



St. George Orthodox Church
2 Nottingham Terrace - Buffalo, NY 14216
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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

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Mat. Katia Vansuch, Choir Director

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25th SUNDAY AFTER PENTECOST — Tone 8. Glorification of
Hieromartyr Protopresbyter Alexander (Hotovitzky) (1994).
Greatmartyr Barbara and Martyr Juliana, at Heliopolis in Syria (ca.
306). Ven. John of Damascus (776). St. John, Bishop of Polybotum

EPISTLE: Divine Liturgy of St. John Chrysostom **GOSPEL:**
Ephesians 2:14-22 Luke 13:10-17

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

Troparion for The Resurrection – Tone 8

Thou didst descend from on high, O Merciful One! Thou didst accept the three day burial to free us from our sufferings!// O Lord, our Life and Resurrection, glory to Thee!

Troparion for The Holy Great-Martyr Barbara – Tone 8

Let us honor the holy Martyr Barbara, for, as a bird, she escaped the snares of the Enemy, // and destroyed them through the help and defense of the Cross!

Troparion for The Hieromartyr Alexander – Tone 6

In a time of fiery temptations for the Church of Russia, thou didst manifest Christ's love to thy flock through meekness and humility. As a good pastor thou didst lay down thy life for Him.// Pray for us, Hieromartyr Alexander, that our souls may be illumined!

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

Kontakion for The Resurrection – Tone 8

By rising from the tomb, Thou didst raise the dead and resurrect Adam. Eve exults in Thy Resurrection, // and the world celebrates Thy rising from the dead, O greatly Merciful One!

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 8

Pray and make your vows / before the Lord, our God!

v. In Judah God is known; His Name is great in Israel.

ALLELUIA VERSES

Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise!

THE HYMN TO THE THEOTOKOS

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

COMMUNION HYMN

Praise the Lord from the heavens, praise Him in the highest! Alleluia! Alleluia! Alleluia!

EPISTLE LESSON FOR TODAY

Brethren:

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,

with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.

GOSPEL LESSON FOR TODAY

Let us Attend!

Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. And they lifted up their voices and said, "Jesus, Master, have mercy on us!" So when He saw them, He said to them, "Go, show yourselves to the priests." And so it was that as they went, they were cleansed.

And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks. And he was a Samaritan.

So Jesus answered and said, "Were there not ten cleansed? But where are the nine? Were there not any found who returned to give glory to God except this foreigner?"

And He said to him, "Arise, go your way. Your faith has made you well."

THE MONTHLY SCHEDULE FOR DECEMBER 2022 **DECEMBER 2022**{Nativity Fast Begins: Nov. 15-Dec. 24}

4 - Annual Parish Meeting (In the Church - immediately following the Divine Liturgy)

5 - Eve of the Feast of St. Nicholas the Wonderworker
Great Vespers with Litiya at 6:00 PM

6 - The Feast of St. Nicholas the Wonderworker
Divine Liturgy at 9:30 AM

11 - Youth Sunday (Children Sermon and Children Sing during The Liturgy)
ANNUAL CHURCH SCHOOL ST. NICHOLAS PROGRAM

12 - Eve of the Feast of St. Herman of Alaska
Great Vespers with Litiya at 6:00 PM

13 - Feast of St. Herman of Alaska
Divine Liturgy at 9:00 AM

17 - Holiday Cookie Walk/Bake Sale
Great Vespers - 4:00 PM Parish Council Meeting (Via Zoom) (5:15pm)

18 - Elephant Sale
Make Health/Snack Kits for Mats for Mission

SUNDAY DECEMBER 11

Bring New Pajamas for patients at Roswell Park

Christmas Cookies are due for Hearts for Homeless

Christmas Gifts are due for Church School Nativity Project

** Non-Perishable Food Items are due for Resurrection Life Food Pantry**

19-23 - Little Compline Service - 6:30 PM

24/25 - THE GREAT FEAST OF THE NATIVITY OF OUR LORD

December 23

9:00 AM - The Service of Royal Hours

December 24 (Eve of The Great Feast of The Nativity of Our Lord) {STRICT FAST}

9:00 AM - Divine Liturgy of St. John Chrysostom followed by Vespers

4:30 PM - Nativity Vigil Service

December 25 (The Great Feast of The Nativity of Our Lord)
 9:30 AM – Festal Divine Liturgy of St. Basil the Great
 (Brunch in Parish Fellowship Hall)
December 26 (2nd Day of The Great Feast of The Nativity of Our Lord)
 9:00 AM – Festal Divine Liturgy of St. John Chrysostom
 Nativity Luncheon at Church following Divine Liturgy
December 27 (3rd Day of The Great Feast of The Nativity of Our Lord)
 9:00 AM – Festal Divine Liturgy of St. John Chrysostom

30 – Church School Outing to Our Lady of Fatima Shrine for Festival of Lights
 31 – **Eve of Feast of Circumcision of Our Lord/St. Basil the Great/New Year’s Day
 Great Vespers with Litiya – 4:00 PM**

**Church School Children decorate Holy Water Bottles at home with parents
 and bring back to church on Sunday January 10 for Blessing of Water!**

Education Sermon on Sunday December 18

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BIBLE STUDY

EVERY TUESDAY (6:30 – 8:00 PM)

ADULT EDUCATION/BIBLE STUDY

EVERY WEDNESDAY (10:00 – 11:30 AM)

EVERY WEDNESDAY (6:45 – 8:00 PM)

BOOK CLUB

EVERY MONDAY DURING THE NATIVITY FAST AND GREAT LENT

(6:45 to 8:00 PM)

December 5 December 12 December 19

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

ST. GEORGE ORTHODOX CHURCH (Buffalo, NY)
PARISH OUTREACH MINISTRIES

To the Glory of God, every year our beloved parish family answers The Call of Our Lord of ministering to those in need by fulfilling The Gospel of Our Lord God and Savior Jesus Christ with participating in 5 on-going Parish Outreach Ministries within the local Buffalo Area on an on-going basis and especially during the Nativity Season.

