

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 or link to our parish website donation page 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!



St George Orthodox Church...
@StGeorgeOrthodoxChurch



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St. George Orthodox Church
2 Nottingham Terrace - Buffalo, NY 14216
(716) 875-4222

www.stgeorgebuffalo.com

THE WEEKLY MESSENGER

Published weekly in the interest of the parishioners and friends
of Saint George Orthodox Church, Buffalo, NY
a parish of the Diocese of New York and New Jersey
and The Orthodox Church in America

ST. GEORGE ORTHODOX CHURCH

2 Nottingham Terrace Buffalo, NY 14216

V. Rev. Jason Vansuch, Parish Priest

2 Nottingham Terrace 716-875-4222 Buffalo, NY 14216

Cell Phone: 609-851-3811 Email: jvansuch@hotmail.com

Archpriest Andreja Damjanovski, Attached Rev. Peter Irfan, Attached
Mat. Katia Vansuch, Choir Director

Dr. Boris Kuvshinoff, Parish Council President

Home: 716-812-6132 Email: boris.kuvshinoff@gmail.com

8th SUNDAY OF PASCHA — Tone 7. Holy Pentecost: Feast of the Holy Trinity . Ven. Onuphrius the Great (4th c.) and Ven. Peter of Mt. Athos (734). Finding of the Relics (1649) and the second glorification (1909) of Rt. Blv. Anna of Kashin. Ven. Arsenius, Abbot of Konevits (1447). Ven. Onuphry, Abbot of Mal'sk (Pskov—1492). Ven. Bassian and Jonah of Pertomsk (Solovétsky Monastery—1561). Ven. Onuphry and Auxenty of Vologdá (15th-16th c.). Ven. Stephen of Komeľ, Abbot of Ozérsk Monastery (Vologdá—1542). Ven. John, Andrew, Heraclemon, and Theophilus, Hermits, of Egypt

EPISTLE: Liturgy of St. John Chrysostom

Acts 2:1-11

GOSPEL:

John 7:37-52; 8:12

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!

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

TODAY'S WEEKLY MESSENGER IS SPONSORED BY:

St. George Orthodox Church

WELCOME TO ST. GEORGE ORTHODOX CHURCH

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

THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES

SUNDAY JUNE 12, 2022

THE GREAT FEAST OF HOLY PENTECOST: THE DESCENT OF THE HOLY SPIRIT

The Hours – **9:10 AM** Festal Divine Liturgy followed by
Vespers of Pentecost with Kneeling Prayers – **9:30 AM**
Annual Parish Open House/Ethnic Luncheon following Divine Liturgy!

MONDAY JUNE 13, 2022

2nd Day of The Feast of Pentecost: THE DAY OF THE HOLY SPIRIT

Divine Liturgy – **9:30 AM**

WEDNESDAY JUNE 15, 2022

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

Bible Study Class (via Zoom) – **6:30 PM**

THURSDAY JUNE 16, 2022

Akathist Service to Our Lord – **9:00 AM**

SATURDAY JUNE 18, 2022

Great Vespers – **4:00 PM**

SUNDAY JUNE 19, 2022

THE FEAST OF ALL SAINTS Father's Day

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

Brief Memorial Litia for all departed Fathers,
Grandfathers, Uncles, and Men of our Parish and Families

Annual Father's Day Luncheon in Parish Fellowship Hall following Divine Liturgy

****PLEASE REFER TO THE WEEKLY EMAILS AND PARISH WEBSITE
FOR CHANGES TO THE CALENDAR!****

EPISTLE LESSON FOR TODAY

ACTS 2:1-11

In those Days:

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.

Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God.

GOSPEL LESSON FOR TODAY

JOHN 7:37-57, 8:12 (Feast of Holy Pentecost)

Let us Attend!

On the last day, that great *day* of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.

Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet." Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" So there was a division among the people because of Him. Now some of them wanted to take Him, but no

HYMNS FOR THE DIVINE LITURGY

The First Antiphon (Psalm 66)

The heavens are telling the glory of God; and the firmament proclaims His handiwork.

Through the prayers of the Theotokos, O Savior, save us.

Day to day pours forth speech, and night to night declares knowledge.

Through the prayers of the Theotokos, O Savior, save us.

Their proclamation has gone out into all the earth, and their words to the ends of the universe.

