



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

11th SUNDAY AFTER PENTECOST — Tone 2. Uncovering of the Relics of Ven. Job the Wonderworker, Abbot of Pochaev (1659). Ven. Moses the Ethiopian of Scete (ca. 400). Righteous Anna the Prophetess, the daughter of Phanuel, who met the Lord at the Temple in Jerusalem (1st c.). Martyr Susanna, Princess of Georgia (5th c.). Synaxis of the Saints of the Kiev Caves whose relics repose in the Far Caves of Ven. Theodosius.

EPISTLE:	Liturgy of St. John Chrysostom	GOSPEL:
1 Corinthians 9:2-12		Matthew 18:23-35
Galatians 5:22-6:2	<i>(Ven. Job)</i>	Luke 6:17-23

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.

HYMNS FOR THE DIVINE LITURGY

Tropars/Kontakions for Divine Liturgy

Troparion for The Resurrection – Tone 2

When Thou didst descend to death, O Life immortal, Thou didst slay hell with the splendor of Thy Godhead. And when from the depths Thou didst raise the dead, all the powers of heaven cried out:// “O Giver of life, Christ our God, glory to Thee!”

Troparion for The Venerable Job of Pochaev- Tone 4

Having acquired the patience of thy Forefather, and having resembled the Baptist in abstinence, thou didst share the divine zeal of both and wast made worthy to receive their names. Thou wast a fearless preacher of the True Faith; in this way thou didst bring a multitude of monastics to Christ. Thou didst strengthen all people in Orthodoxy, Job, our venerable father;// pray that our souls may be saved!

Troparion for St. Moses the Ethiopian - Tone 1

You were shown to be a citizen of the desert, an Angel in the flesh, and a wonderworker, O Moses, our God-bearing Father. By fasting, vigil, and prayer, you obtained heavenly gifts, and you heal the sick, and the souls of those who have recourse to thee with faith. Glory to Him Who gave you strength. Glory to Him Who crowned you. Glory to Him Who, through you, works healings for all.

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

Kontakion for Resurrection – Tone 2

Hell became afraid, O almighty Savior, seeing the miracle of Thy Resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with Thee, // and the world, my Savior, praises Thee forever.

Now and ever and unto ages of ages. Amen.

Steadfast Protectress Tone 6 (Hymn to the Theotokos)

Steadfast Protectress of Christians, constant advocate before the Creator. Despise not the entreating cry of us sinners, but in Your Goodness come speedily to help us who call on You in faith! Hasten to hear our petition and to intercede for us, O Theotokos!! For You always protect those who honor You!

PROKEMEINON Tone 2

The Lord is my strength and my song; / He has become my salvation.

v. The Lord has chastened me sorely, but He has not given me over to death.

THE SECOND PROKEMEINON Tone 7

Precious in the sight of the Lord / is the death of His saints.

ALLELUIA VERSES

May the Lord hear thee in the day of trouble! May the name of the God of Jacob protect thee!

Save the King, O Lord, and hear us on the day we call!

Blessed is the man who fears the Lord, who greatly delights in His commandments.

THE HYMN TO THE THEOTOKOS

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

COMMUNION HYMN

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

EPISTLE LESSON FOR TODAY

Brethren:

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord. My defense to those who examine me is this: Do we have no right to eat and drink?

Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working?

Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.

If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

Brethren:

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ's have crucified the flesh with its passions and desires.

If we live in the Spirit, let us also walk in the Spirit. Let us not become conceited, provoking one another, envying one another.

Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ.

GOSPEL LESSON FOR TODAY

Let us Attend:

Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' Then the master of that servant was moved with compassion, released him, and forgave him the debt.

But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, 'Pay me what you owe!'

So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' And he would not, but went and threw him into prison till he should pay the debt. So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?'

And his master was angry, and delivered him to the torturers until he should pay all that was due to him. So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

At That Time:

And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. And the whole multitude sought to touch Him, for power went out from Him and healed them all.

Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, for yours is the kingdom of God.

