

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

NO. 513 JUNE 11, 2023 _____ JUNE 11, 2023 NO. 513

THE WEEKLY MESSENGER

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

ST. GEORGE ORTHODOX CHURCH

2 Nottingham Terrace Buffalo, NY 14216

V. Rev. Jason Vansuch, Parish Priest

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

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

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

Dr. Boris Kuvshinoff, Parish Council President

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

**1st SUNDAY AFTER PENTECOST — Tone 8. All Saints. Holy Apostles
Bartholomew and Barnabas (1st c.). Ven. Barnabas, Abbot of Vetluga (1445).
Uncovering of the Relics of Ven. Ephraim, Abbot of Novotórgsk (1572).
Synaxis of the “Axion Estin” Icon of the Mother of God (10th c.). Saint Luke of
Crimea, the Blessed Surgeon.**

EPISTLE: Liturgy of St. John Chrysostom **GOSPEL:**
Hebrews 11:33-12:2 Matthew 10:32-33, 37-38, 19:27-30

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 DeNuovo 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 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 Feast of All Saints — Tone 4

As with fine porphyry and royal purple, Thy Church has been
adorned with Thy martyr's blood shed through- out all the
world. She cries to Thee, O Christ God: "Send down Thy bounties
on Thy people,// grant peace to Thy habitation and great mercy
to our souls!"

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

Kontakion for Feast of All Saints - Tone 6

The universe offers Thee the God-bearing Martyrs as the first
fruits of creation, O Lord and Creator. By their prayers keep Thy
Church, Thy habitation, in abiding peace// through the
Theotokos, O most Merciful One!

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

*The righteous cried and the Lord heard them and delivered them out of all their
troubles.*

*Many are the afflictions of the righteous; the Lord will deliver them out of
them all.*

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! Rejoice in
the Lord, O you righteous! Praise befits the just! Alleluia! Alleluia!
Alleluia!

EPISTLE LESSON FOR TODAY

Hebrews 11:33-12:2

BRETHREN:

Who through faith subdued kingdoms, worked righteousness, obtained
promises, stopped the mouths of lions, quenched the violence of fire, escaped the
edge of the sword, out of weakness were made strong, became valiant in battle,
turned to flight the armies of the aliens.

Women received their dead raised to life again. Others were tortured,
not accepting deliverance, that they might obtain a better resurrection. Still
others had trial of mockings and scourgings, yes, and of chains and imprisonment.

They were stoned, they were sawn in two, were tempted, were slain with
the sword. They wandered about in sheepskins and goatskins, being destitute,
afflicted, tormented - of whom the world was not worthy. They wandered in
deserts and mountains, in dens and caves of the earth. And all these, having
obtained a good testimony through faith, did not received the promise, God
having provided something better for us, that they should be made perfect apart
from us.

Therefore we also, since we are surrounded by so great a cloud of
witnesses, let us lay aside every weight, and the sin which so easily ensnares us,
and let us run with endurance the race that is set before us, looking unto Jesus,
the author and finisher of our faith, who for the joy that was set before Him
endured the cross, despising the shame, and has sat down at the right hand of the
throne of God.

GOSPEL LESSON FOR TODAY

Matthew 10:32-33, 37-38; 19:27-30

Let us Attend!

Therefore whoever confesses Me before me, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven.

He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me.

Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?"

So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the Throne of His Glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

And everyone who has left houses or brothers or sisters of father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life.

But many who are first will be last, and the last first.

Scriptural Readings for the Week

Table with 3 columns: Day, Reading 1, Reading 2. Rows include Monday through Sunday with corresponding Bible verses.

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) |
| Mr. Albert Fadell
317.376.2562 | Nicholas Wityk
65 South Main Street
South Oakfield NY | |
| 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!****

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

THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES

SUNDAY JUNE 11, 2023

THE FEAST OF ALL SAINTS

The Hours – **9:10 AM**

Festal Divine Liturgy– **9:30 AM**

Coffee Hour Fellowship in Parish Fellowship Hall following Divine Liturgy!

SATURDAY JUNE 17, 2023

Great Vespers – **4:00 PM**

SUNDAY JUNE 18, 2023

THE FEAST OF ALL SAINTS OF NORTH AMERICA

FATHER'S DAY

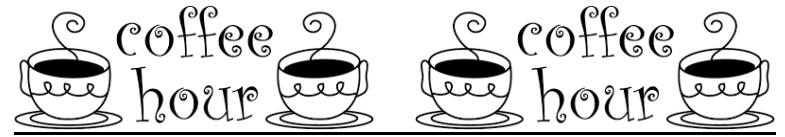
The Hours – **9:10 AM** Festal Divine Liturgy– **9:30 AM**

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

FR. JASON, MAT. KATIA, ANNA, AND ALEXANDRA WILL BE AWAY

Fr. Jason, Mat. Katia, Anna, and Alexandra will be away from Thursday June 8 and will be returning on Friday June 16. With that in mind, if there is an emergency or if anyone needs the assistance of a priest, please contact Fr. Andreja (716) 345-5381 or Fr. Peter (716-342-8520) who are covering for Fr. Jason while he is away. Also, if anyone needs anything while Fr. Jason is away, please contact Dr. Boris (716. 812-6132). You may also contact Fr. Jason on his cell phone as well as call the rectory and leave a message and he will return your call as soon as he can. There will be services here the weekend that Fr. Jason is away as Fr. Andreja will be serving Great Vespers on Saturday June 10 at 4:00 PM and Divine Liturgy on Sunday June 11 at 10:00 AM.