Through the prayers of the Theotokos, O Savior, save us.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Through the prayers of the Theotokos, O Savior, save us.

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The Second Antiphon

The Lord answer you in the day of trouble; the name of the God of Jacob protect you!

O Gracious Comforter, save us who sing to Thee: "Alleluia!"

May He send you help from the sanctuary and give you support from Zion!

O Gracious Comforter, save us who sing to Thee: "Alleluia!"

May He remember all your offerings, and fulfill all your plans!

O Gracious Comforter, save us who sing to Thee: "Alleluia!"

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Only begotten Son and immortal Word of God, Who for our salvation didst will to be incarnate of the holy Theotokos and ever-virgin Mary. Who without change didst become man and was crucified, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

The Third Antiphon

In Thy strength the king rejoices, O Lord, and exults greatly in Thy salvation.

Blessed are Thou, O Christ our God; Who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit through them Thou didst draw the world into Thy net.//O lover of man, Glory to Thee!

Thou hast given him his heart's desire, and have not withheld the request of his lips.

Blessed are Thou, O Christ our God; Who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit through them Thou didst draw the world into Thy net.//O lover of man, Glory to Thee!

For Thou didst him with goodly blessings; Thou hast set a crown of fine gold upon his head.

Blessed are Thou, O Christ our God; Who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit through them Thou didst draw the world into Thy net.//O lover of man, Glory to Thee!

Entrance Verse

Be exalted, O Lord, in Thy strength! We will sing and praise Thy power!

Tone 8 Troparion

Blessed are Thou, O Christ our God; Who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit through them Thou didst draw the world into Thy net.//O lover of man, Glory to Thee!

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Tone 8 Kontakion

When He came down and confused the tongues, the Most High divided the nations; but when He distributed the tongues of fire, He called all people to unity.// Therefore, with one voice we glorify the most-Holy Spirit.

(Instead of the Trisagion, we sing:)

As many as have been baptized into Christ, have put on Christ. Alleluia.

THE PROKEIMENON - Tone 8

Their proclamation has gone out into all the earth, and their words to the ends of the universe!

v: The heavens are telling the glory of God; and the firmament proclaims His handiwork.

ALLELUIA VERSES

By the Word of the Lord the heavens were made; and all their host by the Spirit of His mouth.

The Lord looked down from heaven, and saw all the sons of men.

THE HYMN TO THE THEOTOKOS

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

Rejoice, O Queen, glory of mothers and virgins.
No tongue, however sweet or fluent, is eloquent enough to praise you worthily. Every mind is overawed by your childbearing.
Therefore, with one voice, we glorify you.

COMMUNION HYMN

Let Thy good Spirit lead me on a level path! Alleluia, Alleluia, Alleluia



=== Scriptural Readings for the Week ===

Monday	Eph. 5:5-19	Matt. 18:10-20
Tuesday	Romans 1:1-7, 13-17	Matt. 4:25-5:13
Wednesday	Romans 1:18-27	Matt. 5:20-26
Thursday	Romans 1:28-2:9	Matt. 5:27-32
Friday	Romans 2:14-29	Matt. 5:33-41
Saturday	Romans 1:7-12	Matt. 5:42-48
Sunday	Hebrews 11:33-12:2	Matt. 10:32-33,37-38;19:27-30

WELCOME TO THE ORTHODOX CHURCH!

Do we have questions about our life, its meaning, purpose, destiny?

Are we desiring to know Jesus Christ, the Son of the living God?

Are we seeking forgiveness, healing, and wholeness?

Do we wonder where to go to find answers?

We can find the answers to these questions and so many other questions
in The Holy Orthodox Church through Her Sacred Tradition,
Holy Scriptures, Her Teachings and Dogmas.

The Orthodox Church is the original Christian Church, the Church founded by the Lord Jesus Christ and described in the pages of the New Testament. Her history can be traced in unbroken continuity all the way back to Christ and His Twelve Apostles, empowered and sent forth on the day of Holy Pentecost. Incredible as it seems, for over twenty centuries she has continued in her undiminished and unaltered faith and practice. Today her apostolic doctrine, worship, and structure remain intact. The Orthodox Church maintains that the Church is the living Body of Jesus Christ. Many of us are surprised to learn that for the first 1000 years of Christian history there was just one Church.