Blessed are you who hunger now, for you shall be filled. Blessed are you who weep now, for you shall laugh.

Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man's sake.

Rejoice in that day and leap for joy! For indeed your reward is great in heaven, for in like manner their fathers did to the prophets.

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=== Scriptural Readings for the Week ===

Monday	Acts 13:25-33	Mark 6:14-30
	2 Corinthians 5:10-15	Mark 1:9-15
Tuesday	2 Corinthians 5:15-21	Mark 1:16-22
Wednesday	2 Corinthians 6:11-16	Mark 1:23-28
Thursday	2 Corinthians 7:1-10	Mark 1:29-35
Friday	2 Corinthians 7:10-16	Mark 2:18-22
Saturday	1 Corinthians 1:26-29	Matthew 20:29-34
Sunday	1 Corinthians 15:1-11	Matthew 19:16-26

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

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THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES

SUNDAY AUGUST 28, 2022

The Hours – **9:10 AM** Divine Liturgy – **9:30 AM**
Memorial Litia for Archpriest Eugene Vansuch, Matushka
Anastasia Karlgut, Dennis Chrush, and Michael Mellin
Coffee Hour Fellowship in Parish Fellowship Hall following Divine Liturgy

MONDAY AUGUST 29, 2022 {STRICT FAST DAY}

THE FEAST OF THE BEHEADING OF ST. JOHN THE BAPTIST

Divine Liturgy with Brief Memorial Litia for those who gave their lives in the field of battle – **9:30 AM**

TUESDAY AUGUST 30, 2022

Daily Matins – **9:00 AM**
Paraklesis Service to The Theotokos - **6:00 PM**

WEDNESDAY AUGUST 31, 2022

Great Vespers – **6:00 PM**

THURSDAY SEPTEMBER 1, 2022

BEGINNING OF THE CHURCH NEW YEAR

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

SATURDAY SEPTEMBER 3, 2022

Great Vespers– **4:00 PM**

SUNDAY SEPTEMBER 4, 2022

The Hours – **9:10 AM** Divine Liturgy – **9:30 AM**
Coffee Hour Fellowship in Parish Fellowship Hall following Divine Liturgy
THE MYSTERY OF HOLY BAPTISM OF LAURA ROSE ROSTKO - 12:00 PM
Luncheon in Parish Fellowship Hall Following The Baptism

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

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

****A REMINDER FOR HOSTING COFFEE HOUR ****

When hosting coffee hour, please check the refrigerators in the Parish Fellowship Hall the week before we are histing 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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5th Anniversary of The Miraculous Icon of The Most-Holy Theotokos

TUESDAY SEPTEMBER 13

Akathist to The Theotokos - 9:30 AM
Great Vespers with Litiya and Procession of Life-Giving Cross of Our Lord - 6:00 PM

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.

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 Churc...

@StGeorgeOrthodoxChurch



venmo

Scan this code to pay

https://www.paypal.com/donate/?hosted_button_id=E5X6YTVC9DF3W

ST. GEORGE ORTHODOX CHURCH PRAYER LIST

Please remember in prayer Thy Servants of God...

FOR THE HEALTH OF THY SERVANTS:

HIERARCHS

Metropolitan HERMAN Archbishop BENJAMIN Archbishop ALEJO
Archbishop NATHANIEL Bishop DANIEL

