

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

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

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

Dr. Boris Kuvshinoff, Parish Council President

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FOURTH SUNDAY OF LENT — Tone 8. Leavetaking of the Annunciation. Synaxis of the Archangel Gabriel. St. John Climacus (of The Ladder). Hieromartyr Irenæus, Bishop of Sirmium (304). Martyrs Bathusius and Bercus—Presbyters, Arpilus—Monk, Abibus, Agnus, Reasus, Igathrax, Iscoeus (Iskous), Silas, Signicus, Sonirilus, Suimbalus, Thermus, Phillus (Philgas)—laymen, and the women: Anna, Alla, Larissa, Monco (Manca), Uirko (Virko), Anmais (Animaida), Gaatha and Duklida, in the Crimea (375). St. Malchus of Chalcis, Syria (4th c.). Ven. Basil the New, Anchorite, near Constantinople (10th c.). Martyr Montanus, Presbyter, of Singidunum, and his wife, Maxima

EPISTLE:	Divine Liturgy of St. Basil the Great	GOSPEL:
Hebrews 6:13-20		Mark 9:17-31
Hebrews 2:11-18	<i>(Feast)</i>	Luke 1:24-38

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

DIVINE LITURGY OF ST. BASIL THE GREAT

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 Feast of The Annunciation of The Theotokos — Tone 4

Today is the beginning of our salvation, the revelation of the eternal mystery! The Son of God becomes the Son of the Virgin as Gabriel announces the coming of Grace. Together with him let us cry to the Theotokos: “Rejoice, O Full of Grace,// the Lord is with thee!”

Troparion for The Archangel Gabriel — Tone 4

Gabriel, Commander of the heavenly hosts, we who are unworthy beseech thee: by thy prayers encompass us beneath the wings of thine immaterial glory, and faithfully preserve us who fall down and cry out to thee:// “Deliver us from all harm, for thou art the Commander of the Powers on high!”

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

Kontakion for The Archangel Gabriel — Tone 8

Supreme Commander Gabriel, thou art the glorious intercessor and servant before the all-radiant, worthy, all-powerful, infinite and awesome Trinity. Ever pray now that we may be delivered from all tribulations and torments,// so that we may cry out to thee: “Rejoice, protection of thy servants!”

Now and ever and unto ages of ages. Amen.

Kontakion for The Feast of The Annunciation of The Theotokos — Tone 8

O victorious leader of triumphant hosts! We, thy servants delivered from evil sing our grateful thanks to thee, O Theotokos. As thou dost possess invincible might set us free from every calamity// so that we may sing: “Rejoice, O unwedded Bride!”

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.*

THE SECOND PROKEMEINON Tone 8

From day to day / proclaim the salvation of our God!

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!

He descends like rain upon the fleece, like raindrops that water the earth.

THE HYMN TO THE THEOTOKOS

(Instead of “It is truly meet...,” we sing the following)

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

COMMUNION HYMN

Praise the Lord from the heavens, praise Him in the highest! The Lord has chosen Zion; He has desired it for His habitation. Alleluia, Alleluia, Alleluia!

EPISTLE LESSON FOR TODAY

Hebrews 6:13-20 and Hebrews 2:11-18

BRETHREN:

For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, saying: "I will declare Your name to My brethren; in the midst of the assembly I will sing praise to You."

And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me."

Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage.

For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.

Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

BRETHREN:

For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, "Surely blessing I will bless you, and multiplying I will multiply you."

And so, after he had patiently endured, he obtained the promise. For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute.

Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.

This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

GOSPEL LESSON FOR TODAY

Luke 1:24-38 and Mark 9:17-31

Let us Attend!

Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, "Thus the Lord has dealt with me, in the days when He looked on me, to take away my reproach among people."

Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" But when she saw him, she was troubled at his saying, and considered what manner of greeting this was.

Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He

will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end."

Then Mary said to the angel, "How can this be, since I do not know a man?" And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.

Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren.

For with God nothing will be impossible."

Then Mary said, "Behold the maidservant of the Lord! Let it be to me according to your word." And the angel departed from her.