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



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, 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/frances.vansuch@yahoo.com](mailto:frances.vansuch@yahoo.com))

****We have 12 available Sundays in 2023!****



FIND YOUR SPIRITUAL HOME In The Orthodox Christian Church

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

~ All are Welcome ~

Do we have questions about our life, its meaning, purpose, destiny?
Are we desiring to know Jesus Christ, the Son of the living God?
Are we seeking forgiveness, healing, and wholeness?

Do we wonder where to go to find answers?

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

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

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

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

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

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

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

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

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

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

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

<http://journeytoorthodoxy.com>

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

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

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

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

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

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



St George Orthodox Churc...
@StGeorgeOrthodoxChurch



venmo

Scan this code to pay

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

ST. GEORGE ORTHODOX CHURCH PRAYER LIST

Please remember in prayer Thy Servants of God...

FOR THE HEALTH OF THY SERVANTS:

HIERARCHS

Archbishop BENJAMIN Archbishop ALEJO
Archbishop NATHANIEL Archbishop DANIEL

CLERGY

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

MATUSHKI Mat. Deborah Popadija Sara Mat. Gayle Mat. Natasha
Mat. Barbara Mat. Katia Mat. Paraskeva Mat. Joanna Popadia Vicki
Mat. Patricia Mat. Gloria Christine Coard Karen
Catherine Ivan/Marina/Inna Bonnie/Silviu Jennifer, Amanda
Edwina Irene Luba Jim, Darren, Marsha
Serena/Asma Lillian Reader Victor Nicholas, Andrew
Marilyn Frank June Theodora Amanda, Chase Ronald, Candice
Sarah Albert Boris Oscar Billy Clyde
Xenia, Justin, Danielle, Anne, Patricia Larry Joseph Frank
Victor Catherine Susan Svetlana Juliana
Evelyn Robert Rebecca Paul Brian
Jeanne Angela, Jason, Michelle Linda Justin Frances
John, Helen Ashley Steven Barbara Daniel
Joseph, John, Margaret, Thomas, Victoria, Tyler Matthew William
Melody Natalie, Lorraine Lee, Maribeth Bridget
Kelly, Robert, Boris, Zaeb, Tirza, Sabas, Sada, Charles, Thlisinitsa,
Gemmal, Geesa, and Patric Lia/Isaiah
Olga and Eugene Jeremy Stewart Susan
Susan Justin Louis Yuri/Elena Alex John, Kevin, Sean
Anthony Aldona, Melinda, Pam Valerie Mary John Rebecca
Jaime/Sammy, Juliana Harry James

Lee, Benjamin, Harry Patrick Aspasia/Stavros
Charles Emma/Alexander Elias, John, Joseph, Nadim, Theresa
Vadym Iryna Yuriy Anastasia Rosemary Anthony
Seraphim Anthony
Mary, Hal, Autumn, Ariana, and Amber, Judithann Anita, James, Jeffrey,
Dominic, Douglas, Rachel, Dennis, Edith, Robert, Joanna
Brian John, Roberta, Barbara John, Michael John
George Costa Jonathan, Kevin, Lary, Carly, Sherry, Mary Jo, Clara, Karl,
Dragica, Mary Al and Sophie and Family
Stephen, Larry, Olga, Olga, Sally, Deborah, David
Rdr Nicholas, Judithann, Michael, Mary, Cate, Michael, Gary, Damian, Olga,
Alexandra, Barbara, Damian
Ron, Illiana, Jillian, Joel, Robert, Susan, Arnold, Kyriaki, Konstantinos,
Danny, Thomas, Amelia, Emily, Kevin/Juanita

Alyssa Marie and the child Luke Joshua born of her
Children of God - Keely, Isla, Talia, Lane, Liam, Caiden
Chryssanthi 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 Mitred Archpriest Ken (*Starevsky*)
Archpriest Jonathan Archpriest Paul

Those Serving in The Armed Forces

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

Inquirers

William and Darlene Matthew Ayden Edward
Rudy and Karen Paul Judy

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

FOR THY DEPARTED SERVANTS OF GOD:

For all of those who tragically lost their lives to the Coronavirus and other ailments

All of the clergy and parishioners of This Holy House who have departed this life, who now lie asleep in the Lord

Metropolitan THEODOSIUS
Ever-Memorable Archpriest Eugene
Ever-Memorable Archpriest Rastko
Ever-Memorable Priest John
Ever-Memorable Dn. Mark

Metropolitan HERMAN
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

Priest Angelo Mat. Carol (*Steffera*)
Suha/Grandmother of Mira

Sultana (*mother of*

Lottie Nicholas Vasily Betty

Gi-Day (*Mother of Zenash*)

***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>

+++++

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>.

+++++

"Lessons in Our Faith" Video presented by His Eminence Archbishop MICHAEL

His Eminence Archbishop Michael presents a series of talks on matters of faith, belief, and the teachings of the Church. These instructional videos are concise and "to the point," offering Orthodox Christians much-needed information, helpful advice for their spiritual journey, and assistance in answering questions that may come from non-Orthodox friends or acquaintances. The goal is that we might better know and better live our faith. These instructional videos can be found at the Diocesan Website: <http://www.nynjoca.org>! For those who do not have internet, please see the handouts from each lesson which are located on the table in the back of the church. **There are 14 videos! Be sure to check them out!**

+++++

WEEKLY VIDEO SERMONS GIVEN BY HIS EMINENCE ARCHBISHOP MICHAEL

These sermons offered to us by The Diocese via video can be found on the Diocesan Website: <http://www.nynjoca.org>!

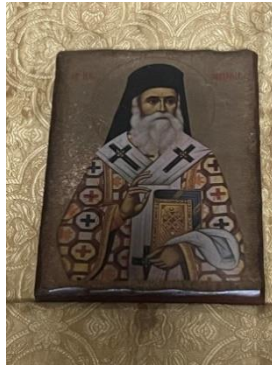
There are videos for each week beginning with The Feast of Feasts – Holy Pascha! Be sure to check them out!