CLERGY

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

MATUSHKI

Mat. Katia	Mat. Paraskeva	Mat. Joanna	Popadia Vicki	Christine
Mat. Patricia	Mat. Gloria	Popadija Sara	Mat. Gayle	Mat. Natasha
Catherine	Ivan/Marina/Inna	Bonnie/Silviu	Coard Karen	Aliscia
Walter/Paul	Edwina, Irene	Luba	Jim, Darren, Marsha	
Serena/Asma, Sarah, Lillian, Olga	Reader Victor		Nicholas, Andrew, Theresa	
Xenia, Justin, Danielle, John	Albert		Frank	June
Marilyn	Amanda, Chase, Ronald, Candice		Boris	Oscar
Larry Joseph Frank	Billy		Clyde	Amy
Victor Catherine	Susan		Svetlana	Juliana
Evelyn	Robert		Paul	Brian
Jeanne Angela, Jason, Michelle	Linda		Justin	John, Helen
Joseph, John, Margaret, Thomas, Victoria, Tyler			Ashley	Steven
Lia/Isaiah	Lee, Bridget		Matthew	William
Melody Kelly, Robert, Boris, Zaeb, Tirza, Sabas	Sada, Charles, Thlisnitsa, Gemmal, Geesa, and Patric			
Olga and Eugene	Jeremy Stewart	Susan	Mary	John
Susan Justin Louis Alex	John, Kevin, Sean	Anthony	Aldona, Melinda	
Yuri/Elena	James	Lee, Benjamin, Harry Patrick		
Jaime/Sammy, Juliana	Anthony	Roscoe	Rosemary	
Aspasia/Stavros, Harry	Charles, Seraphim	Emma/Alexander		
Elias, John, Joseph, Nadim, Theresa		Amelia, Emily		
Vadym Iryna Yuriy Anastasia				

Mary, Hal, Autumn, Ariana, and Amber, Judithann Anita, James, Jeffry, Dominic, Douglas, Rachel, Dennis
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
Kyriaki and Konstantinos (*Pete Thanos parents*) Amy (*friend of Molly Burke*)

Children of God - Harry, Keely, Isla, Talia, Lane, Liam
Corina and Nicole and the children born of them
(*Laura Rose*) (*Landry*) Alyssa Marie and the child to be born of her

Diocese of NY&NJ Prayer List

Archpriest Samuel	Matushka Patricia (<i>Bohush</i>)
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 Eugene
Ever-Memorable Priest John
Ever-Memorable Archpriest Rastko
Ever-Memorable Dn. Mark

Ever-Memorable Archpriest Bernard
Ever-Memorable Archpriest George
Ever-Memorable Archpriest George
Matushka Dorothy
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

Martha, Akhtar, Barkat, Rehmat

Newly-Departed Servants of God

Elinor (mother of Susan Deeb – 40th Day September 5)

Michael (Mellin)

Mat. Anne (Hopko)

Mat. Patricia (Bohush)

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



5th Anniversary of The Miraculous Icon of
The Most-Holy Theotokos

TUESDAY SEPTEMBER 13

Akathist to The Theotokos – 9:30 AM

Great Vespers with Litiya and Procession
of Life-Giving Cross of Our Lord – 6:00 PM

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 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!

DAILY FAMILY PRAYER RULE WE CAN PRAY TOGETHER AT HOME WITH OUR FAMILIES

A Prayer Rule must be done in front of the icons and the Gospel in our Icon Corners with a lit candle.. It is important to remember that we must make time for God, for the "Kingdom of heaven suffers violence, and the violent take it by force"(Matt. 11:12).The best time to pray is in the morning or in the evening when we as a family can come together in prayer. Also, when using a Rule of Prayer, we must be flexible and do what we can and do it attentively and consistently. Our goal is to maintain the connection with God and cultivate a real relationship with Him.

With that in mind, please find below The Rule of Prayer offered by our Diocese for us to use at home especially during this most difficult time when we are not able to be in church together as a parish family.

<https://www.nynjoca.org/files/2020/praying-at-home/A-FAMILY-PRAYER-RULE.pdf>

May God bless you and keep you always in His Loving Care!

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!**

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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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ST. GEORGE ORTHODOX CHURCH EDUCATION CENTER



The Beheading of St John the Baptist, a Feast day established by the Church, is also a **strict fast day** because of the grief of Christians at the violent death of the saint. We fast from meat and dairy products on this day. In some Orthodox Traditions, pious people will not eat food from a flat plate, will not use a knife, will not use platters or even eat food that is round in shape on this day. They would use bowls.

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

The Beheading of St. John the Baptist

Commemorated on August 29

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

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

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

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

According to Tradition, the mouth of the dead preacher of repentance once more opened and proclaimed: "Herod, you should not have the wife of your brother Philip." Salome took the platter with the head of St John and gave it to her mother.