At that Time:

Then one of the crowd answered and said, "Teacher, I brought You my son, who has a mute spirit. And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not."

He answered him and said, "O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me." Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth.

So He asked his father, "How long has this been happening to him?" And he said, "From childhood. And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us."

Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!"

When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it: "Deaf and dumb spirit, I command you, come out of him and enter him no more!" Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead."

But Jesus took him by the hand and lifted him up, and he arose.

And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?" So He said to them, "This kind can come out by nothing but prayer and fasting." Then they departed from there and passed through Galilee, and He did not want anyone to know it.

For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day."

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 2023, 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!**

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



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)
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Mr. Albert Fadell
317.376.2562

Andrew Wityk
Ellicott Center
200 Seventh Street
Buffalo, NY 14201

**** NEW COFFEE HOUR SCHEDULE FOR 2023 IN THE PARISH FELLOWSHIP HALL!
 BE SURE TO SIGN UP TO HOST A COFFEE HOUR! PLEASE JOIN US EVERY
 SUNDAY IN THE PARISH FELLOWSHIP HALL FOLLOWING THE DIVINE LITURGY
 FOR SOME CHRISTIAN FELLOWSHIP WITH ONE ANOTHER!****

Sts

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

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THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES

Sunday March 26 THIRD SUNDAY OF GREAT LENT – St. John Climacus and Leavetaking of The Feast of The Annunciation of The Most-Holy Theotokos/Synaxis of Archangel Gabriel

9:00 A.M. Matins Service
 10:00 A.M. Divine Liturgy of St. Basil

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

Memorial Litia for Cosmo (Beloved Father of Linda Mucyn)

6:00 P.M. COCCNF Lenten Vespers Service
 OUR PARISH IS HOSTING

Fifth Week of Great Lent {March 27- April 2}

Monday	March 27	9:00 A.M. 6:00 P.M.	Morning Prayers Little Compline Service
Tuesday	March 28	9:00 A.M. 6:00 P.M.	Lenten Daily Matins Little Compline Service
Wednesday	March 29	9:00 A.M. 9:30 A.M.	Confessions Presanctified Liturgy
Thursday	March 30	NYS DEANERY PRE-SANCTIFIED LITURGY AND MEETING (Syracuse)	
Friday	March 31	9:00 A.M. 9:30 A.M. 5:00 P.M. 6:00 P.M.	Confessions Presanctified Liturgy Confession Akathist to The Theotokos
Saturday	April 1	FIFTH SATURDAY OF GREAT LENT – Saturday of the Akathist to the Theotokos	9:30 A.M. Divine Liturgy 4:00 P.M. Great Vespers
Sunday	April 2	FIFTH SUNDAY OF GREAT LENT – ST. MARY OF EGYPT [YOUTH SUNDAY]	9:30 A.M. The Service of General Confession 10:00 A.M. Divine Liturgy of St. Basil the Great Coffee Hour Luncheon following Divine Liturgy in Parish Fellowship Hall Q&A with Fr. Jay in Parish Fellowship Hall 6:00 P.M. COCCNF Lenten Vespers Service Sts Cyril and Methody Macedonian Orthodox Church (4785 Lake Ave – Blasdel, NY)



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

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

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

When hosting coffee hour during Great Lent, we will be following The , 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.**

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](tel:610.698.1666)/frances.vansuch@yahoo.com)

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



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 Church...
@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 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 Jennifer
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, Thlisinita, 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	Pam and Valerie	
Elias, John, Joseph, Nadim, Theresa, Thomas		Amelia, Emily		
Vadym Iryna Yuriy Anastasia				
Mary, Hal, Autumn, Ariana, and Amber, Judithann Anita, James, Jeffry, Dominic,				
Douglas, Rachel, Dennis, Edith				
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

Sultana (*Grandmother of Mira*)
G-Day (*mother of Zenash*) Vasili

*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 Donation for Office Supplies (Paper, Copier)
- Monthly Donation for Health Kits for Mats for Mission
- Monthly Donation for Chowder Sale

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>!