Where is "**The Church**" to be found and experienced today? Come Taste and See How Good The Lord is every Sunday by joining us for The Divine Liturgy at 10:00 AM.

What is Orthodox Christianity all about? How does it differ from other Christian confessions? This section will attempt to answer these questions and many more.

For a visual introduction to the Orthodox Church, please view the video link below:

http://www.youtube.com/v/Gj4pUphDitA&color1=0xb1b1b1&color2=0xcfcfcf&feature=player_embedded&fs=1

For a brief introduction and in depth study to The Orthodox Faith and to find answers to: 'What we Believe?', "Who we Are?", and "How we Live?', please view the PDF link below:

<http://orthodoxdelmarva.org/files/studies/InquirersClassV1final.pdf>

or you may visit the OCA website by clicking the link below:

<http://oca.org/orthodoxy/the-orthodox-faith>

or you can begin a Journey Through Orthodoxy by clicking the link below:

<http://journeytoorthodoxy.com>

To learn more ways that we can teach our children about the Orthodox Faith, The OCA has provided a wonderful website for us to use that provides great resources such as (handouts, texts, articles, stories, and much more)! To see this great website, please view the PDF link below:

<http://dce.oca.org/page/resources/>

If you have any questions or would like to know more about The Orthodox Faith, please contact our parish priest: V Rev. Jason Vansuch (jvansuch@hotmail.com) or 716.875.4222 and he will be able guide you.

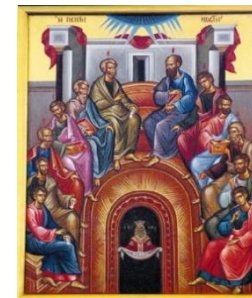
one laid hands on Him. Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?"

The officers answered, "No man ever spoke like this Man!" Then the Pharisees answered them, "Are you also deceived? Have any of the rulers or the Pharisees believed in Him? But this crowd that does not know the law is accursed." Nicodemus (he who came to Jesus by night, being one of them) said to them, "Does our law judge a man before it hears him and knows what he is doing?"

They answered and said to him, "Are you also from Galilee? Search and look, for no prophet has arisen-out of Galilee." Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

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Blessed are Thou, O Christ our God; Who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit through them Thou didst draw the world into Thy net./ /O lover of man, Glory to Thee!



Who is so great a god as our God?

Thou art the God Who doest wonders!

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

HIERARCHS

Metropolitan HERMAN Archbishop BENJAMIN Archbishop ALEJO
 Archbishop NATHANIEL Bishop DANIEL

CLERGY

Archpriest Herman, Matushka Cynthia and Family Archpriest Leonid Archpriest David
 Archpriest Alexey and his family Archpriest Vladimir and Matushka Jeanne
 Archpriest Timothy/Mat. Michelle Presbyter John and Presbytera Nancy
 Archpriest Ken and Matushka Natalie Presbyter Andreja, Popadija Anica and Family
 Archpriest Timothy Priest Peter and Mat. Mary
 Dn. Sean and Mat. Heather Archpriest John (Onofrey)
 Priest Mykola and those with him

MATUSHKI

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

Children of God – Harry, Keely, Isla, Talia, Lane, Liam
 Corina and Nicole and the children to be born of them

Diocese of NY&NJ Prayer List

Archpriest Samuel	Mitred Archpriest Joseph Lickwar	Mitred Archpriest Daniel and Mat. Myra
Archpriest George	Archpriest Paul	
Archpriest Jonathan	Archpriest Paul	

Those Serving in The Armed Forces

Kenneth, Nadine, Jason, Robert, Andrew, Justin, Shawn,
 Austin, Chris, John, Daniel, Gjorgie, Thomas

Catechumens

Juanita Martha, Selathiel,

For All of our Parishioners and their families, the communicants of this holy house, those who pray here, our loved ones and their families and for those who are praying with us today and all of those whom we have in our hearts and minds

For All of our parishioners who are in hospitals, nursing home, and those who are homebound.

For All of the ill-afflicted of our parishes and families especially those affected with the Coronavirus and other ailments and for their continued full recovery and good health

For All of our doctors, nurses, physicians, and medical professionals

For our Nation that The Lord our God will continue to bless us and guide and teach us to love another, pray for one another and forgive one another.

