immerses himself in the study of the divinity of the Only-begotten, and he descends when he delights in the contemplation of His Incarnation and descent into hades.

# OUR JOURNEY TO PASCHA! 2022

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week <b>FEBRUARY 13th</b>	 <i>TRIODION WEEKS</i> <b>Publican and the Pharisee</b> Epistle: 2 Timothy 3: 10-15 Gospel: Luke 18: 10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week <b>FEBRUARY 20th</b>	 <b>The Prodigal Son Returns!</b> Epistle: 1 Corinthians 6: 12-20 Gospel: Luke 15: 11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare <b>FEBRUARY 27th</b> FAREWELL TO MEAT TODAY	 <b>The Last Judgement</b> Epistle: 1 Corinthians 8: 8-9:2 Gospel: Matthew 25: 31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare <b>MARCH 6th</b> FAREWELL TO CHEESE TODAY	 <b>Adam and Eve are cast from Paradise!</b> FORGIVENESS SUNDAY Epistle: Romans 13: 11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent <b>MARCH 13th</b>	 <i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> <b>SUNDAY OF ORTHODOXY</b> Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent <b>MARCH 20th</b>	 <b>ST GREGORY PALAMAS</b> Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent <b>MARCH 27th</b>	 <b>VENERATION OF THE HOLY CROSS</b> <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4: 14-5:6 Gospel: Mark 8: 34-9:1	Wear your cross to church and kiss the cross each morning with a bowl
4th Sunday of Lent <b>APRIL 3rd</b>	 <b>ST JOHN of the LADDER</b> Epistle: Hebrews 6:13-20 Gospel: Mark 9: 17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent <b>APRIL 10th</b>	 <b>ST MARY of EGYPT</b> Epistle: Hebrews 9: 11-14 Gospel: Mark 10: 32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! <b>APRIL 17th</b> GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> <b>ENTRY OF OUR LORD INTO JERUSALEM</b> Epistle: Philippians 4: 4-9 Gospel: John 12: 1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY <b>APRIL 22nd</b>	 <b>GREAT AND HOLY FRIDAY</b> <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! <b>APRIL 24th</b> NO FASTING!	 <i>BRIGHT WEEK</i> <b>HOLY PASCHA! (CHRIST IS RISEN!)</b> Epistle: Acts 1:1-8 Gospel: Jan 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!





COUNCIL OF CANONICAL  
ORTHODOX CHURCHES  
OF THE NIAGARA FRONTIER

# GREAT LENT 2022

Sunday of Orthodoxy, March 13

**Fr. Andrew Damick - What Do Angels Have to Do with Salvation?**

**Annunciation Greek Orthodox Church**, 146 West Utica Street, Buffalo, New York 14222

Sunday of St. Gregory Palamas, March 20

**Fr. Raphael Barberg - Reenchantment of the World**

**St. Stephen Serbian Orthodox Church**, 177 Weber Road, Lackawanna, New York, 14218

Sunday of the Cross, March 27

**Fr. Christos Christakis - Guardian Angels**

**SS. Peter and Paul Orthodox Church**, 45 Ideal Street, Buffalo, New York, 14206

Sunday of St. John of the Ladder, April 3

**Fr. Jason Vansuch - Evangelization**

**SS. Theodores Orthodox Church**, 96 Los Robles St, Williamsville, NY 14221

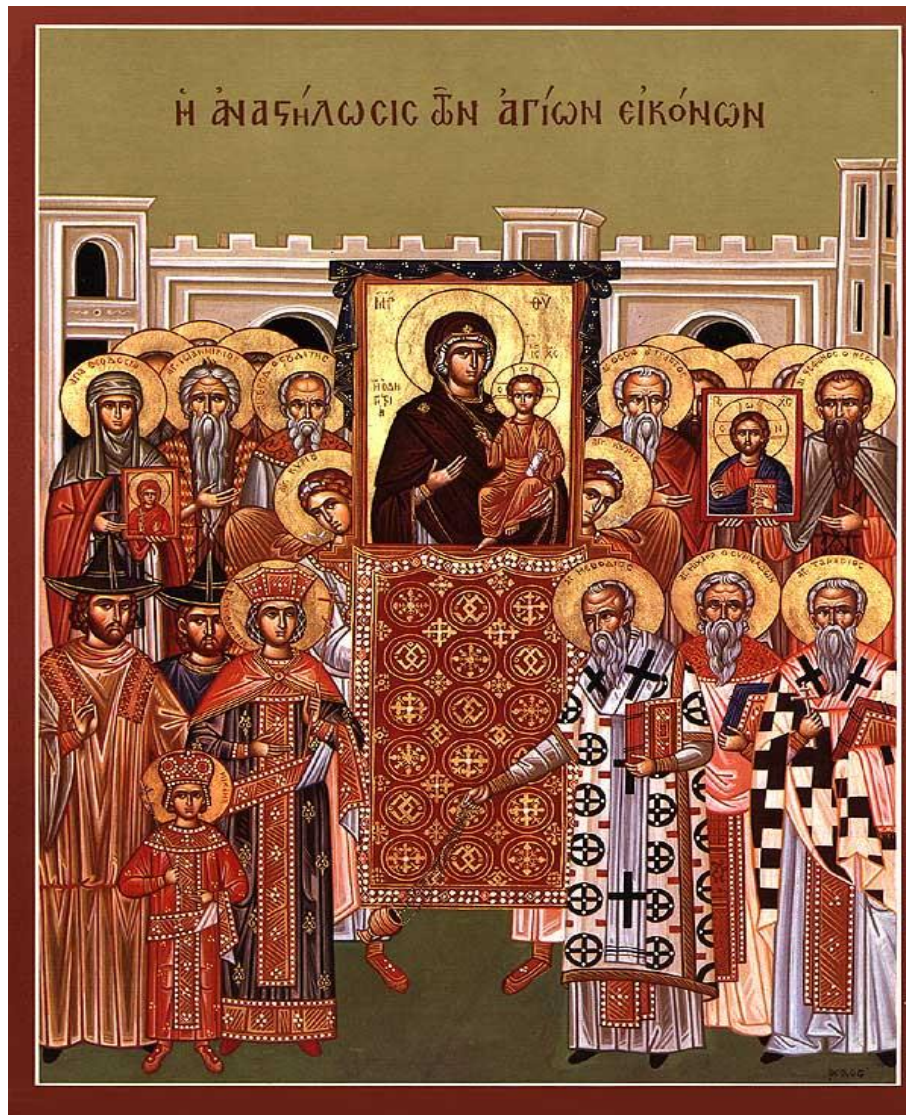
Sunday of St. Mary of Egypt, April 10

**Fr. John Hutnyan - Spiritual Warfare**

**St. George Antiochian Orthodox Church**, 1073 Saunders Settlement Rd, Niagara Falls, NY 14305

Vespers Services begin at 6 PM followed by refreshments, presentation, and discussion

ALL ARE WELCOME



### THE WEEKLY MESSENGER

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a parish of the Diocese of New York and New Jersey  
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