Every year, we look forward to another wonderful blessed Nativity Season of bringing the joy, the love, and the peace of The Nativity of Our Lord to everyone especially through the following the outreach ministries:

Hearts for The Homeless – which is a mobile soup kitchen/thrift shop that feeds the poor and chronic homeless on the street. Characterized by a profound spiritual motivation. The program offers nourishing food, as well as clothing, pertinent information regarding area services, companionship and hope for the future.

- Each Month we collect a different canned good/non-perishable food item along with hygiene products and drop them off at the Hearts for The Homeless Distribution Center

Buffalo City Mission – exists to meet the spiritual and practical needs of the poor through the demonstration of the love and preaching of the Gospel of Jesus Christ in providing love, care, shelter, food, and other means necessary to those in need.

- Each Month we collect hygiene products, clothing for men, women, and children and drop them off at the Buffalo City Mission Distribution Center

HomeSpace – is a local community organization ministering to local teens and pre-teen moms which provides comprehensive care to 14-21 yr old moms (providing those essential items necessary for caring for their children: diapers, wipes, baby food, clothing (infants through 7/8 years old).

Homespace Corporation supports at-risk young women to achieve independence two generations at a time.

- Each Month we collect hygiene products, clothing for young women and children along with those essential items necessary for caring for their children: diapers, wipes, baby food, clothing (infants through 7/8 years old) and drop them off at the HomeSpace Distribution Center

Mats for Mission/Resurrection Life Food Pantry – A Local Organization assisting with providing rest mats made out of plastic bags for the less fortunate as well as providing food and other means necessary to those in need.

- Each Month we collect plastic bags as well as canned goods and non-perishable food items and drop them off at the Resurrection Life Food Pantry Distribution Center.
- Beginning in January 2022, our church school children will be volunteering here on a regular basis assisting with collecting and sorting out Food Bags for those in need.

Baker Victory – A Local Organization dedicated to fostering the highest possible quality of life and personal achievement by partnering with children, adults, their families and the WNY community through a diverse array of social, health and human services.

- Twice a year we collect gifts and other essential items necessary for the children and drop them off at the Baker Victory Distribution Center.

****We also support Compass Care Pro-Life Agency on a regular basis!**

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MAY GOD CONTINUE TO BLESS YOU AND GUIDE YOU
FOR YOUR CONTINUED SUPPORT AND PRAYERS!
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Remember our Loved Ones during Our Daily Prayers

'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'
 {Matt. 25:40}

As we say our daily prayers, let us also take time out to remember our loved ones who are homebound, who are in hospitals and who are in nursing homes. Let us remember them that GOD will continue to watch over them and protect them. Also, during the Year, let us take to either send them a card, give them a call, or visit them to let them know how much we love them, how much we remember them, and how much we pray for them.

Please refer to the of our Parish Shut-Ins below.

If anyone has any questions or would like to add someone to our List of Parish Shut-Ins, please see or contact Fr. Jason. May God continue to bless you and guide you!

ST. GEORGE ORTHODOX CHURCH PARISH SHUT-INS (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) |
|--|---|---|

Mr. Albert Fadell
317.376.2562

Andrew Wityk
Ellicott Center
200 Seventh Street
Buffalo, NY 14201

THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES

SUNDAY DECEMBER 4, 2022

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

Coffee Hour Fellowship in The Parish Fellowship following Divine Liturgy
Church School Class in The Parish Fellowship Hall following Divine Liturgy
Annual Parish Meeting following Divine Liturgy

MONDAY DECEMBER 5, 2022

The Eve of The Feast of St. Nicholas the Wonderworker

Great Vespers with Litiya – **6:00 PM**

St. George Book Club (Via Zoom) – **7:00 to 8:00 PM**

TUESDAY DECEMBER 6, 2022

The Feast of St. Nicholas the Wonderworker

Divine Liturgy – **9:30 AM**

WEDNESDAY DECEMBER 7, 2022

Adult Education Class (Via Zoom) – **10:00 AM to 11:30 AM**

Little Compline – **6:00 PM**

Bible Study/Adult Education Class (Via Zoom) – **6:45-8:00 PM**

THURSDAY DECEMBER 8, 2022

Akathist to Our Lord – **9:00 AM**

FRIDAY DECEMBER 9, 2022

Little Compline – **6:00 PM**

Church School St. Nicholas/Nativity Program Rehearsal – **6:30 PM to 8:30 PM**

SATURDAY DECEMBER 10, 2022

Great Vespers– **4:00 PM**

SUNDAY DECEMBER 11, 2022 YOUTH SUNDAY

The Hours – **9:40 AM** Divine Liturgy – **10:00 AM**

Special Coffee Hour Luncheon in The Parish Fellowship following Divine Liturgy
Annual Church School St. Nicholas/Nativity Program
in Parish Fellowship Hall following Divine Liturgy



****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 or using the dishwasher following Coffee Hour, please see or contact Mat. Katia.

If there is no host for coffee hour, then we will not have coffee hour on that particular Sunday.

Also, during The Nativity Fast, when hosting coffee hour, please keep in mind that we will be observing ALL Fasting Guidelines as prescribed by The Church and refrain from using meat and dairy products.

Please refer to the email from Mat. Fran to see which Sundays are available to host coffee hour.

If we do not have a host for a particular Sunday, then we will not have coffee hour!