For All of those who are travelling and for their safe journey and return to their homes

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FOR THY DEPARTED SERVANTS OF GOD:

For all of those who tragically lost their lives to the Coronavirus and other ailments
 All of the clergy and parishioners of This Holy House who have departed this life, who now lie asleep in the Lord

Metropolitan THEODOSIUS	Ever-Memorable Archpriest Bernard
Ever-Memorable Archpriest Eugene	Ever-Memorable Archpriest George
Ever-Memorable Priest John	Ever-Memorable Archpriest George
Ever-Memorable Archpriest Rastko	Matushka Dorothy
Ever-Memorable Dn. Mark	Khouria Grace

Priest Leonid Gregory, Priest Peter, Archpriest Kirill, Dn. Michael, John Robert, Sister Thomas, Frank, Jenny, Charles, Florence, Michael Stevens, William, George, Marion

Ever-Memorable Pdn Gregory	Ever-Memorable Sbdn Gregory
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Martha, Akhtar, Barkat, Rehmat

Newly-Departed Servants of God

Archbishop PAUL	Met. Hilarion	Tita Damasus (<i>Abraham</i>) – 40 th Day is June 14
Mat. Gerry		40 th Day Memorial will be Sunday June 19

*If anyone would like to have their loved ones added to the prayer list for remembrance during the Divine Liturgy, please see or contact Fr. Jason.

ST. GEORGE ORTHODOX CHURCH BOOKSTORE

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

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) 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!

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)

Mr. Anthony Dipiano
305 North Street
Apt. 77
Buffalo, N

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)

Mrs. Bonnie Dan
15 Pine Street
North Tonawanda, NY 14150
716.693.1377

Mr. Albert Fadell
317.376.2562

Andrew Wityk
Ellicott Center
200 Seventh Street
Buffalo, NY 14201

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****General Confession will be served on Sunday June 26 at 9:00 AM.****
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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

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 THE LITURGICAL YEAR!****

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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 18th 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!**

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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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 FINANCIAL REPORTS AND MINUTES FOR OUR PARISH FOLLOWING THE MONTHLY PARISH COUNCIL MEETINGS!

INCOME FOR SUNDAY MARCH 20, 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

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 REMINDER FOR HOSTING COFFEE HOUR ****

When hosting coffee hour, please check the refrigerators in the Parish Fellowship Hall the week before we are hosting to see what supplies we will/may need.

We will also be using real coffee cups for coffee hour. If anyone needs assistance with cleaning them following Coffee Hour, please see or contact Mat. Katia.

If anyone would like to host coffee hour or has any questions regarding one's preparations for Coffee Hour, please see or contact Mat. Fran (610.698.1666/frances.vansuch@yahoo.com)

May all of us have a Blessed, Joyous, Holy and Prayerful Summer Season!

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FIND YOUR SPIRITUAL HOME In The Orthodox Christian Church

Saturday Great Vespers 4:00 PM
SUNDAY Divine Liturgy 10:00 AM (Sept-May)
9:30 AM (May-September)
~ 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

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:)**

ST. GEORGE ORTHODOX CHURCH WEEKLY EDUCATION CORNER

THE FEAST OF HOLY PENTECOST

In the Old Testament **Pentecost** was the feast which occurred fifty days after Passover. As the passover feast celebrated the exodus of the Israelites from the slavery of Egypt, so Pentecost celebrated God's gift of the ten commandments to Moses on Mount Sinai.

In the new covenant of the Messiah, the passover event takes on its new meaning as the celebration of Christ's death and resurrection, the "exodus" of men from this sinful world to the Kingdom of God. And in the New Testament as well, the pentecostal feast is fulfilled and made new by the coming of the "new law," **the descent of the Holy Spirit upon the disciples of Christ.**

When the day of Pentecost had come they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit ... (Acts 2:1-4).

The Holy Spirit that Christ had promised to his disciples came on the day of Pentecost (*Jn 14:26, 15:26; Lk 24:49; Acts 1:5*). The apostles received "the power from on high," and they began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. This moment has traditionally been called the birthday of the Church.