THE FEAST OF THE BEHEADING OF ST. JOHN THE BAPTIST

August 29

The frenzied Herodias repeatedly stabbed the tongue of the prophet with a needle and buried his holy head in a unclean place. But the pious Joanna, wife of Herod's steward Chuza, buried the head of John the Baptist in an earthen vessel on the Mount of Olives, where Herod had a parcel of land. (The Uncovering of the Venerable Head is celebrated (February 24). The holy body of John the Baptist was taken that night by his disciples and buried at Sebastia, there where the wicked deed had been done.

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

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

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

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

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

Venerable Moses the Ethiopian of Skete August 28



Saint Moses lived in Egypt during the fourth century. He was an Ethiopian, and since he was black of skin he was called “Murin” (meaning “like an Ethiopian”). In his youth he was the slave of an important man, but after he committed a murder, his master banished him, and he joined a band of robbers.

Because of his bad character and great physical strength, they chose him as their leader. Moses and his band of brigands were feared because of their many evil exploits, including murders and robberies. People trembled at the mere mention of his name.

Moses the brigand spent several years leading a sinful life, but through the great mercy of God he repented, left his band of robbers and went to one of the desert monasteries. Here he wept for a long time, begging to be admitted as one of the brethren. The monks were not convinced of

the sincerity of his repentance, but the former robber would neither be driven away nor silenced. He continued to implore that they accept him.

Saint Moses was completely obedient to the hegoumen and the brethren, and he poured forth many tears of sorrow for his sinful life. After a certain while Saint Moses withdrew to a solitary cell, where he spent his time in prayer and the strictest fasting.

Once, four of the robbers of his former band descended upon the cell of Saint Moses. He had lost none of his great physical strength, so he tied them all up. Throwing them over his shoulder, he brought them to the monastery, where he asked the Elders what to do with them. The Elders ordered that they be set free. The robbers, learning that they had chanced upon their former ringleader, and that he had dealt kindly with them, followed his example: they repented and became monks. Later, when the rest of the band of robbers heard about Saint Moses' repentance, then they also gave up their thievery and became fervent monks.

Saint Moses was not quickly freed from the passions. He went often to the hegoumen, Abba Isidore, seeking advice on how to be delivered from the passions of profligacy. Being experienced in the spiritual struggle, the Elder taught him never to eat too much food, to remain partly hungry while observing the strictest restraint. But the passions did not cease to trouble Saint Moses in his dreams.

Then Abba Isidore taught him the all-night vigil. The monk stood the whole night at prayer, so he would not fall asleep. As a result of his prolonged struggles, Saint Moses fell into despondency, and when he began to have thoughts about leaving his solitary cell, Abba Isidore instead strengthened the resolve of his disciple.

In a vision he showed him many demons in the west, prepared for battle, and in the east a still greater quantity of holy angels, also ready for fighting. Abba Isidore explained to Saint Moses that the power of the angels would prevail over the power of the demons, and in the long struggle with the passions it was necessary for him to become completely cleansed of his former sins.

Saint Moses drove himself to additional labors. Making the rounds of the wilderness cells at night, he carried water from the well to each brother. He did this especially for the Elders, who lived far from the well and who were not easily able to carry their own water. Once, kneeling over the well, Saint Moses felt a powerful blow upon his back and he fell down at the well like one dead, laying there in that position until dawn. Thus did the devils take revenge upon the monk for his victory over them. In the morning the brethren carried him to his cell, and he lay there crippled for a whole year. After he recovered, the monk with firm resolve confessed to the hegoumen, that he would continue with his ascetic struggles. But the Lord Himself put limits to this toil which lasted for many years: Abba Isidore blessed his disciple and told him that the passions had already left him. The Elder commanded him to receive the Holy Mysteries, and to go to his own cell in peace. From that time, Saint Moses received from the Lord power over demons.