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, Holy and Prayerful Nativity Fast Season!

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

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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 TIKHON Archbishop MICHAEL
Archbishop BENJAMIN Archbishop ALEJO
Archbishop NATHANIEL Archbishop 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
Iman.Serena/Asma, Sarah, Lillian, Olga Reader Victor Nicholas, Andrew, Theresa
Xenia, Justin, Danielle 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 Barbara
Lia/Isaiah Lee, Bridget Matthew William
Melody Kelly, Robert, Boris, Zaeb, Tirza, Sabas Sada, Charles, Thisinitsa, 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 –Keely, Isla, Talia, Lane, Liam
Alyssa Marie and the child to be born of her

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

William and Darlene

**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 HERMAN

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

John (Hutnyan) - Grandfather of Danielle Geeza [Spiritual Daughter of Fr. Jason]

40th Day - December 13

***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.**

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!**

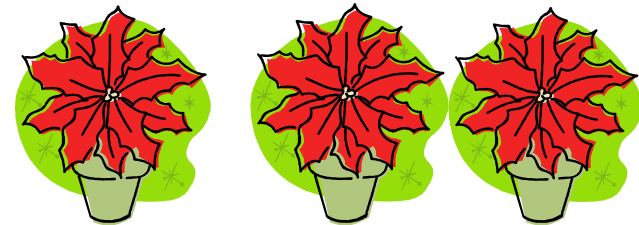
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WEEKLY VIDEO SERMONS GIVEN BY HIS EMINENCE ARCHBISHOP MICHAEL

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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2022 POINSETTIA SALE SIGN-UP SHEET

We are once again looking for donations for our Christmas Poinsettias to adorn and decorate our church during The Nativity Season. We will be ordering 15 Poinsettias this year.

****ALL POINSETTIAS ARE A \$10.00 DONATION! PLEASE MAKE CHECKS OUT TO ST. GEORGE ORTHODOX CHURCH (Memo Line: Poinsettia Sale)**

****PLEASE SEE PATTI FIDEN FOR PAYMENT!**

IF ANYONE HAS ANY QUESTIONS, PLEASE SEE MATUSHKA FRAN OR FR. JASON!

We extend our sincere and heartfelt thanks and appreciation to all of you and your families for your continued prayers and support.

May GOD continue to bless us and guide us as we grow together in faith and in love as we prepare ourselves to celebrate the Joyous Feast of the Nativity of Our Lord GOD and Savior Jesus Christ!

****POINSETTIAS WILL BE AVAILABLE FOLLOWING THE FESTAL DIVINE LITURGY ON CHRISTMAS DAY – DECEMBER 25!!**

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THE 2022 PARISH NATIVITY CHRISTMAS CARD



As we enter into The Nativity Fast, we are always finding ways that we can bring the Love and Joy of Our Lord God and Savior Jesus Christ to everyone. One of these ways is to send a Christmas Card to our loved ones during this Holy Season. The idea of sending a Parish Christmas Card is to extend the greetings and prayerful best wishes of The Nativity of Our Lord to our families, friends, and neighbors.

Continuing with our Annual Parish Tradition with the sending of a Parish Christmas Card, we come to all of you – our dear Parish Family for your support in bringing the Love and Joy of Our Lord God and Savior Jesus Christ to everyone during this Holy Season. The cost is only \$20 per family.

If we would like to have our name in the Christmas Card, please fill out the attached form with how we would like our name to appear in the card and hand it in to Matushka Katia or Matushka Fran no later Sunday December 11 along with your payment of \$20.00. Besides our names, we will also have a Nativity Message and Greeting from our parish family.

If anyone has any questions, please do not hesitate to contact myself (716-875-4222)/jvansuch@hotmail.com or Matushka Katia (609-851-3811) / katia.vansuch@gmail.com or Matushka Fran (610-698-1666)/fances.vansuch@yahoo.com

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DIVINE LITURGY WILL BE CELEBRATED EVERY TUESDAY MORNING AT 9:30 AM DURING THE NATIVITY FAST!

ST. GEORGE ORTHODOX CHURCH EDUCATION CENTER

The Glorification of the Priestmartyr Alexander Hotovitzky

December 4



The New Martyr of Russia Alexander Hotovitzky was born on February 11, 1872 in the city of Kremenetz, into the pious family of Archpriest Alexander, who was Rector of the Volhynia Theological Seminary and would later be long remembered in the hearts of the Orthodox inhabitants of Volhynia as a good shepherd. Young Alexander received a good Christian upbringing from his parents, who instilled in him love for the Orthodox Church and for the people of God.

The future pastor was educated at the Volhynia Seminary and the Saint Petersburg Theological Academy, from which he graduated with a Master's degree in 1895.

After graduation from the Academy, he was sent for missionary service to the Diocese of the Aleutians and North America, where he was assigned to the position of reader at the newly-established Saint Nicholas Orthodox Church in New York City. Following his marriage to Maria Scherbuhina, a graduate of the Pavlovsk Institute in Saint Petersburg, the Hieromartyr Alexander was ordained to the diaconate, and soon after, on February 25, 1896, to the priesthood by Bishop Nicholas (Ziorov) of the Aleutians, whom Father Alexander would always later remember with gratitude and love.

The ordination took place at the diocesan cathedral in San Francisco. In his address to the newly-ordained Father Alexander, Bishop Nicholas explained his selection of the new priest for ordained ministry in these words:

“Your special sense of decency, your good upbringing, your noble idealism, and your sincere piety immediately caused me to look favorably upon you and compelled me to single you out among the young people, with whom you used to visit me in Saint Petersburg...I could see that you had that special spark from God, which makes any service an action truly done for God's sake, and without which a vocation becomes soul-less and dead work...Your first experience in preaching has shown you the power of this kind of inspiration: you saw how the people gathered around you and how attentively they stood and listened at length to your discourses... Why did these people listen to you rather than going to hear other preachers? Clearly the spark which burns within you attracts the hearts of these people like a magnet.”