+++++

MONTHLY HEALING PRAYER SERVICE

The Supplicatory Canon Prayer Service to St. Nektarios

MONDAY JUNE 26, 2023 – 6:00 PM



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 EDUCATION CENTER

THE FEAST OF ALL SAINTS

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit.

The Descent of the Holy Spirit makes it possible for us to rise above our fallen state and to attain sainthood, thereby fulfilling God's directive to "be holy, for I am holy" (Lev. 11:44, 1 Peter 1:16, etc.). Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost.

This feast may have originated at an early date, perhaps as a celebration of all martyrs, then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him.

St Peter of Damascus, in his "Fourth Stage of Contemplation," mentions five categories of saints: Apostles, Martyrs, Prophets, Hierarchs, and Monastic Saints (PHILOKALIA [in English] Vol. 3, p.131). He is actually quoting from the OCTOECHOS, Tone 2 for Saturday Matins, kathisma after the first stichology.

St Nicodemus of the Holy Mountain (July 14) adds the Righteous to St Peter's five categories. The list of St Nicodemus is found in his book THE FOURTEEN EPISTLES OF ST PAUL (Venice, 1819, p. 384) in his discussion of I Corinthians 12:28.

The hymnology for the feast of All Saints also lists six categories: "Rejoice, assembly of the Apostles, Prophets of the Lord, loyal

choirs of the Martyrs, divine Hierarchs, Monastic Fathers, and the Righteous...."

Some of the saints are described as Confessors, a category which does not appear in the above lists. Since they are similar in spirit to the martyrs, they are regarded as belonging to the category of Martyrs. They were not put to death as the Martyrs were, but they boldly confessed Christ and came close to being executed for their faith.

St Maximus the Confessor (January 21) is such a saint.

The order of these six types of saints seems to be based on their importance to the Church. The Apostles are listed first, because they were the first to spread the Gospel throughout the world.

The Martyrs come next because of their example of courage in professing their faith before the enemies and persecutors of the Church, which encouraged other Christians to remain faithful to Christ even unto death. Although they come first chronologically, the Prophets are listed after the Apostles and Martyrs. This is because the Old Testament Prophets saw only the shadows of things to come, whereas the Apostles and Martyrs experienced them firsthand. The New Testament also takes precedence over the Old Testament.

The holy Hierarchs comprise the fourth category. They are the leaders of their flocks, teaching them by their word and their example.

The Monastic Saints are those who withdrew from this world to live in monasteries, or in seclusion. They did not do this out of hatred for the world, but in order to devote themselves to unceasing prayer, and to do battle against the power of the demons. Although some people erroneously believe that monks

and nuns are useless and unproductive, St John Climacus had a high regard for them: "Angels are a light for monks, and the monastic life is a light for all men" (LADDER, Step 26:31).

The last category, the Righteous, are those who attained holiness of life while living "in the world." Examples include Abraham and his wife Sarah, Job, Sts Joachim and Anna, St Joseph the Betrothed, St Juliana of Lazarevo, and others.

The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). His wife, the Holy Empress Theophano (December 16) lived in the world, but was not attached to worldly things. She was a great benefactor to the poor, and was generous to the monasteries. She was a true mother to her subjects, caring for widows and orphans, and consoling the sorrowful.

Even before the death of St Theophano in 893 or 894, her husband started to build a church, intending to dedicate it to Theophano, but she forbade him to do so. It was this emperor who decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.

First Sunday after Pentecost

Whosoever Shall Confess Me Before Men

Matthew 10:32-33, 37-38; 19:27-30

From The Explanation of the Gospel of St. Matthew

by Blessed Theophylact, Archbishop of Ochrid and Bulgaria

Ch. 10:32-33. Whosoever therefore shall confess in Me before men, him will I confess also before My Father Who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father Who is in heaven.

He exhorts them to bear witness even unto martyrdom. For belief only within one's soul does not suffice; He desires also the belief confessed with the tongue. He did not say, "Whosoever shall confess Me," but in me, that is, in My strength. For he who confesses does so aided by the grace which is from above. But as for him who denies, Christ did not say "in Me," but whosoever shall deny Me, showing that he denies because he does not have the aid from above. Therefore everyone who confesses that Christ is God will find Christ giving confession of him to the Father, that he is a true servant. But those who deny will hear the words, "I do not know you."

37. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me.

Do you see when it is that we must hate our parents and children? When they want us to love them more than Christ. And why should I speak of father, mother, and children? Hear what is even greater than this:

38. And he that taketh not his cross, and followeth after Me, is not worthy of Me.

Whoever, He says, does not renounce this present life and give himself over to shameful death, for this is what the cross signified to the ancients, is not worthy of Me. But since there are many who are crucified, such as robbers and thieves, He added, and followeth after Me, that is, live according to My laws.

Ch. 19:27. Then answered Peter and said unto Him, Behold, we have forsaken all and followed thee; what shall we have therefore?

Even though it seems that Peter had not forsaken very much, as he was poor, understand that in actuality he, too, forsook much. For the fewer possessions we have, the greater the attachment. But Peter also rejected every worldly pleasure, even natural affection for his parents. For these passions war against the poor as well as the rich (1) What then does the Lord answer?

28. And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Surely they will not be seated? Of course not, but He indicated by means of a throne the great honor they will enjoy. Will Judas also be seated? No; for Christ said, which have followed Me, that is, "followed Me to the end," but Judas did not follow to the end. By a different interpretation, God often promises good things to those who are worthy. But if they should change and become unworthy, as Judas did, those good things are denied. Similarly with more menacing things, He often threatens but does not carry out the threat, because we have repented. By regeneration understand the resurrection of the dead at the Last Judgement.