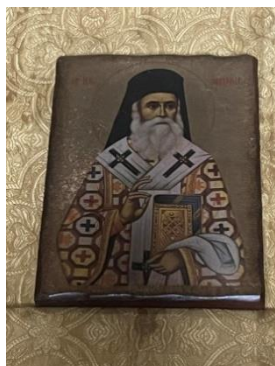
There are videos for each week beginning with The Feast of Feasts – Holy Pascha! Be sure to check them out!

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MONTHLY HEALING PRAYER SERVICE

Supplicatory Canon to St. Nektarios

MONDAY APRIL 24, 2023 – 6:00 PM



ST. GEORGE ORTHODOX CHURCH EDUCATION CENTER



**THE FOURTH SUNDAY OF GREAT LENT:
ST. JOHN CLIMACUS (Of The Ladder)**

Fourth Sunday of Lent

Only by Prayer and Fasting

Mark 9:17-31

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

14-18. And when He came to His disciples, He saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld Him, were greatly amazed, and running to Him, saluted Him. And He asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto Thee my son, who hath a dumb spirit; and wheresoever it taketh hold of him, it teareth him: and he foameth, and gnasheth with his teeth, and wasteth away: and I spake to Thy disciples that they should cast it out; and they could not.

When He came to His disciples, that is, to the nine that had not gone up onto the mountain with Him, He saw that they were being questioned by the Pharisees. For the Pharisees had seized the opportunity of Jesus absence to attempt to turn the disciples away from the Lord. The multitude, however, suddenly caught sight of Him, and greeted Him. They had been longing to see Him, and now they caught sight of Him and greeted Him as if He had just returned from a long journey. Some say that even His appearance had become more beautiful from the light of the Transfiguration which drew the multitude towards Him to greet Him. A man in the crowd spoke in answer to the Lords question. This man was weak in faith, as even the Lord attests when He says, *O faithless generation*, and again, *all things are possible*

to him that believeth. The man himself attests to his unbelief when he says, *Help Thou mine unbelief*. His complaints against the disciples clearly shows his unbelief. For he ought not to have accused them in front of everyone, but privately.

19-27. He answereth him, and saith, *O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him unto Me. And they brought him unto Him: and when He saw him, straightway the spirit tore him; and he fell on the ground, and wallowed foaming. And He asked his father, How long is it ago since this came unto him? And he said, Since a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief. When Jesus saw that the people came running together, He rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and tore him much, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose.*

The man who approached the Lord accused the disciples of not having the power to heal. But the Lord turns the blame onto him, all but saying, "It is your unbelief which is the cause of your sons not being healed." The Lord does not address only this man, but He directs this saying to all, reproaching all the Jews for their unbelief.

For it is likely that many of the bystanders were also scandalized by the disciples inability to heal. The Lord shows that He welcomes death, when He says, *How long shall I be with you?* meaning, it is a torment to Me to live with you and your unbelief. But though He reproaches them, He grants the healing as well. He does not desire to heal the son as a show of His power, but rather He proceeds with great humility. See how He does not attribute the healing to His own power, but to the mans faith, when He says, *All things are possible to him that believeth.* As soon as He saw a crowd beginning to gather around, He rebuked the spirit, not wanting to heal in front of the multitude as though for show. When He rebuked the spirit and said, *Come out of him, and enter no more into him,* this suggests that because of the mans unbelief, the demon would have again entered into him if it had not been prevented by the Lords command. The Lord permits the spirit to rend the son, so that all might recognize the attack of the demon, and understand that it would have killed the man if it had not been held in check by the hand of God. A man is thrown by a demon into the fire of anger and desire, and into water, meaning, into the pounding surf of worldly cares. This demon is both mute and deaf. It is deaf, not wanting to hear the words of God; and it is mute, not able to teach others what ought to be taught. But if Jesus, Who is the Word of the Gospel, should take him by the hand, that is, strengthen his power to act, then that man will be freed from the demon. See how God first helps us, and then we ourselves are required to work. For the Evangelist says that Jesus lifted him up – this is the divine help, and he arose – this is the effort of the man himself to do good.