In the liturgical services of the feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the divine Trinity: Father, Son, and Holy Spirit. The fulness of the Godhead is manifested with the Spirit's coming to man, and the Church hymns celebrate this manifestation as the final act of God's self-disclosure and self-donation to the world of His creation. For this reason Pentecost Sunday is also called **Trinity Day** in the Orthodox tradition. Often on this day the **icon of the Holy Trinity** -- particularly that of the three angelic figures who appeared to Abraham, the forefather of the Christian faith - is placed in the center of the church. This icon is used with the traditional **pentecostal icon** which shows the tongues of fire hovering over Mary and the Twelve Apostles, the original prototype of the Church, who are themselves sitting in unity surrounding a symbolic image of "cosmos," the world. On Pentecost we have the final fulfillment of the mission of Jesus Christ and the first

beginning of the messianic age of the Kingdom of God mystically present in this world in the Church of the Messiah. For this reason the **fiftieth day** stands as the beginning of the era which is beyond the limitations of this world, fifty being that number which stands for eternal and heavenly fulfillment in Jewish and Christian mystical piety: seven times seven, plus one.

Thus, Pentecost is called an apocalyptic day, which means the day of **final revelation**. It is also called an **eschatological** day, which means the day of the **final and perfect end** (in Greek *eschaton* means the end). For when the Messiah comes and the Lord's Day is at hand, the "last days" are inaugurated in which "God declares: ... I will pour out my Spirit upon all flesh." This is the ancient prophecy to which the Apostle Peter refers in the first sermon of the Christian Church which was preached on the first Sunday of Pentecost (*Acts 2: 1 7; Joel 2: 28-32*).

Once again it must be noted that the feast of Pentecost is not simply the celebration of an event which took place centuries ago. It is the celebration of what must happen and does happen to us in the Church today. We all have died and risen with the Messiah-King, and we all have received his Most Holy Spirit. We are the "temples of the Holy Spirit." God's Spirit dwells in us (*Rom 8; 1 Cor 2-3, 12; 2 Cor 3; Gal 5; Eph 2-3*). We, by our own membership in the Church, have received "the seal of the gift of the Holy Spirit" in the sacrament of chrismation. Pentecost has happened to us.

The **Divine Liturgy of Pentecost** recalls our baptism into Christ with the verse from Galatians again replacing the Thrice-Holy Hymn. Special verses from the psalms also replace the usual antiphonal psalms of the liturgy. The epistle and gospel readings tell of the Spirit's coming to men. The kontakion sings of the reversal of Babel as God unites the nations into the unity of his Spirit. The troparion proclaims the gathering of the whole universe into God's net through the work of the inspired apostles. The hymns *O Heavenly King* and *We have seen the True Light* are sung for the first time since Easter, calling the Holy Spirit to "come and abide in us", and proclaiming that "we have received the heavenly Spirit." The church building is decorated with flowers and the green leaves of the summer to show that God's divine Breath comes to renew all creation as the "life creating Spirit." In Hebrew the word for Spirit, breath and wind is the same word, **ruah**.

Blessed art Thou, O Christ our God, who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit: through them Thou didst draw the world into Thy net. O Lover of Man, Glory to Thee (Troparion).

When the Most High came down and confused the tongues, he divided the nations. But when he distributed the tongues of fire, he called all to unity. Therefore, with one voice, we glorify the All-Holy Spirit! (Kontakion)

The **Great Vespers of Pentecost evening** features three long prayers at which the faithful kneel for the first time since Easter. The Monday after Pentecost is the **feast of the Holy Spirit** in the Orthodox Church, and the Sunday after Pentecost is the **feast of All Saints**. This is the logical liturgical sequence since the coming of the Holy Spirit is fulfilled in men by their becoming saints, and this is the very purpose of the creation and salvation of the world. "Thus says the Lord: Consecrate yourselves therefore, and be holy, for I your God am holy" (*Lev 11:44-45, 1 Pet 1:15-16*).

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end - the achievement and fulfillment - of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness.

This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical symbolism of numbers, the number fifty symbolizes both the fulness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fulness of time by its first component: 49, which is the fulness of seven (7 x 7): the number of time. And, it symbolizes that which is beyond time by its second component: 49 + 1, this one being the new day, the "day without evening" of God's eternal Kingdom. With the descent of the Holy Spirit upon Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fulness revealed, all gifts bestowed: it belongs to us now to "appropriate" these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

THE VIGIL OF PENTECOST

The all-night Vigil service begins with a solemn invitation:

"Let us celebrate Pentecost, the coming of the Holy Spirit, The appointed day of promise, and the fulfillment of hope, The mystery which is as great as it is precious."