A week after his ordination, the young priest returned to New York to assume the pastorate of the parish where he had previously served as reader. From 1898 to 1907, the New Martyr Alexander served as a pastor under the omophorion of Bishop Tikhon. Saint Tikhon, who, in the tragic year of 1917, was to be elevated by Divine Providence to the primatial see as Patriarch of Moscow, valued highly Father Alexander's sincere piety, his gift of pastoral love, and his multifaceted theological erudition. The spectrum of his activity in the United States was quite broad and very fruitful. He was successful in missionary service, primarily among Uniates newly-emigrated from Galicia and Carpathian Rus. He was also one of the closest collaborators of the Orthodox archpastors in America and represented the Orthodox Church before American religious institutions and meetings.

Father Alexander's missionary work was not without many temptations and sorrows. Archbishop, later Metropolitan, Platon (Rozhdestvensky) expressed gratitude for the Passion-bearer Alexander's labors in America in an address delivered at the Divine Liturgy on February 26, 1914. Bidding farewell to Father Alexander, the Archbishop said, "One morning, during the years we worked together, you came to my room and, without saying much, unbuttoned your shirt, revealing a very large, bluish, bloody abrasion on your chest. That wound from a fanatic, who in a fit of rage attacked you wildly with a stick, followed the meeting of Russian people at which you had encouraged your own ethnic brother to renounce the pernicious Unia with Rome... My entire being was shaken to the core and I was profoundly moved, for before me at that moment was a genuine example of witness for Christ."

Through Father Alexander's efforts, Orthodox parishes were established in Philadelphia, Yonkers, and Passaic as well as other large and small towns throughout North America. The parishioners of these churches were cradle Orthodox whom fate had brought to the New World, as well as Carpatho-Russians converted from the Unia and former Protestant converts to the Orthodox Church.

An important contribution to the witness of the truth of Orthodoxy before heterodox American society was made by the American Orthodox Messenger, which was published in English and Russian under Father Alexander's editorship. Articles by the editor regularly appeared in this journal.

The New Martyr Alexander actively participated in the establishment of an Orthodox diocesan mutual aid society and at various times, he served as treasurer, first secretary, and president of this organization. The society provided material aid to Austrian Carpatho-Russians, Macedonian Slavs, Russian troops in Manchuria, and to Russian prisoners of war in Japanese camps.

Father Alexander also took upon himself the ascetical burden of constructing the architecturally remarkable and majestic Saint Nicholas Cathedral in New York to replace the small parish church. The cathedral was to become an adornment of the city. He visited Orthodox communities throughout America soliciting funds for the construction of the Cathedral. In 1901, he also traveled to his homeland, Russia, for this purpose. In the annals of Saint Nicholas Church, which in 1903 became the diocesan Cathedral, it is recorded that, "This Cathedral was established and constructed in the City of New York in North America, under the supervision and through the efforts and labors of

the most honorable Archpriest Father Alexander Hotovitzky in the year of Our Lord 1902."

On February 26, 1906, Orthodox America celebrated the tenth anniversary of priestly service of Archpriest Alexander, one of its most remarkable pastors. Bishop Tikhon greeted the jubilarian with these words:

"As you remember your ordination as a priest of God at this anniversary, you are doubtless unwillingly contemplating how you have used your God-given talents, and asking yourself if the Grace of God was bestowed on you in vain and how far you have advanced on the path of moral perfection. As you judge yourself in this way, you are at the same time the judge and the accused. In order for a judgment to be fair, the testimony of onlookers, the witnesses, must be heard. Now they are speaking before you—listen to them. Thanks be to the Lord! We just heard their eloquent and heartfelt testimony praising you. For myself as your superior, I can testify that you have proven to be trustworthy, and have justified the expectations which were hoped for at your ordination."

The sacrificial and dedicated pastoral service of the New Martyr Alexander in America was concluded on February 26, 1914, exactly eighteen years after his ordination to the priesthood. In his farewell address, Father Alexander said, "Farewell, American Orthodox Rus—my dear Mother, the Holy American Church. I, your ever-grateful son, bow fully to the ground before you. You gave birth to me spiritually, you nurtured me, from your depths you inspired me by your strength. Through the shining witness of your founders, through the enlightened apostolic teachings of your preachers, through the fervor of your faithful flock, you have given me the greatest possible joy—to be your son."

From 1914 to 1917, Father Alexander served as a priest in Helsinki, Finland, where the majority of the population was Protestant. Although Finland was then part of the Russian Empire, the Orthodox clergy there had to exert great efforts to protect the Orthodox Karelians from the proselytic expansionism of the Finnish Lutherans. In Finland, the New Martyr Alexander was a loyal, active, and dedicated assistant to his archpastor—Sergius (Stragorodsky), the future Patriarch.

In August 1917, Archpriest Alexander was transferred to Moscow and assigned as assistant pastor of Christ the Savior Cathedral. Here he was again under the direct guidance of Saint Tikhon, with whom he had already been closely associated in America.

The Passion-bearer Alexander participated in the deliberations of the Church Council of 1917-18. When the Council discussed the drafting of a message to the Orthodox flock concerning elections to the State Council, he stated that, as the fate of Russia was at stake, the Church and the Council in particular should not shy away from the struggle to save the nation. Speaking about the efforts of the Council to upbuild the Church, he outlined his preliminary plans for order and healing in the internal life of the Church and stated with some bitterness, "It seems as if there were builders who were furiously preparing blueprints, plans and so forth for the construction of an edifice and at the same time were calmly observing the destruction brick by brick of this edifice by enemies."