28-29. And when He was come into the house, His disciples asked Him privately, Why could not we cast it out? And He said unto them, This kind can come forth by nothing, but by prayer and fasting.

The disciples were afraid they had lost the grace which the Lord had given them, and this was why they had not been able to cast out the demon. See that out of respect they approached the Lord privately. This kind – what kind? The kind which may make their abode in lunatics, or, in general, the whole race of demons, does not come out except through prayer and fasting. Both the one suffering, and the one about to heal, must fast. Both are necessary. Good sense dictates that the one suffering must fast. He must not only fast, but also pray; and he must not only pray, but also fast, for true prayer is rendered when it is yoked to fasting. When the one who prays is not weighed down by the effects of food, his prayer is not burdened and ascends easily.

30-31. And they departed thence, and passed through Galilee; and He would not that any man should know it. For He taught His disciples, and said unto them, The Son of Man is delivered into the hands of men, and they shall kill Him; and after He is killed, He shall rise the third day.

Whenever the Lord spoke of His passion on the cross, He would precede and follow His words with miracles, so that no one could think that He would suffer because He was powerless. And when He spoke sad words, such as, *they shall kill Him,* He would add words of joy, *He shall rise the third day,* teaching us that gladness always follows after grief, and that we should not anguish

needlessly in our sorrows, but should hope for better things.

ST. JOHN OF THE LADDER

The Fourth Sunday of Lent is dedicated to St John of the Ladder (Climacus), the author of the work, The Ladder of Divine Ascent. The abbot of St Catherine's Monastery on Mount Sinai (6th century) stands as a witness to the violent effort needed for entrance into God's Kingdom (Mt.10: 12). The spiritual struggle of the Christian life is a real one, "not against flesh and blood, but against ... the rulers of the present darkness ... the hosts of wickedness in heavenly places ..." (Eph 6:12). Saint John encourages the faithful in their efforts for, according to the Lord, only "he who endures to the end will be saved" (Mt.24:13).

FOURTH SUNDAY OF LENT

ST. JOHN OF THE CLIMAX (Mark 9:17-31)

This Sunday commemorates St. John of the Climax (6th century) who is the writer of the book called The Ladder (*climax*) of Paradise. This book contains 30 chapters, with each chapter as a step leading up to a faithful and pious life as the climax of a Christian life. The spirit of repentance and devotion to Christ dominates the essence of this book, along with the monastic virtues and vices. He was an ascetic and writer on the spiritual life as a monk-abbot of Sinai Monastery. These steps of the ladder as set forth by St. John are to be practiced by the Christian especially during this period of the Great Lent. Each step leading to the top step of the ladder, is the climactic essence of the true meaning of a Christian life.

The Ladder of Divine Ascent

The Ladder of Divine Ascent is an [ascetical](#) treatise on avoiding vice and practicing virtue so that at the end, [salvation](#) can be obtained. Written by [Saint John Climacus](#) initially for [monastics](#), it has become one of the most highly influential and important works used by the Church as far as guiding the faithful to a God-centered life, second only to [Holy Scripture](#).

There is also a related [icon](#) known by the same title. It depicts many people climbing a ladder; at the top is [Jesus Christ](#), prepared to receive the climbers into [Heaven](#). Also shown are [angels](#) helping the climbers, and [demons](#) attempting to shoot with arrows or drag down the climbers, no matter how high up the ladder they may be. Most versions of the icon show at least one person falling.

The aim of the treatise is to be a guide for practicing a life completely and wholly devoted to God. The ladder metaphor – not dissimilar to the vision that the [Patriarch Jacob](#) received – is used to describe how one may ascend into heaven by first renouncing the world and finally ending up in heaven with God. There are thirty chapters; each covers a particular vice or virtue. They were originally called *logoi*, but in the present day, they are referred to as "steps." The sayings are not so much rules and regulations, as with the Law that St. Moses received at Sinai, but rather observations about what is being practiced. Metaphorical language is employed frequently to better illustrate the

nature of virtue and vice. Overall, the treatise does follow a progression that transitions from start (renunciation of the world) to finish (a life lived in love).