In the coming of the Spirit, the very essence of the Church is revealed:

"The Holy Spirit provides all, Overflows with prophecy, fulfills the priesthood, Has taught wisdom to illiterates, has revealed fishermen as theologians, He brings together the whole council of the Church."

In the three readings of the Old Testament (Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards the day on which God "would pour out His Spirit upon all flesh." This day has come! All hope, all promises, all expectations have been fulfilled. At the end of the Aposticha hymns, for the first time since Easter, we sing the hymn: "O Heavenly King, the Comforter, the Spirit of Truth...", the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose "descent" upon us in this festal Vigil, is indeed the very experience of the Holy Spirit "coming and abiding in us."

Having reached its climax, the Vigil continues as an explosion of joy and light for "verily the light of the Comforter has come and illumined the world." In the Gospel reading (John 20:19-23) the feast is interpreted to us as the feast of the Church, of her divine nature, power and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles' preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God's Kingdom.

THE VESPERS OF PENTECOST

The liturgical peculiarity of Pentecost is a very special Vespers of the day itself. Usually this service follows immediately the Divine Liturgy, is "added" to it as its own fulfillment. The service begins as a solemn "summing up" of the entire celebration, as its liturgical synthesis. We hold flowers in our hands symbolizing the joy of the eternal spring, inaugurated by the coming of the Holy Spirit. After the festal Entrance, this joy reaches its climax in the singing of the Great Prokeimenon:

"Who is so great a God as our God?"

Then, having reached this climax, we are invited to kneel. This is our first kneeling since Easter. It signifies that after these fifty days of Paschal joy and fulness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than

anything else, we need Divine help, that presence and power of the Holy Spirit, who has already revealed to us the joyful End, who now will help us in our effort towards fulfillment and salvation.

All this is revealed in the three prayers which the celebrant reads now as we all kneel and listen to him. In the first prayer, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God.

In the second prayer, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our earthly existence. Finally, in the third prayer, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of Love.

The joy of Easter has been completed and we again have to wait for the dawn of the Eternal Day. Yet, knowing our weakness, humbling ourselves by kneeling, we also know the joy and the power of the Holy Spirit who has come. We know that God is with us, that in Him is our victory.

Thus is completed the feast of Pentecost and we enter "the ordinary time" of the year. Yet, every Sunday now will be called "after Pentecost" - and this means that it is from the power and light of these fifty days that we shall receive our own power, the Divine help in our daily struggle. At Pentecost we decorate our churches with flowers and green branches - for the Church "never grows old, but is always young." It is an evergreen, ever-living Tree of grace and life, of joy and comfort. For the Holy Spirit - "the Treasury of Blessings and Giver of Life - comes and abides in us, and cleanses us from all impurity," and fills our life with meaning, love, faith and hope.

Father Alexander Schmemmann (1974)

THE DAY OF THE HOLY SPIRIT (2nd Day of the Feast of Holy Pentecost)

On the day after every Great Feast, the Orthodox Church honors the one through whom the Feast is made possible. On the day following the Nativity of the Lord, for example, we celebrate the Synaxis of the Most Holy Theotokos (December 26). On the day after Theophany, we commemorate St John the Baptist (January 7), and so on.

Today we honor the all-Holy, good, and life-creating Spirit, Who descended upon the Apostles at Pentecost in the form of fiery tongues in fulfillment of the Lord's promise to send the Comforter to His disciples (JN 14:16). That same Holy Spirit remains within the Church throughout the ages, guiding it "into all truth" (JN 16:13).

One of the hymns at Vespers on Saturday evening tells us that the Holy Spirit "provides all things. He gushes forth prophecy, He perfects the priesthood, ... He holds together the whole institution of the Church."

At Vespers on the day of Pentecost, we hear that the Holy Spirit is "the Fountain of goodness, through Whom the Father is known, and the Son is glorified." He is "the living Fountain of spiritual gifts" Who "purifies us from our sins." It is by the Holy Spirit that "the prophets, divine Apostles, and martyrs are crowned." He is the source of life and of sanctification.

In the services of this day, we sing the same hymns as on Pentecost, except the Canon of the Holy Spirit, which is sung at Compline. The Vigil is not prescribed for the eve of today's feast. We sing the Great Doxology at Matins, but not the Polyeleos. The Irmos of the Ninth Ode ("Hail, O Queen, glory of mothers and virgins...") is sung in place of the Song of the Theotokos ("My soul magnifies the Lord...").