During the difficult years of the Civil War, the New Martyr Alexander collaborated closely with Saint Tikhon in the administration of the Moscow diocese. In 1918, under the spiritual leadership of the rector, Father Nicholas Arseniev, and the assistant pastor, Father Alexander, a brotherhood affiliated with Christ the Savior Cathedral was established. As its first activity, the brotherhood issued an appeal to the Orthodox flock, which Father Alexander helped write.

This document stated, "People of Russia! Christ the Savior Cathedral, the adornment of Moscow, the pride of Russia, the joy of the Orthodox Church has been condemned to slow destruction. This glorious monument to the great exploits of Russian warriors, who gave their lives for their native land and the Holy Orthodox Faith, has been denied state support...People of Russia! Will you really surrender this wonderful church of the Savior to mockery? Is it really true, as is claimed by the persecutors of the Holy Church, that the people of Russia no longer need holy things—Churches, sacraments, services, because all this is outdated and superstitious? Respond, you faithful! All of you, respond as one! Rise up and protect your holy things! May the generous and well-intentioned donations of the rich be added to the precious pennies of the faithful poor. Moscow, you are the heart of Russia! Preserve your holy shrine—your golden-domed Church of the Savior!..."

In response to this appeal, Orthodox inhabitants of Moscow joined the brotherhood of Christ the Savior Cathedral, and gave their alms to support the majestic church.

Pastoral service at that time was accompanied by much grief and danger. In May 1920 and November 1921 Father Alexander was arrested for brief periods. He was accused of violating the decrees concerning the separation of the Church from the state, and the school from the Church, by holding church school for the children.

In 1922, the Church was subjected to harsh tribulations when, under the pretext of helping the starving, ecclesiastical treasures including sacred vessels, icons, and other holy things were violently confiscated by the state. Heeding the appeal of Her holy primate, the Orthodox Church made generous donations to assist the starving. However, when Saint Tikhon issued a statement to his flock throughout Russia forbidding the cooperation of the clergy in surrendering sacred vessels for non-ecclesiastical use based on canon law, a slanderous campaign against the Church was begun in the press, Her primate was arrested, and a wave of court cases took place throughout Russia, in which servants of the Lord's altar were accused of counter-revolutionary activity. During these trials many faithful servants of the Church of Christ were sentenced to death and shed their blood as hieromartyrs and martyrs.

During this difficult time for the Church, Father Alexander was unwaveringly guided by the statements of the Holy Patriarch to his flock and also followed his directives. Funds to assist the starving were collected at Christ the Savior Cathedral. At the same time, measures were undertaken to protect the sacred objects of this church. Meetings of the clergy and parishioners of Christ the Savior Cathedral were held at Father Alexander's apartment in order to draft a resolution of the general parish meeting concerning the state decree. A draft of the resolution, prepared by Father Alexander, protested against the violent confiscation of church valuables. A general meeting of parishioners was convened on March 23, 1922 at Christ the Savior Cathedral, presided by Archpriest Nicholas Arseniev. Father Alexander had already been arrested. This meeting adopted the final text of the resolution, which demanded guarantees from the state that all donations be used to save the lives of the starving. The participants in the meeting protest the poisonous publications against the Church as well as insults against the hierarchy. The drafting of this document was deemed by the authorities to be criminal counter-revolutionary activity.

After two court cases against the Church, in Petrograd and Moscow, which resulted in the executions of hieromartyrs and martyrs, a new highly visible trial of clergy and laity began in Moscow on November 27, 1922, during which they were accused of supposedly “attempting to retain in their hands possession of church valuables and, through the resulting starvation, to topple the Soviet regime.” On trial in this case were 105 clergy and laity. Among the main defendants were Archpriest Sergius Uspensky, dean of the second district of forty churches in Prechistenka, Archpriest Nicholas Arseniev, dean of Christ the Savior Cathedral, Archpriest Alexander Hotovitzky, assistant pastor of this Cathedral, Ilya Gromoglasov, priest of Christ the Savior Cathedral, Lev Evgenievich Anohin, warden of this Cathedral, and Archpriest Simeon Golubev, rector of Saint John the Warrior Church.

The most significant part of the indictment submitted to the Court concerned the activity of the clergy and laity of Christ the Savior Cathedral. The indictment stated, “The main organizers and leaders of this criminal activity were Priest Hotovitzky, chairman of the council of parishes in this area, Priest Arseniev, rector of the Cathedral, Priest Zotikov, Priest Gromoglasov, former lawyer Kayutov, former deputy minister Shchepkin, the merchant Golovkin, and engineer Anohin. When the decree of the Supreme Central Executive Committee concerning the confiscation of church valuables was issued, they began their preliminary activities under the leadership of the priest Hotovitzky, who repeated to secretly gather the above named people at his apartment in order to plan with them the measures which they proposed to enact to achieve their criminal intentions.”

The case was in court for two weeks. After the detailed indictment was read, questioning of the defendants began. Father Alexander remained cool and calm during the questioning as he tried to protect the other defendants. He did not admit any guilt, stating, “I consider that it is not counter-revolutionary to ask for a corresponding amount of metal in return for church valuables.” Following the interrogation of all the defendants and witnesses, at the Court session on December 6, the later infamous, sinister prosecutor Vishinsky delivered the concluding statement for the prosecution. He asked the court for a sentence of capital punishment for thirteen defendants including Archpriests Alexander Hotovitzky, Nicholas Arseniev, Sergius Uspensky, Priest Ilya Gromoglasov, Abbess Vera (Pobedinskaya) of the Novodevichii Women’s Monastery and L.E. Anohin. Vishinsky requested that the other defendants be sentenced to prison terms of varying length.