29. And every one that hath forsaken houses, or brethren or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit everlasting life.

So that no one would think that what was said applied only to the disciples, Christ broadened the promise to include everyone who does likewise. They will have, instead of family of the flesh, intimacy and brotherhood with God;

instead of lands, Paradise; instead of houses of stone, the heavenly Jerusalem; instead of a mother, the venerable mothers in the Church; instead of a father, the priests; instead of a wife, all the faithful women, not in marriage—far from it!—but in affection and spiritual relation and compassionate care for them. The Lord does not bid us simply to separate from our families, but only when they impede our piety. In the same manner, He bids us to despise even our own life and body, but

not with the result that we slay ourselves. See how good God is: He not only gives us these good things, but adds to them eternal life. You, then, O reader, hasten to sell your possessions and give to the poor. Possessions are, to the wrathful man, his anger; to the fornicator, his disposition for debauchery; to the resentful, his remembrance of wrongs. Sell these things and give them to the poor demons who are in want of every good thing. Return the passions to the creators of the passions, and then you will have treasure, which is Christ, in your heaven, that is, in your mind which has been exalted above this world. For he who becomes like the heavenly One has heaven within himself.

30. But many that are first shall be last; and the last shall be first.

Christ is suggesting here the Jews and the Gentiles. For the Jews, who were first, became last, while the Gentiles, who were last, were put first.

THOUGHT FOR THE DAY.....

We are like stained-glass windows. We sparkle and shine when the sun is out, but when the darkness sets in, our true beauty is revealed only if there is a light from within.

The Fast and the Feast of Saints Peter and Paul



***By Bishop Thomas Joseph and Peter Schweitzer
(Antiochian Archdiocese)***

Having celebrated the feast of feasts, the Lord's Pascha, and Pentecost fifty days thereafter, we are about to embark upon the Apostles' Fast, which this year begins on June 12, 2017, and ends with the commemoration of the holy Apostles Peter and Paul on June 29.

The Apostles' Fast is a prescribed fasting period of the Church, lasting from the day after the Sunday of All Saints to the 29th of June, the feast of the Apostles Peter and Paul.

It is a sad truth that many neglect this particular fast for a variety of reasons inconsistent with the apostolic and patristic tradition. Prior to reflecting upon the importance of the Apostles' Fast, a review of the ancient history of this particular fast may help us to recognize its integral place in the life of each and every Orthodox Christian.

The fast of the holy Apostles is very ancient, dating back to the first centuries of Christianity. We have the testimony of St. Athanasius the Great, St. Ambrose of Milan, St. Leo the Great and Theodoret of Cyrillus regarding it. The oldest testimony regarding the Apostles' Fast is given to us by St. Athanasius the Great (†373).

In her Diary, the pilgrim Egeria (fourth century) records that on the day following the feast of Pentecost a period of fasting began. The Apostolic Constitutions, a work composed no later than the fourth century, prescribes: “After the feast of Pentecost, celebrate one week, then observe a fast, for justice demands rejoicing after the reception of the gifts of God and lasting after the body has been refreshed.”

From the testimonies of the fourth century we ascertain that in Alexandria, Jerusalem, and Antioch the fast of the holy Apostles was connected with Pentecost and not with the feast of the Apostles Peter and Paul on June 29. In the first centuries, after Pentecost there was one week of rejoicing, that is a fast-free week, followed by about one week of fasting.

The canons of Nicephoros, Patriarch of Constantinople (806-816), mention the Apostle's Fast. The Typicon of St. Theodore the Studite for the Monastery of Studios in Constantinople speaks of the Forty Days Fast of the holy Apostles. St. Symeon of Thessalonica (†1429) explains the purpose of this fast in this manner: “The Fast of the Apostles is justly established in their honor, for through them we have received numerous benefits and for us they are exemplars and teachers of the fast ... For one week after the descent of the Holy Spirit, in accordance with the Apostolic Constitution composed by Clement, we celebrate, and then during the following week, we fast in honor of the Apostles.”

The spiritual benefit derived from the Apostles' Fast is great. Saint Leo the Great noted that, “After the extended feast of Pentecost, the fast is particularly needed in order to cleanse our mind by ascetic labors, and to make us worthy of the gifts of the Holy Spirit.” Saint Leo also reminds us, “In the Apostolic canons inspired by God Himself, the Church fathers have, at the inspiration of the Holy Spirit, established first and foremost that all virtuous labors begin with fasting.”

Periods of fasting such as the one upon which we are about to embark are not, as some in the West would have us believe, exercises in mortification or penance but the divinely inspired method to gain mastery over the self and conquer the passions of the flesh. It is to liberate oneself from dependence on the things

of this world in order to concentrate on the things of the Kingdom of God. It is to give power to the soul so that it would not yield to temptation and sin. According to St. Seraphim of Sarov, fasting is an “indispensable means” of gaining the fruit of the Holy Spirit in one's life (cf. Conversation with Motovilov), and Jesus Himself taught that some forms of evil cannot be conquered without it (Matthew 17:21, Mark 9:29)

Neglecting the fast is not the only pitfall to be avoided however. Those who fast may be tempted to judge those who do not fast, thus losing the efficacy of their labors. We should not concern ourselves with what others are doing but concentrate on our own spiritual life.

Fasting periods, particularly the Apostles' Fast, assist us in avoiding the spiritual pitfalls to which we are so accustomed after the ascetical struggle of Great Lent and the joyous celebration of Pascha.