At the Liturgy, the priest or deacon chants the Entrance Verse ("Be exalted in Thy strength, O Lord. We will sing and praise Thy power.") as on the day of Pentecost. "Holy God" replaces "As many as have been baptized...." The dismissal of Pentecost is also used.

THE DAY OF THE HOLY TRINITY (3rd Day of the Feast of Holy Pentecost)

Many of the hymns of Pentecost are repeated in the postfestal services of this week, and references to the Holy Spirit, and to fire, abound. In particular, we are reminded of the Unburnt Bush (Exodus 3:2), the zealous Prophet Elias who ascended to Heaven in a chariot of fire, the three youths in the fiery furnace, and the Lord descending on Mt. Sinai in fire (Exodus 19:18). As we commemorate the Holy Spirit this week, we look forward to the Sunday of All Saints, those righteous men and women of all nations and in every age, who were perfected and sanctified by the same Holy Spirit.

WHY DO WE WEAR GREEN ON THE FEAST OF HOLY PENTECOST?

Green is the color associated with nature, and therefore of God's creation. Many churches at Pentecost will also be decorated with greenery and flowers. God's breath comes to renew all creation. The Holy Spirit is "everywhere present and fills all things..". So, therefore **Green is for Pentecost** (color of plants and new life, renewal)

Green is also associated with the Holy Spirit, as evidenced in Rublev's icon of the Holy Trinity, where the angel generally recognized as the Holy Spirit (on the right) wears green.

There are other customs that associate the Holy Spirit with nature and the created world. For example, in some Orthodox countries those who have flowers as their name, celebrate their nameday on Pentecost.

Green is not just for St Patrick’s Day

Today we celebrate Pentecost: the coming of the Holy Spirit upon the disciples, and through them, to the entire world. In Orthodoxy, when we commemorate these biblical events, we do not simply remember them as happening in the past, but we celebrate that they are happening now. The Holy Spirit continues to heal us while pouring life, healing, and beauty into us, the people of the Lord, and into the whole world. From Pascha (Easter) until yesterday, the Orthodox priests wear white vestments in celebration of the resurrection of Christ. On Pentecost, the Roman Catholic priests wear red to signify the “tongues of fire” that came upon the apostles. In Orthodoxy, we wear green because that color symbolizes life. The Holy Spirit breathes new life into all of those who open their hearts.

In Orthodoxy, we celebrate this Life that is “everywhere present and filling all things,” knowing that no matter our struggle, no matter our sin, no matter our questions, God embraces our whole being and is never absent from the heart that has made a genuine effort to turn toward Him.

The meaning of the tongues of fire

While some groups such as Pentecostals heavily emphasize every believer speaking in tongues, pointing to the day of Pentecost as the proof that those who are filled with the Holy Spirit will utter things that

are indiscernible, the Orthodox people I have spoken to have a slightly different perspective. For us, the apostles speaking in “tongues” was threefold:

1. It witnessed to the Jews making their pilgrimage into Judea for Pentecost. These Jews were from all over the Roman Empire and spoke a variety of languages. The apostles did not utter foreign languages and dialects just so that they could prove they had God’s Spirit, it was to minister to those around them. Therefore, the diverse tongues served a specific purpose.
2. The tongues showed the universality of the Christian faith. No longer was it just a Jewish Messiah who had come to free the Jews. But the very first act of the Holy Spirit was to enable the apostles to reach out to every Kingdom of the world. Thousands were added to their numbers that morning.
3. Lastly, it shows that the Holy Spirit is present within us as fire. *Our God is a consuming fire* and the tongues of fire represent both the illuminating and caustic properties of God’s dwelling within us: illuminating if our hearts are inclined toward repentance, caustic if we seek earthly treasures and pleasures of the flesh.

The Holy and Great Feast of the Nativity of St. John the Baptist

Thursday June 23, 2022

Friday June 24, 2022

Great Vespers with Litiya – 6:00 PM

Divine Liturgy – 9:30 AM

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The Holy and Great Feast of Ss Peter and Paul

Tuesday June 28, 2022

Wednesday June 29, 2022

Great Vespers with Litiya – 6:00 PM

Divine Liturgy – 9:30 AM