Accounts about his exploits spread among the monks and even beyond the bounds of the wilderness. The governor of the land wanted to see the saint. When he heard of this, Saint Moses decided to hide from any visitors, and he departed his own cell. Along the way he met servants of the governor, who asked him how to get to the cell of the desert-dweller Moses. The monk answered them: "Go no farther to see this false and unworthy monk." The servants returned to the monastery where the governor was waiting, and they told him the words of the Elder they had chanced to meet. The brethren, hearing a description of the Elder's appearance, told them that they had encountered Saint Moses himself.

After many years of monastic exploits, Saint Moses was ordained deacon. The bishop clothed him in white vestments and said, "Now Abba Moses is entirely white!" The saint replied, "Only outwardly, for God knows that I am still dark within."

Through humility, the saint believed himself unworthy of the office of deacon. Once, the bishop decided to test him and he bade the clergy to drive him out of the altar, reviling him as an unworthy Ethiopian. In all humility, the monk accepted the abuse. Having put him to the test, the bishop then ordained Saint Moses to the priesthood. Saint Moses labored for fifteen years in this rank, and gathered 75 disciples around himself.

When the saint reached the age of 75, he warned his monks that soon brigands would descend upon the skete and murder all those who remained there. The saint blessed his monks to leave, in order to avoid violent death. His disciples begged the saint to leave with them, but he replied: “For many years now, I have awaited the time when the words spoken by my Master, the Lord Jesus Christ, should be fulfilled: ‘All who take up the sword, shall perish by the sword’” (Matt. 26: 52). After this, seven of the brethren remained with Saint Moses, and one of them hid nearby during the attack of the robbers. The robbers killed Saint Moses and the six monks who remained with him. Their death occurred about the year 400.

**Righteous Anna the Prophetess and Daughter of Phanuel,
who met the Lord at the Temple in Jerusalem
August 28**



Righteous Anna the Prophetess was descended from the tribe of Aser, and was the daughter of Phanuel. She lived with her husband for seven years until he died. After his death, Righteous Anna led a strict and pious life, “not leaving the Temple, and serving God both day and night in fasting and prayer” (Luke. 2: 37). When Righteous Anna was 84 years old, she saw the Infant Jesus Christ at the Temple of Jerusalem. He was brought to be dedicated to God as a firstborn child according to the Mosaic law.

Righteous Anna also heard the prophetic words of Saint Simeon the God-Receiver spoken to the Most Holy Theotokos. The Prophetess Anna together with Saint Simeon glorified God, and told everyone that the Messiah had come into the world (Luke. 2: 38).

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

THE CHURCH NEW YEAR September 1

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

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

So This is the New Year?

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

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

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

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

In 1597, Patriarch Theophanes I Karykes of Constantinople first utilized a date based on the *Christian Era*. Instead of marking dates based on the foundation of the world, the Incarnation of Jesus Christ became the crux of human history—and thus the distinction between BC (Before Christ) and AD (*Anno Domini* or “in the year of our Lord”). This became official in Constantinople in 1728 and in Russia (by Peter the Great) in 1700, with the Julian calendar still serving as the underlying reckoning of days and months.

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

Harvest, Thanksgiving, and Sowing

By marking the start of a new year in September, the Empire—and later, the Orthodox Church—was associating the new year with harvesting crops. As preparations for winter were being made, so too were preparations for the upcoming year.

For Christians, it was a time of thanksgiving, remembering the good weather and abundant rain the Lord provided for that year’s harvest—something we pray for at every Divine Liturgy.

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

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

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

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

Creator of the universe, setting times and seasons by Your sole authority, bless the cycle of the year of Your grace, O Lord, guarding our rulers and Your nation in peace, at the intercession of the Theotokos, and save us.

—*Tropar*----

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

—*Kontakion*

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

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

Ecological Stewardship

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

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

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

And this all makes perfect sense.

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

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

Thoughts for the New Year - A Time for Renewal

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

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

Being an Orthodox Christian is about a way of life. We must seek to live in

a way that we become the “aroma of Christ” to our surroundings (2 Cor 2:15).