In turning our attention to the feast of the holy apostles Peter and Paul, the connection between the feast of Pentecost, the Apostles' Fast, and the actual feast of the two preeminent apostles becomes clearer. As I noted earlier, this fast was originally connected to the feast of Pentecost and we understand this connection by examining the feast itself. As Metropolitan Hierotheos Vlachos writes,

Pentecost had a significant place in the life of the Apostles. Having previously passed through purification of the heart and illumination – something that also existed in the Old Testament in the Prophets and the righteous – they then saw the Risen Christ, and on the day of Pentecost they became members of the risen Body of Christ. This is particularly important because every Apostle had to have the Risen Christ within Him. At Pentecost the Holy Spirit made the Disciples members of the theanthropic Body of Christ. Whereas at the Transfiguration the Light acted from within the three Disciples, through glorification, but the Body of Christ was outside them, at Pentecost the Disciples are united with Christ. They become members of the theanthropic Body and as members of the Body of Christ they share in the uncreated Light. This difference also exists between the Old

Testament and Pentecost. . . In addition, on the day of Pentecost, the Disciples attained to “all truth”. Before His Passion, Christ told His Disciples: “I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, has come, He will guide you into all truth” (John 16:12-13).

These words of Christ are closely linked with the coming of the Holy Spirit on the day of Pentecost, with the revelation of the whole truth, which the Disciples were unable to bear; they could not receive it earlier, without the Holy Spirit.

This “all truth” revealed on the day of Pentecost to the Apostles is the truth of the Church as the Body of Christ: that the Disciples will become members of this rise Body and that in the Church they will know the mysteries of the glory and rule (*vasileia*) of God in the flesh of Christ. On the day of Pentecost they knew the whole truth. It follows that the complete truth does not exist outside the Church. The Church has the truth, because it is the Body of Christ and a community of glorification.

As the foremost of the holy apostles, it is fitting that after the feast of Pentecost, wherein the apostles received the revelation of truth in its fullness, we commemorate Saints Peter and Paul jointly. As Saint Gregory Palamas writes in his sermon on the occasion of the saints’ feast,

If, as we have said, we commemorate each of the saints with hymns and appropriate songs of praise, how much more should we celebrate the memory of Peter and Paul, the supreme Leaders of the pre-eminent company of the Apostles? They are the fathers and guides of all Christians: Apostles, martyrs, holy ascetics, priests, hierarchs, pastors and teachers. As chief shepherds and master builders of our common godliness and virtue, they tend and teach us all, like lights in the world, holding forth the word of life (Phil. 2:15-16). Their brightness excels that of the other radiantly pious and virtuous saints as the sun outshines the stars, or as the heavens, which declare the sublime glory of God (cf. Ps. 19:1), transcend the skies. In their order and strength they are greater than the heavens, more beautiful than the stars, and swifter than both, and as regards what lies beyond the realm of the senses, it is they who reveal things which surpass the very

heavens themselves and indeed the whole universe, and who make them bright with the light in which there is no variableness neither shadow of turning (cf. Jas. 1:17). Not only do they bring people out of darkness into this wonderful light, but by enlightening them they make them light, the offspring of the perfect light, that each of them may shine like the sun (Matt. 13:43), when the Author of light, the God-man and Word, appears in glory.

On the day of Pentecost, the apostles received the fullness of the revelation of truth because the Lord Christ had prepared them for the advent of the Comforter. As the preeminent apostles, Saints Peter and Paul were the guardians of that truth which was to be passed on to the faithful. Saint Seraphim of Sarov tells us, “The true aim of our Christian life consists of the acquisition of the Holy Spirit of God. As for fasts, and vigils, and prayer, and almsgiving, and every good deed done for Christ’s sake, are the only means of acquiring the Holy Spirit of God.”

We know from Holy Scripture and Tradition that the Holy Spirit does not abide in a vessel that is not being purified. Saint Luke of Crimea notes, “For could the Holy Spirit possibly abide in an impure heart that is filled with sin? As smoke chases away the bees, as stench repels all people, so does the stench of the human heart repel the Holy Spirit. The Holy Spirit lives only in pure hearts, and only to them does he grant He Divine grace, His holy gifts, for He is the “Treasury of good things”—all the true and most precious goods that the human heart could possibly possess. Could the impure heart receive them? Could the heart that is sinful and deprived of mercy and love possibly receive the grace of the Holy Spirit?”

This is precisely why, in her wisdom, the holy Church offers us the period of the Apostles’ Fast soon after Pentecost and just prior to the feast of the Holy Apostles Peter and Paul who were worthy to receive the Holy Spirit. If the aim of the Christian life is the acquisition of the Holy Spirit, we must engage in the struggle through fasting and continual prayer. It is only then that we may acquire the Holy Spirit and can properly appreciate and be joyous in the feast of the Holy Apostles Peter and Paul.

The Holy Apostle Bartholomew of the Seventy

The Holy Apostle Bartholomew was born at Cana of Galilee and was one of the Twelve Apostles of Christ. After the Descent of the Holy Spirit on the Day of Pentecost, it fell by lot to the holy Apostles Bartholomew and Philip (November 14) to preach the Gospel in Syria and Asia Minor. In their preaching they wandered through various cities, and then met up again. Accompanying the holy Apostle Philip was his sister, the holy virgin Saint Mariamne.

Traversing the cities of Syria and Myzia, they underwent much hardship and tribulations, they were stoned and they were locked up in prison. In one of the villages they met up with the Apostle John the Theologian, and together they set off to Phrygia. In the city of Hieropolis by the power of their prayers they destroyed an enormous viper, which the pagans worshipped as a god. The holy Apostles Bartholomew and Philip with his sister confirmed their preaching with many miracles.

At Hieropolis there lived a man by the name of Stachys, who had been blind for 40 years. When he received healing, he then believed in Christ and was baptized. News of this spread throughout the city, and a multitude of the people thronged to the house where the apostles were staying. The sick and those beset by demons were released from their infirmities, and many were baptized. The city prefect gave orders to arrest the preachers and throw them in prison, and to burn down the house of Stachys. At the trial pagan priests came forth with the complaint that the strangers were turning people away from the worship of the ancestral gods.