The steps are:

1. On renunciation of the world
2. On detachment
3. On exile or pilgrimage; concerning dreams that beginners have
4. On blessed and ever-memorable obedience (in addition to episodes involving many individuals)
5. On painstaking and true repentance which constitutes the life of the holy convicts; and about the Prison
6. On remembrance of death
7. On joy-making mourning
8. On freedom from anger and on meekness
9. On remembrance of wrongs
10. On slander or calumny
11. On talkativeness and silence
12. On lying
13. On despondency
14. On that clamorous mistress, the stomach
15. On incorruptible purity and chastity, to which the corruptible attain by toil and sweat
16. On love of money, or avarice
17. On non-possessiveness (that hastens one Heavenwards)
18. On insensibility, that is, deadening of the soul and the death of the mind before the death of the body
19. On sleep, prayer, and psalmody with the brotherhood
20. On bodily vigil and how to use it to attain spiritual vigil, and how to practise it

21. On unmanly and puerile cowardice
22. On the many forms of vainglory
23. On mad [pride](#) and (in the same Step) on unclean blasphemous thoughts; concerning unmentionable blasphemous thoughts
24. On meekness, simplicity, and guilelessness which come not from nature but from conscious effort, and about guile
25. On the destroyer of the passions, most sublime humility, which is rooted in spiritual perception
26. On discernment of thoughts, passions and virtues; on expert discernment; brief summary of all aforementioned
27. On holy stillness of body and soul; different aspects of stillness and how to distinguish them
28. On holy and blessed prayer, the mother of virtues, and on the attitude of mind and body in prayer
29. Concerning Heaven on earth, or Godlike dispassion and perfection, and the resurrection of the soul before the general resurrection
30. Concerning the linking together of the supreme trinity among the virtues; a brief exhortation summarizing all that has said at length in this book

The Sunday of St. John Climacus

Do you know what an anchor does? An anchor is something that keeps a boat from drifting around a lake or a harbor. An anchor keeps the boat in one spot, right where the sailor or fisherman wants it to be.

In the epistle reading today, we hear about how we have an anchor too. Just like a boat's anchor, our anchor keeps us right where we want to be too. For us, that's close to God. The epistle tells us that our anchor is our hope in the resurrection. As Christians, we think about how our Lord, Jesus Christ has opened up heaven for us. We think about how one day we hope to be with Him there. This is our anchor. When we think about Christ, and when we think about all He has done for us, we will stay right where we want to be, close to God.

But why do we need an anchor? Well, sometimes things pull us away from God. Sometimes movies or things on the Internet or games might pull us away from God. Sometimes our own friends might even pull us away from God, getting us to do things that aren't right. These things might make us drift away from our Lord. But when we think about Jesus Christ, and when we think about what He has done for us, we won't drift away! Let's remember the epistle today: "We have this hope, a sure and steadfast anchor of the soul."

LET ALL THAT YOU DO BE DONE IN LOVE. 1 Cor.16:14

YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND. Matt. 22:37

YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF. Matt. 22:39

LOVE YOUR ENEMIES AND PRAY FOR THOSE WHO PERSECUTE YOU. Matt. 5:44

LOVE IS PATIENT, LOVE IS KIND, LOVE DOES NOT ENVY, LOVE DOES NOT BOAST, LOVE IS NOT PROUD, LOVE IS NOT SELFISH, LOVE IS NOT PROVOKED. 1Cor. 13:4

LOVE BEARS ALL THINGS, LOVE ALWAYS HAS FAITH, LOVE ALWAYS HAS HOPE, LOVE ENDURES ALL THINGS. LOVE NEVER FAILS! 1Cor. 13:7,8

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=== Scriptural Readings for The Fifth Week of Great Lent ===