This means that we must develop a presence that influences others by our way of living and acting.

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

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

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

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

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

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

MONDAY AUGUST 29 (Strict Fast Day)

Feast of the Beheading of St. John the Baptist
Divine Liturgy followed by Brief Memorial Litia – 9:30 AM

THURSDAY SEPTEMBER 1, 2022
BEGINNING OF THE NEW LITURGICAL CHURCH YEAR

Divine Liturgy followed by Moleben Prayer Service for The New Church Year – 9:30 AM

WEDNESDAY SEPTEMBER 7 & THURSDAY SEPTEMBER 8
Feast of the Nativity of The Most-Holy Theotokos

Wednesday September 7, 2022
Great Vespers with Litiya – 6:00 PM

Thursday September 8, 2022
Divine Liturgy – 8:00 AM {PLEASE NOTE TIME CHANGE}

****Fr. Jason will be away attending The Annual Clergy Conference in Wappingers Falls from Thursday September 8 (following Divine Liturgy) and will be returning on Saturday September 10). ****

SUNDAY SEPTEMBER 11, 2022

OPENING OF CHURCH SCHOOL
GENERAL CONFESSIO – 9:40 AM
Divine Liturgy followed Blessing of Backpacks and Prayers

for Beginning of Church School – 10:00 AM
Memorial Litia for Elinor Deeb (40th Day Memorial)
Church School Picnic on Church Property

MONDAY SEPTEMBER 12, 2022

21st Anniversary 9/11 Remembrance
9/11 Memorial Prayer Service – 6:30 PM

SEPTEMBER 18, 2022

Mini Byzantine Dinner (Patti Fiden)

FRIDAY SEPTEMBER 30 & SATURDAY OCTOBER 1

Feast of The Protection of The Most-Holy Theotokos

Friday September 30, 2022
Great Vespers – 6:00 PM

Saturday October 1, 2022
Divine Liturgy – 9:00 AM
Great Vespers – 4:00 PM

OCTOBER 30, 2022

Chili Cook-Off
Trunk or Treat Fall Festival



5th Anniversary of The Miraculous Icon of
The Most-Holy Theotokos

FEAST OF THE EXALTATION OF THE PRECIOUS AND LIFE-
GIVING CROSS OF OUR LORD

TUESDAY SEPTEMBER 13

Akathist to The Theotokos - 9:30 AM
Great Vespers with Litiya and Procession
of Life-Giving Cross of Our Lord - 6:00 PM

WEDNESDAY SEPTEMBER 14

Festal Divine Liturgy and Procession
of Life-Giving Cross of Our Lord around The Church - 9:30 AM
Paraklesis Service to The Theotokos

NOVEMBER 13, 2022

Stewardship Thanksgiving Luncheon (PC)

DECEMBER 17/18, 2022

Cookie Walk/Bake Sale (Mat. Fran)
Fun White Elephant Auction

****PLEASE SHARE THESE FEASTS, DIVINE SERVICES,
AND EVENTS WITH EVERYONE**

**Saint Tikhon's Monastery
The Oldest Orthodox Christian Monastery in America**

2022- DIOCESAN APPEAL – 2022

His Eminence Archbishop MICHAEL has asked that every parish
within The Diocese of New York and New Jersey hold a 3 week
collection to seek donations for The Monastery Housing at St Tikhon's
Monastery in South Canaan, PA. This is where the Monks reside,
pray, and study while focusing on their spiritual struggle and journey in
order to pray for all of us living and ministering in the world.

Let us look into our hearts and see how we can give back to God a
portion of the blessings He has bestowed upon us out of His Love,
Mercy, and Grace for all of us by supporting and donating out of love
and gratitude to God to St. Tikhon's Monastery where Saints have
Lived and Walked and Prayed!

Look for the email this week for more details and information.

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MAY GOD CONTINUE TO BLESS YOU AND GUIDE YOU

FOR YOUR CONTINUED SUPPORT AND PRAYERS!

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