Thinking that perhaps some sort of magic power was hidden away in the clothes of the apostles, the prefect gave orders to strip them. But Saint Mariamne became like a fiery torch before their eyes, and none dared touch her. They sentenced the saints to death. The Apostle Philip was crucified upside down. Suddenly there was an earthquake, and a fissure

in the earth swallowed up the prefect of the city, together with the pagan priests and many of the people. Others took fright and rushed to take down the apostles from the crosses. Since the Apostle Bartholomew had not been suspended very high, they soon managed to take him down. The Apostle Philip, however, had died. After making Stachys Bishop of Hieropolis, the Apostle Bartholomew and Saint Mariamne left the city and moved on.

Preaching the Word of God, Mariamne arrived in Lykaonia, where she peacefully died (February 17). The Apostle Bartholomew went to India, where he translated the Gospel of Matthew into their language, and he converted many pagans to Christ. He also visited Greater Armenia (the country between the River Kura and the upper stretches of the Tigrus and Euphrates Rivers), where he worked many miracles and healed the daughter of King Polymios from the demons afflicting her. In gratitude, the king sent gifts to the apostle, who refused to accept them, saying that he sought only the salvation of the souls of mankind.

Then Polymios together with his wife, daughter, and many of those close to them accepted Baptism. And people from more than ten cities of Greater Armenia followed their example. But through the intrigues of the pagan priests, the Apostle Bartholomew was seized by the king's brother Astiagus in the city of Alban (now the city of Baku), and crucified upside down. But even from the cross he did not cease to proclaim the good news about Christ the Savior. Finally, on orders from Astiagus, they flayed the skin from the Apostle Bartholomew and cut off his head. Believers placed his relics in a leaden coffin and buried him.

In about the year 508 the holy relics of the Apostle Bartholomew were transferred to Mesopotamia, to the city of Dara. When the Persians seized the city in 574, Christians took the relics of the Apostle Bartholomew with them when they fled to the shores of the Black Sea. But since the enemy overtook them there, they were compelled to leave the coffin behind, and the pagans threw it into the sea. By the power of God the coffin miraculously arrived on the island of Lipari. In the ninth century, after the taking of the island by the Arabs, the holy relics were transferred to the Neapolitan city of Beneventum in Italy, and in the tenth century part of the relics were transferred to Rome.

The holy Apostle Bartholomew is mentioned in the Life of Saint Joseph the Hymnographer (April 4). Having received from a certain man part of the relics of the Apostle Bartholomew, Saint Joseph conveyed them to his own monastery near Constantinople, and he built a church in the name of the Apostle Bartholomew, placing in it a portion of the relics. Saint Joseph ardently desired to compose hymns of praise in honor of the saint, and he fervently besought God to grant him the ability to do so.

On the Feast day in memory of the Apostle Bartholomew, Saint Joseph saw him at the altar. He beckoned to Joseph and took the holy Gospel from the altar table and pressed it to his bosom with the words, “May the Lord bless you, and may your song delight the whole world.” And from that time Saint Joseph began to write hymns and canons to adorn not only the Feast day of the Apostle Bartholomew, but also the Feast days of many other saints, composing about 300 canons in all. Saints John Chrysostom, Cyril of Alexandria, Epiphanius of Cyprus and certain other teachers of the Church regard the Apostle Bartholomew as being the same person as Nathanael (John 1:45-51, 21:2).

The Holy Apostle Barnabas of the Seventy

Holy Apostle Barnabas of the Seventy was born on the island of Cyprus into the family of the tribe of Levi, and he was named Joseph. He received his education at Jerusalem, being raised with his friend and fellow student Saul (the future Apostle Paul) under the renowned teacher of the Law, Gamaliel. Joseph was pious, he frequented the Temple, he strictly observed the fasts and avoided youthful distractions. During this time period our Lord Jesus Christ began His public ministry. Seeing the Lord and hearing His Divine Words, Joseph believed in Him as the Messiah. Filled with ardent love for the Savior, he followed Him. The Lord chose him to be one of His Seventy Apostles. The other Apostles called him Barnabas, which means “son of consolation.” After the Ascension of the Lord to Heaven, Barnabas sold land belonging to

him near Jerusalem and he brought the money to the feet of the Apostles, leaving nothing for himself (Acts 4:36-37).

When Saul arrived in Jerusalem after his conversion and sought to join the followers of Christ, everyone there was afraid of him since he had persecuted the Church only a short while before. Barnabas, however, came with him to the Apostles and reported how the Lord had appeared to Saul on the road to Damascus (Acts 9:26-28).

Saint Barnabas went to Antioch to encourage the believers, “Having come and having seen the grace of God, he rejoiced and he urged all to cleave to the Lord with sincerity of heart” (Acts 11:23). Then he went to Tarsus, and brought the Apostle Paul to Antioch, where for about a year they taught the people. It was here that the disciples first began to be called Christians (Acts 11:26). With the onset of famine, and taking along generous alms, Paul and Barnabas returned to Jerusalem. When King Herod killed Saint James the son of Zebedee, and had the Apostle Peter put under guard in prison to please the Jews, Saints Barnabas and Paul and Peter were led out of the prison by an angel of the Lord.

They hid out at the house of Barnabas’ aunt Maria. Later, when the persecution had quieted down, they returned to Antioch, taking with them Maria’s son John, surnamed Mark. Under the inspiration of the Holy Spirit, the prophets and teachers there imposed hands upon Barnabas and Paul, and sent them off to do the work to which the Lord had called them (Acts 13:2-3). Arriving in Seleucia, they sailed off to Cyprus and in the city of Salamis they preached the Word of God in the Jewish synagogues.