On December 11, defendants were given an opportunity to say a final word to the court. In his comments, Father Alexander attempted, first of all, to obtain the court’s leniency and mercy for his brother clergy, “I direct your attention to those who were at the meeting in my apartment: some of them are old and the others are very young and guilty of nothing. This was a completely ordinary meeting, it was not counter-revolutionary and it cannot by any means be characterized as a shady plot.”

The lengthiest final comments were delivered by the professor and priest Ilya Gromoglasov. This defendant attempted to gain the favor of the court by expounding on his former opposition to the Holy Synod. Concerning the conclusions of the prosecution, he said that he “knew nothing of the criminal organization headed by Hotovitzky.”

On December 13, the verdict of the revolutionary tribunal was announced. It was milder than the bloodthirsty verdicts delivered at previous trials held in Petrograd and Moscow in conjunction with the confiscation of church valuables. Each of the main defendants—Abbess Vera (Pobedinskaya), Archpriest Sergius Uspensky, and Archpriest Alexander Hotovitzky were sentenced to ten years in prison, the confiscation of their personal property and the deprivation of their civil rights for five years. The others were sentenced to lesser terms of imprisonment. Appeals for pardon, made by those who were sentenced to the longest terms of imprisonment, including that of Archpriest Alexander, were rejected by the presidium of the Supreme Central Executive Committee on February 16, 1923.

After the holy Patriarch Tikhon resumed his administration of the Church and made several statements regarding loyalty to the governmental authorities, many hierarchs, clergy, church leaders and laity, who had previously received sentences from the judiciary in conjunction with the confiscation of church valuables, were granted amnesty. Father Alexander was among those freed in October 1923. Following his liberation, he was not assigned to a parish but served by invitation at various churches in Moscow. He remained free for only a short time. Already on September 4, 1924, E. Tuchkov, head of the 6th section of the Department of State Political Management, compiled a list of thirteen clergy and church leaders of Moscow and recommended that they be subjected to administrative exile. The New Martyr Alexander, who was included in the list, was characterized as follows in this document, “A priest and preacher with a post-graduate education, very active, zealous and influential among the Tikhonites. His outlook is anti-Soviet.”

On September 9, 1924, the New Martyr Alexander was subjected to an interrogation. "In my religious convictions," he said at that time, "I consider myself to be a Tikhonite. My relations with the Patriarch are intimate rather than just strictly administrative, but lately, I have avoided meeting with Patriarch Tikhon, as I felt that this might inconvenience him due to my conviction in conjunction with the confiscation of church valuables. I have never expressed an opinion concerning the restoration of the former government and such a thought has not even crossed my mind."

By a decision of a special meeting of the administration of the Department of State Political Management, the New Martyr Alexander was exiled to the Turuhan region for a period of three years. His already failing health was further weakened by his sojourn in the far north.

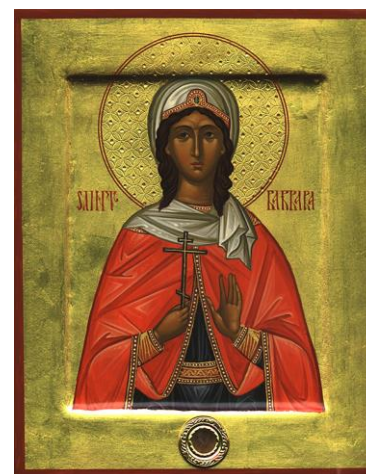
Following his return from exile, Father Alexander was raised to the rank of protopresbyter and became one of the closest assistants of the Deputy Locum Tenens of the Patriarchal Throne, Metropolitan (later Patriarch) Sergius, who knew him well since the time of his service in Finland.

In the 1930s, Protopresbyter Alexander served as rector of the Church of the Deposition of the Robe on Donskoy Street. One of the parishioners of this church recalls, "In 1936, Father Alexander did not preach, as he was apparently forbidden to do so. In 1936-7, I was present many times when Father Alexander served. He was a tall, gray-haired priest with gentle facial features, who looked extremely intelligent. Gray, trimmed hair, a small beard, very kind gray eyes, a high-pitched, loud tenor...pronounced exclamations distinctly and with inspiration...His appearance reminded me of many priests who were exiles from the western regions...Father Alexander had many parishioners who greatly revered him...Even today, I remember Father Alexander's eyes. It seemed as if his glance penetrated your heart and embraced it with affection. I had the same feeling when I saw the holy Patriarch Tikhon...The same light also shining in Father Alexander's eyes was testimony of his sanctity."

In the fall of 1937, the New Martyr Alexander was arrested again. The documentary evidence about him at our disposal ends with this; however, a majority of oral reports testify to his death as a martyr. The Orthodox Church in America, on whose territory Protopresbyter Alexander served as a priest until 1914, venerates him as a passion-bearer, whose life as a confessor ended with sufferings for Christ. The place of his burial is unknown.

The Church of Russia also commemorates Saint Alexander on August 7, along with the Archpriests Alexei Vorobiev, Michael Plishevsky, John Voronets, the priests Demetrius Milovidov, and Peter Tokarev, the deacon Elisha Sholder, and Igumen Athanasius Egorov.