Monday	Genesis 13:12-18	Proverbs 14:27-15:4
Tuesday	Genesis 15:1-15	Proverbs 15:7-19
Wednesday	Genesis 17:1-9	Proverbs 15:20-16:9
Thursday	Genesis 18:20-33	Proverbs 16:17-17:17
Friday	Genesis 22:1-18	Proverbs 17:17-18:5
Saturday	Heb. 9:1-7 Heb. 9:24-28	Luke 10:38-42;11:27-28 Mark 8:27-31

Sunday

Gal. 3:23-29
Heb. 9:11-14

Luke 7:36-50
Mark 10:32-45

THE ANNUNCIATION OF THE MOST HOLY THEOTOKOS

The Feast of the Annunciation is one of the earliest Christian feasts, and was already being celebrated in the fourth century. There is a painting of the Annunciation in the catacomb of Priscilla in Rome dating from the second century. The Council of Toledo in 656 mentions the Feast, and the Council in Trullo in 692 says that the Annunciation was celebrated during Great Lent.

The Greek and Slavonic names for the Feast may be translated as "good tidings." This, of course, refers to the Incarnation of the Son of God and the salvation He brings. The background of the Annunciation is found in the Gospel of St Luke (1:26-38). The troparion describes this as the "beginning of our salvation, and the revelation of the eternal mystery," for on this day the Son of God became the Son of Man.

There are two main components to the Annunciation: the message itself, and the response of the Virgin. The message fulfills God's promise to send a Redeemer (Genesis 3:15): "I will put enmity between you and the woman, between your seed and her seed; he shall crush your head, and you shall lie in wait for his heel." The Fathers of the Church understand "her seed" to refer to Christ. The prophets hinted at His coming, which they saw dimly, but the Archangel Gabriel now proclaims that the promise is about to be fulfilled.

We see this echoed in the Liturgy of St Basil, as well: "When man disobeyed Thee, the only true God who had created him, and was deceived by the guile of the serpent, becoming subject to death by his own transgressions, Thou, O God, in Thy righteous judgment, didst send him forth from Paradise into this world, returning him to the earth from which he was taken, yet providing for him the salvation of regeneration in Thy Christ Himself."

The Archangel Gabriel was sent by God to Nazareth in Galilee. There he spoke to the undefiled Virgin who was betrothed to St Joseph: "Hail, thou who art highly favoured, the Lord is with thee: blessed art thou among women. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

In contrast to Eve, who was readily deceived by the serpent, the Virgin did not immediately accept the Angel's message. In her humility, she did not think she was deserving of such words, but was actually troubled by them. The fact that she asked for an explanation reveals her sobriety and prudence. She did not disbelieve the words of the angel, but could not understand how they would be fulfilled, for they spoke of something which was beyond nature.

Then said Mary unto the angel, How shall this be, seeing I know not a man?" (Luke 1:34).

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: therefore also that which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible.' And Mary said, 'Behold the handmaid of the Lord; be it unto me according to thy word.' And the angel departed from her" (Luke 1: 35-38)."

In his Sermon 23 on the day of the Annunciation, St Philaret of Moscow boldly stated that "the word of the creature brought the Creator down into the world." He explains that salvation is not merely an act of God's will, but also involves the Virgin's free will. She could have refused, but she accepted God's will and chose to

cooperate without complaint or further questions.

The icon of the Feast shows the Archangel with a staff in his left hand, indicating his role as a messenger. Sometimes one wing is upraised, as if to show his swift descent from heaven. His right hand is stretched toward the holy Virgin as he delivers his message.

The Virgin is depicted either standing or sitting, usually holding yarn in her left hand. Sometimes she is shown holding a scroll. Her right hand may be raised to indicate her surprise at the message she is hearing. Her head is bowed, showing her consent and obedience. The descent of the Holy Spirit upon her is depicted by a ray of light issuing from a small sphere at the top of the icon, which symbolizes heaven. In a famous icon from Sinai, a white dove is shown in the ray of light.