On Paphos they came across a sorcerer and false prophet named Bar-Jesus, who was close with the proconsul Sergius. Wishing to hear the Word of God, the proconsul invited the saints to come to him. The sorcerer attempted to sway the proconsul from the Faith, but the Apostle Paul denounced the sorcerer, who through his words suddenly fell blind. The proconsul believed in Christ (Acts 13:6-12).

From Paphos Barnabas and Paul set sail for Pergamum of Pamphylia, and then they preached to the Jews and the Gentiles at Pisidian Antioch and throughout all that region. The Jews rioted and expelled Paul and

Barnabas. The saints arrived in Iconium, but learning that the Jews wanted to stone them, they withdrew to Lystra and Derben. There the Apostle Paul healed a man, crippled in the legs from birth. The people assumed them to be the gods Zeus and Hermes and wanted to offer them sacrifice. The saints just barely persuaded them not to do this (Acts 14:8-18).

When the question arose whether those converted from the Gentiles should accept circumcision, Barnabas and Paul went to Jerusalem. There they were warmly received by the Apostles and elders. The preachers related “what God had wrought with them and how He had opened the door of faith to the Gentiles” (Acts 14:27).

After long deliberations the Apostles collectively resolved not to impose any sort of burden upon Gentile Christians except what was necessary: to refrain from the pollutions of idols, and from fornication, and from things strangled, and from blood (Acts 15:19-20). Letters were sent with Barnabas and Paul, and they again preached at Antioch, and after a certain while they decided to visit the other cities where they had visited earlier. Saint Barnabas wanted to take Mark along with him, but Saint Paul did not want to, since earlier he had left them. A quarrel arose, and they separated. Paul took Silas with him and went to Syria and Cilicia, while Barnabas took Mark with him to Cyprus (Acts 15:36-41).

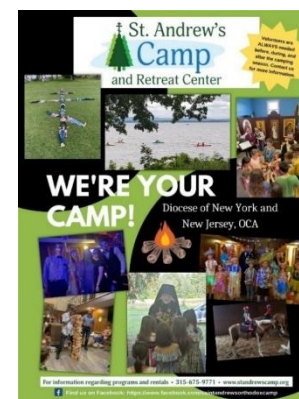
Having multiplied the number of believers, Saint Barnabas traveled to Rome, where he was perhaps the first to preach Christ.

Saint Barnabas founded the episcopal see at Mediolanum (now Milan), and upon his return to Cyprus he continued to preach about Christ the Savior. Then the enraged Jews incited the pagans against Barnabas, and they led him out beyond the city and stoned him, and then built a fire to burn the body. Later on, having come upon this spot, Mark took up the unharmed body of Saint Barnabas and buried it in a cave, placing upon the saint’s bosom, in accord with his final wishes, the Gospel of Matthew which he had copied in his own hand.

Saint Barnabas died in about the year 62, at age seventy-six. In time, the burial spot was forgotten, but numerous signs took place at this spot. In the year 448, during the time of the emperor Zeno, Saint Barnabas

appeared three times in a dream to Archbishop Anthimus of Cyprus and indicated the place where his relics were buried. Starting to dig at the indicated spot, Christians found the incorrupt body of the saint, and upon his chest was the Holy Gospel.

It was during this time that the Church of Cyprus began to be regarded as Apostolic in origin, and received the right of choosing its head. Thus Saint Barnabas defended Cyprus against the pretensions of the opponent of the Fourth Ecumenical Council, the heretic surnamed Knapheios, who had usurped the patriarchal throne at Antioch and tried to gain dominion over the Church of Cyprus.



ANNOUNCEMENTS FOR ST. GEORGE ORTHODOX CHURCH

Fr. Jason, Matushka Katia

Anna and Alexandra Vansuch

Cordially Invite You to a

Parish Open House/ Church School Picnic

Sunday, July 2, 2023

12:00 pm to 3:00 pm

2 Nottingham Terrace

Buffalo, NY

Luncheon Foods and Refreshments will be served

Games and Activities for Children and Fellowship for Everyone!!

Please RSVP to Matushka Katia by Wednesday June 28

Katia.vansuch@gmail.com

609-851-3034

+++++

****General Confession will be served on Sunday June 25 at 9:00 AM.****

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

Friday June 23, 2023

Great Vespers with Litiya – 6:00 PM

Saturday June 24, 2023

Divine Liturgy – 9:00 AM

Great Vespers – 4:00 PM

Parish Council Meeting (Via Zoom) – 5:30 PM

3) The Holy and Great Feast of the Leaders of The Apostles:

Ss Peter and Paul

Wednesday June 28, 2023

Great Vespers with Litiya – 6:00 PM

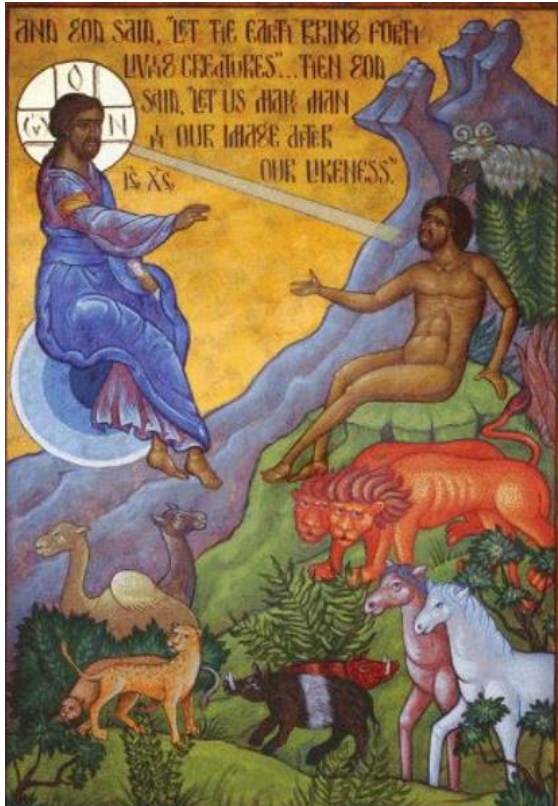
Thursday June 29, 2023

Divine Liturgy – 9:30 AM

ST. GEORGE ORTHODOX CHURCH

VACATION CHURCH SCHOOL

JUNE 25-29, 2023



“All of Creation Rejoices.” The author, Kelly Potteiger, who previously wrote the “Let Your Light So Shine” series of lessons, describes the goal of these new lessons as exploring “our relationship with animals from the time of Adam’s creation to the Saints of the 19th century. The leading theme throughout is God’s creation, how it rejoices in glory to God, and how it strives for communion with God’s will.”

The OCA [Department of Christian Education](#) has released new materials to assist parishes and Church School teachers in the formation of Orthodox Christian Students. After reviewing these materials, we will be holding a Vacation Church School for our parish and inviting anyone else that would like to come from our sister parishes here in the area. This will be a great opportunity for our children to come together over the summer as part of their continued growth in their faith and love of Our Lord as well as their friendships with one another in prayer, fellowship, and fun!

DAILY SCHEDULE (Tentative)

Tuesday June 27, 2023

12:00 to 3:30 PM

Introduction: prayer and priest introduction —10 minutes (Fr. Jason)

Station 1: lesson—25 minutes (Teachers/Parents)

Break for 10 Minutes

Station 2: games—25 minutes (Teachers/Parents)

Break for 10 Minutes

Station 3: craft—25 minutes (Teachers/Parents)

Break for 10 Minutes

Station 4: snack—25 minutes (Teachers/Parents)

Closing: prayer and questions—10 minutes (Fr. Jason)

Wednesday June 28, 2023

Eve of The Feast of Ss Peter and Paul

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

12:00 to 3:30 PM

Introduction: prayer and priest introduction —10 minutes (Fr. Jason)

Station 1: lesson—25 minutes (Teachers/Parents)

Break for 10 Minutes

Station 2: games—25 minutes (Teachers/Parents)

Break for 10 Minutes

Station 3: craft—25 minutes (Teachers/Parents)

Break for 10 Minutes

Station 4: snack—25 minutes (Teachers/Parents)

Closing: prayer and questions—10 minutes (Fr. Jason)

Thursday June 29, 2023

The Feast of Ss Peter and Paul

****Divine Liturgy – 9:30 AM****

12:00 to 3:30 PM

Introduction: prayer and priest introduction —10 minutes (Fr. Jason)

Station 1: lesson—25 minutes (Teachers/Parents)

Break for 10 Minutes

Station 2: games—25 minutes (Teachers/Parents)

Break for 10 Minutes

Station 3: craft—25 minutes (Teachers/Parents)

Break for 10 Minutes

Station 4: snack—25 minutes (Teachers/Parents)

Closing: prayer and questions—10 minutes (Fr. Jason)

Friday June 30, 2023

12:00 to 3:30 PM

Introduction: prayer and priest introduction —10 minutes (Fr. Jason)

Station 1: lesson—25 minutes (Teachers/Parents)

Break for 10 Minutes

Station 2: games—25 minutes (Teachers/Parents)

Break for 10 Minutes

Station 3: craft—25 minutes (Teachers/Parents)

Break for 10 Minutes

Station 4: snack—25 minutes (Teachers/Parents)

Closing: prayer and questions—10 minutes (Fr. Jason)

****FOR THOSE WHO WOULD LIKE TO SIGN UP AND ATTEND THE VACATION CHURCH SCHOOL, PLEASE CONTACT FR. JASON AS SOON AS POSSIBLE SO THAT APPROPRIATE ARRANGEMENTS CAN BE MADE (Materials, food, etc). THERE IS NO COST TO ATTEND THE VACATION CHURCH SCHOOL!**

5) Annual Church School Picnic/Moleben - SUNDAY JUNE 4

*Following the Divine Liturgy on Sunday June 4, we will be holding Our Annual Church School Picnic and Parish Ethnic Luncheon. We will also be holding the End-of-the year Moleben Prayer Service of Thanksgiving for the Church School. An email and mailing will be going out with More details and information.

Please plan on joining us for the celebration as we have a day planned filled with activities for everyone, good food, and lots of Fellowship.

Father's Day Luncheon - SUNDAY JUNE 18

*Following the Divine Liturgy on Sunday June 18, we will be having our Annual Father's Day Luncheon in the Parish Fellowship Hall. Please plan on joining us for the Divine Liturgy during which we will remember all of our beloved fathers, grandfathers, godfathers, uncles, and men of our parish and families as we ask God's blessings upon all of them for continued good health and happiness as well as rest eternal and blessed repose to our beloved fathers, grandfathers, godfathers, uncles, and men of our parish and families who now lie asleep in the Lord.

+++++

SS PETER AND PAUL FAST

JUNE 12-29

The spirit of Holy Pentecost leads us to another feast and fast of the church. The feast of the Holy Apostles Peter and Paul is celebrated on June 29th . From the 4th Century on, the Church has celebrated this feast which is spiritually linked with Holy Pentecost. It stands as the witness of the Apostles immediate fruit at the descent of the Holy Spirit when it came upon them. The Feast is preceded by a fasting period called "Saints Peter and Paul Fast." The fast is different from year to year since it always begins on the Monday following All Saints' Sunday (1st Sun. after Pentecost). The fast in preparation for the feast begins this year on June 24th and continues to the feast on June 29th.