The Holy Greatmartyr Barbara and Martyr Juliana, at Heliopolis in Syria December 4



The Holy Great Martyr Barbara lived and suffered during the reign of the emperor Maximian (305-311). Her father, the pagan Dioscorus, was a rich and illustrious man in the Syrian city of Heliopolis. After the death of his wife, he devoted himself to his only daughter. Seeing Barbara's extraordinary beauty, Dioscorus decided to hide her from the eyes of strangers. Therefore, he built a tower for Barbara, where only her pagan teachers were allowed to see her. From the tower there was a view of hills stretching into the distance. By day she was able to gaze upon the wooded hills, the swiftly flowing rivers, and the meadows covered with a mottled blanket of flowers; by night the harmonious and majestic vault of the heavens twinkled and provided a spectacle of inexpressible beauty. Soon the virgin began to ask herself questions about the First Cause and Creator of so harmonious and splendid a world.

Gradually, she became convinced that the soulless idols were merely the work of human hands. Although her father and teachers offered them worship, she realized that the idols could not have made the surrounding world. The desire to know the true God so consumed her soul that Barbara decided to devote all her life to this goal, and to spend her life in virginity.

The fame of her beauty spread throughout the city, and many sought her hand in marriage. But despite the entreaties of her father, she refused all of them. Barbara warned her father that his persistence might end tragically and separate them forever. Dioscorus decided that the temperament of his daughter had been affected by her life of seclusion. He therefore permitted her to leave the tower and gave her full freedom in her choice of friends and acquaintances. Thus Barbara met young Christian maidens in the city, and they taught her about the Creator of the world, about the Trinity, and about the Divine Logos. Through the Providence of God, a priest arrived in Heliopolis from Alexandria disguised as a merchant. After instructing her in the mysteries of the Christian Faith, he baptized Barbara, then returned to his own country.

During this time a luxurious bathhouse was being built at the house of Dioscorus. By his orders the workers prepared to put two windows on the south side. But Barbara, taking advantage of her father's absence, asked them to make a third window, thereby forming a Trinity of light. On one of the walls of the bath-house Barbara traced a cross with her finger. The cross was deeply etched into the marble, as if by an iron instrument. Later, her footprints were imprinted on the stone steps of the bathhouse. The water of the bathhouse had great healing power. Saint Simeon Metaphrastes (November 9) compared the bathhouse to the stream of Jordan and the Pool of Siloam, because by God's power, many miracles took place there.

When Dioscorus returned and expressed dissatisfaction about the change in his building plans, his daughter told him about how she had come to know the Triune God, about the saving power of the Son of God, and about the futility of worshipping idols. Dioscorus went into a rage, grabbed a sword and was on the point of striking her with it. The holy virgin fled from her father, and he rushed after her in pursuit. His way became blocked by a hill, which opened up and concealed the saint in a crevice. On the other side of the crevice was an entrance leading upwards. Saint Barbara managed then to conceal herself in a cave on the opposite slope of the hill.

After a long and fruitless search for his daughter, Dioscorus saw two shepherds on the hill. One of them showed him the cave where the saint had hidden. Dioscorus beat his daughter terribly, and then placed her under guard and tried to wear her down with hunger. Finally he handed her over to the prefect of the city, named Martianus. They beat Saint Barbara fiercely: they struck her with rawhide, and rubbed her wounds with a hair cloth to increase her pain. By night Saint Barbara prayed fervently to her Heavenly Bridegroom, and the Savior Himself appeared and healed her wounds. Then they subjected the saint to new, and even more frightful torments.

In the crowd where the martyr was tortured was the virtuous Christian woman Juliana, an inhabitant of Heliopolis. Her heart was filled with sympathy for the voluntary martyrdom of the beautiful and illustrious maiden. Juliana also wanted to suffer for Christ. She began to denounce the torturers in a loud voice, and they seized her. Both martyrs were tortured for a long time. Their bodies were raked and wounded with hooks, and then they were led naked through the city amidst derision and jeers. Through the prayers of Saint Barbara the Lord sent an angel who covered the nakedness of the holy martyrs with a splendid robe. Then the steadfast confessors of Christ, Saints Barbara and Juliana, were beheaded. Dioscorus himself executed Saint Barbara. The wrath of God was not slow to punish both torturers, Martianus and Dioscorus. They were killed after being struck by lightning.

In the sixth century the relics of the holy Great Martyr Barbara were transferred to Constantinople. Six hundred years later, they were transferred to Kiev (July 11) by Barbara, the daughter of the Byzantine Emperor Alexius Comnenos, wife of the Russian prince Michael Izyaslavich. They rest even now at Kiev's Saint Vladimir cathedral, where an Akathist to the saint is served each Tuesday. Many pious Orthodox Christians are in the habit of chanting the Troparion of Saint Barbara each day, recalling the Savior's promise to her that those who remembered her and her sufferings would be preserved from a sudden, unexpected death, and would not depart this life without benefit of the Holy Mysteries of Christ.

The Healing of the Ten Lepers

Luke 17:12-19

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

11-19. *And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, who stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? But where are the nine? There are not found any that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way: thy faith hath made thee whole.*

From this one may learn that nothing prevents a man from living in a manner pleasing to God, not even if he belongs to a despised race, if only he has a good will and disposition. For behold, ten lepers met Jesus as He was about to enter a certain city. They met Him outside the city, for those who were considered unclean were not permitted to go into the city. They stood afar off, as if ashamed of their supposed uncleanness, and did not dare to draw near, thinking that Jesus abhorred them as did the others. They lifted up their voices and made supplication. By physical location they were standing afar off, but in their supplication they were near. For the Lord is nigh unto all that call upon Him in truth (Ps. 144:19). And they did not make supplication to Him as to a mere man, but as to One greater than a man. For they called Him Master, meaning Lord, Protector, and Guardian, which is not far from thinking of Him as God.