There are several famous icons of the Annunciation. One is in the Moscow Kremlin in the church of the Annunciation. This icon appeared in connection with the rescue of a prisoner by the Mother of God during the reign of Ivan the Terrible. Another is to be found in the Dormition Cathedral in Moscow (July 8). It was originally located in Ustiug, and was the icon before which St Procopius the fool (July 8) prayed to save the city from destruction in 1290. One of the most highly revered icons in Greece is the Tinos icon of the Annunciation (January 30).

The Annunciation falls during Lent, but it is always celebrated with great joy. The Liturgy of St Basil or St John Chrysostom is served, even on the weekdays of Lent. It is one of the two days of Great Lent on which the fast is relaxed and fish is permitted (Palm Sunday is the other).

Synaxis of the Archangel Gabriel



The Archangel Gabriel was chosen by the Lord to announce to the Virgin Mary about the Incarnation of the Son of God from Her, to the great rejoicing of all mankind. Therefore, on the day after the Feast of the Annunciation, the day on which the All-Pure Virgin is glorified, we give thanks to the Lord and we venerate His messenger Gabriel, who contributed to the mystery of our salvation.

Gabriel, the holy Archistrategos (Leader of the Heavenly Hosts), is a faithful servant of the Almighty God. He announced the future Incarnation of the Son of God to those of the Old Testament; he inspired the Prophet Moses to write the Pentateuch (first five books of the Old Testament), he announced the coming tribulations of the Chosen People to the Prophet Daniel (Dan. 8:16, 9:21-24); he appeared to Saint Anna (July 25) with the news that she would give birth to the Virgin Mary.

The holy Archangel Gabriel remained with the Holy Virgin Mary when She was a child in the Temple of Jerusalem, and watched over Her

throughout Her earthly life. He appeared to the Priest Zachariah, foretelling the birth of the Forerunner of the Lord, Saint John the Baptist.

The Lord sent him to Saint Joseph the Betrothed in a dream, to reveal to him the mystery of the Incarnation of the Son of God from the All-Pure Virgin Mary, and warned him of the wicked intentions of Herod, ordering him to flee into Egypt with the divine Infant and His Mother.

When the Lord prayed in the Garden of Gethsemane before His Passion, the Archangel Gabriel, whose very name signifies “Man of God” (Luke. 22:43), was sent from Heaven to strengthen Him.

The Myrrh-Bearing Women heard from the Archangel the joyous news of Christ’s Resurrection (Mt.28:1-7, Mark 16:1-8).

Mindful of the manifold appearances of the holy Archangel Gabriel and of his zealous fulfilling of God’s will, and confessing his intercession for Christians before the Lord, the Orthodox Church calls upon its children to pray to the great Archangel with faith and love.

The Synaxis of the Holy Archangel Gabriel is also celebrated on July 13. All the angels are commemorated on November 8.

OUR JOURNEY TO PASCHA! 2023		
Created by Fr. Jonathan Bannon (ACROD)		
SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 5th	 <i>TRIDION WEEKS</i> Publican and the Pharisee Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week FEBRUARY 12th	 The Prodigal Son Returns! Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, “Today I will be humble.” Use up/freeze meats this week.
Meatfare FEBRUARY 19th FAREWELL TO MEAT TODAY	 The Last Judgement Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare FEBRUARY 26th FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise! <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent MARCH 5th	 <i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> SUNDAY of ORTHODOXY Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent MARCH 12th	 ST GREGORY PALAMAS Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent MARCH 19th	 VENERATION OF THE HOLY CROSS <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent MARCH 26th	 ST JOHN of the LADDER Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent APRIL 2nd	 ST MARY of EGYPT Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY APRIL 9th GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> ENTRY OF OUR LORD INTO JERUSALEM Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY APRIL 14th	 <i>JESUS DIES ON THE CROSS</i> GREAT AND HOLY FRIDAY CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ’s Death.
FEAST OF FEASTS! APRIL 16th NO FASTING!	 <i>BRIGHT WEEK</i> HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with “CHRIST IS RISEN!” & say it before good morning and goodnight!