The Lord instructs them to show themselves to the priests. Initially the priests would examine men such as these to determine whether they were lepers or not. For there were certain signs by which the priests could recognize incurable leprosy. But in addition to this, if it should happen that someone who had been suffering from leprosy was healed, the priests would again examine him to verify the cure, in which event the gift commanded by the law would be offered (Lev. 14). In this case, since these men were already confirmed lepers, why should they show themselves to the priests, unless indeed they were about to be cleansed? To command them to go the priests indicated nothing less than that they would be healed. This is why the Evangelist says that as they went,

they were cleansed. Of the ten lepers, the nine who were Israelites showed themselves to be ungrateful, while it was the Samaritan, an accursed foreigner, as we said earlier, who returned to voice his gratitude. The Samaritans were Assyrians; therefore, let no Gentile despair, and let no one descended from holy forebears boast. This miracle also signifies the common salvation that came to the whole human race. For the ten lepers represent all of human nature—it was leprous with wickedness, carrying about with it the ugliness of sin, passing its life outside the heavenly city on account of its uncleanness, and standing afar off from God. But this very distance from God is itself a supplication. For when the Lover of mankind, Who wills that all should be saved and receive good things, sees someone who is not sharing in His goodness, then He is most quick to show mercy and to heal those who are so miserably afflicted. But He also healed the whole leprous nature of man, when, for every man's sake, He took flesh and tasted of death. Although the Jews had been cleansed of the uncleanness of their leprous sin, as far as it was the Lord's part to do, they showed themselves ungrateful and did not return from the path of their vain foolishness to give glory to God Who saved them, that is, to believe in Him Who is God and Who endured the extremes of suffering. For this is the glory of God: His Flesh and His Cross. These Jews, then, did not confess the incarnate and crucified Lord of glory. But the foreign and accursed people of the Gentiles recognized the One Who makes clean, and they glorified Him by believing in Him. They believed that God loves man so much and is so powerful that He accepted the very depth of dishonor for our sake—this is His love of man; and having accepted it, He suffered no harm to His own nature—this is His power

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**

**ST. GEORGE ORTHODOX
CHURCH NATIVITY PARISH OUTREACH MINISTRY**

Dear Brothers and Sisters in Christ:
Glory to Jesus Christ! Glory Forever!

Greetings to all of you, your families, and our entire parish family as we
prepare to begin The Nativity Fast this week!

Once again, this year, as part of our parish outreach ministry during
The Nativity Fast and Christmas Season, we are holding collections for the
following Ministries within our Greater Buffalo Area:

- 1) **Baker Victory** – Christmas Gifts for Children
BY SUNDAY DECEMBER 11
- 2) **Roswell Park** – New Pajamas for the Patients
(adult men and women s-m-l-xl/ children boys and girls s-m-l-xl)
BY SUNDAY DECEMBER 11
- 3) **Hearts for Homeless** – Christmas Cookies and Canned Goods/Non-
Perishable Items –
BY SUNDAY DECEMBER 11
- 4) **Mats for Mission** - – New Pairs of Winter Gloves All Sizes –
AT LEAST 15 PAIRS
BY SUNDAY DECEMBER 11

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=== Scriptural Readings for the Week ===

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|------------------|--------------------------------------|-------------------------------|
| Monday | 1 Timothy 1:1-7 | Luke 20:27-44 |
| Tuesday | Hebrews 13:17-21 1 Timothy 1:8-14 | Luke 6:17-23 Luke 21:12-19 |
| Wednesday | 1 Timothy 1:18-20, 2:8-15 | Luke 21:5-7, 10-11, 20-24 |
| Thursday | 1 Timothy 3:1-13 | Luke 21:28-33 |
| Friday | 1 Timothy 4:4-8, 16 | Luke 21:37-22:8 |
| Saturday | Galatians 3:8-12 | Luke 13:18-29 |
| Sunday | Colossians 3:4-11 | Luke 14:16-24 |

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St. George Orthodox Church

Annual Holiday Christmas Cookie Tray Sale

Sunday, December 18, 2022
12:00-1:30 pm
Parish Fellowship Hall



Christmas Cookie Trays ~ Christmas Basket Raffle

Visit our St. George Bookstore featuring items for sale from the Orthodox Church and for great Christmas Gifts!

3 dozen Homemade Cookies for \$20/tray
~~ ONLY 30 TRAYS AVAILABLE ~~

Pre-Paid Orders Only are due by Sunday December 11, 2022

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Thank you for your continued love, prayers, support, generosity and stewardship for our Annual Parish Nativity Outreach Ministry Projects, and for all that you do for our parish and throughout the year as well as for the community in which we live, serve, and dwell.

Looking forward to another wonderful blessed Nativity Season of bringing the joy, the love, and the peace of The Nativity of Our Lord to everyone Be assured of my continued love and prayers for you, your families, and our entire parish family. 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 today and always.

Asking for your continued love and prayers,
I remain, with love in Christ,
Your Humble Servant,
Fr. Jason

Fatima Shrine Festival of Lights

Friday December 30, 2022
6:30 PM



We will walk the beautiful grounds of Fatima Shrine and see the beautiful Festival of Lights (75 displays) spanning over 15 acres of land dedicated to The Glory of God!

In the Main Routunda behind the Chapel, we will serve a brief prayer service during which we will sing The Tropar and Kontakion for The Nativity of Our Lord followed by Silent Night!

Let us come together during the Nativity Season and enjoy the Joy, Love, Peace and Glory of God in celebration of The Nativity of Our Lord.

What a blessing for us to have this opportunity during the Holy Nativity Season. If anyone would like to carpool, we will be meeting at church around 6:00 PM and then driving up to Our Lady of Fatima Shrine together. If we are driving straight to Our Lady of Fatima Shrine, we will meet right outside the Bookstore. If anyone has any question or concerns, please do not hesitate to let Fr. Jason know.