

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

THE WEEKLY MESSENGER

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

ST. GEORGE ORTHODOX CHURCH

2 Nottingham Terrace Buffalo, NY 14216

V. Rev. Jason Vansuch, Parish Priest

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

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

Rev. Peter Irfan, Attached

Mat. Katia Vansuch, Choir Director

Dr. Boris Kuvshinoff, Parish Council President

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

9th SUNDAY AFTER PENTECOST — Tone 8. The Holy Transfiguration of our Lord God and Savior Jesus Christ (Second “Feast of the Savior” in August).

EPISTLE: Liturgy of St. John Chrysostom **GOSPEL:**
 2 Peter 1:10-19 Matthew 17:1-9

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

Tropar for Feast of Transfiguration {Tone 7}

Thou was transfigured on the mountain, O Christ God,
revealing Thy glory to Thy Disciples as far as they could
bear it. Let Thine everlasting Light also shine upon us
sinners, through the prayers of the Theotokos!//
O Giver of Light, glory to Thee!

***The First Antiphon* (Psalm 66)**

Make a joyful noise to God, all the earth! Sing of His name, give glory
to His praise!

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

The voice of Thy thunder was in the whirlwind; Thy lightning lighted up
the world; the earth trembled and shook.

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

Thou art clothed with honor and majesty, Who cover Thyself with light
as with a garment.

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

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

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

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The Second Antiphon

Mount Zion in the far north is the city of the Great King.

*O Son of God, transfigured on the mountain, save us
who sing to Thee: Alleluia!*

And He brought them to the mountain of His sanctuary, this mountain
which His right hand had won.

*O Son of God, transfigured on the mountain, save us
who sing to Thee: Alleluia!*

The Mount Zion which He loved, He built as His sanctuary with
mighty strength.

*O Son of God, transfigured on the mountain, save us
who sing to Thee: Alleluia!*

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

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

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The Third Antiphon

Those who trust in the Lord are like Mount Zion, which cannot be
moved, but abides forever.

Thou was transfigured on the mountain, O Christ God,
revealing Thy glory to Thy Disciples as far as they could bear it.
Let Thine everlasting Light also shine upon us sinners, through
the prayers of the Theotokos!//O Giver of Light, glory to Thee!

O Lord, who shall sojourn in Thy tabernacle? Who shall dwell on Thy
holy mountain?

Thou was transfigured on the mountain, O Christ God,
revealing Thy glory to Thy Disciples as far as they could bear it.
Let Thine everlasting Light also shine upon us sinners, through
the prayers of the Theotokos!//O Giver of Light, glory to Thee!

Who shall ascend the mountain of the Lord? And who shall stand in
His holy place?

Thou was transfigured on the mountain, O Christ God,
revealing Thy glory to Thy Disciples as far as they could bear it.
Let Thine everlasting Light also shine upon us sinners, through
the prayers of the Theotokos!//O Giver of Light, glory to Thee!

Entrance Hymn

Send out Thy light and Thy truth; they have led me and
brought me to Thy holy mountain.

Tone 7 Troparion

Thou was transfigured on the mountain, O Christ God,
revealing Thy glory to Thy Disciples as far as they could bear it.
Let Thine everlasting Light also shine upon us sinners, through
the prayers of the Theotokos!//O Giver of Light, glory to Thee!

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

Tone 7 Kontakion

On the mountain Thou wast transfigured, O Christ God, and Thy
Disciples beheld Thy glory as far as they could see it; so that when they
would behold Thee crucified, they would understand that Thy
suffering was voluntary, and would proclaim to the world// that Thou
art truly the Radiance of the Father.

Tone 4 Prokeimenon

O Lord, how manifold are Thy works; in wisdom hast Thou
made them all!

v: Bless the Lord, O my soul! O Lord, my God, You are very great!

Alleluia Verses

The heavens are Thine, the earth also is Thine!

Blessed are the people who know the festal shout!

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

Magnify, O my soul, the Lord Who was transfigured on Mount Tabor!

Your childbearing was without corruption;
God came forth from your body clothed in flesh,
and appeared on earth and dwelt among men.
Therefore we all magnify you, O Theotokos.

Communion Hymn

O Lord, we will walk in the light of Thy countenance, and will exult in
Thy name forever. Alleluia, Alleluia, Alleluia!

EPISTLE LESSON FOR TODAY

2 Peter 1:10-19

BETHREN:

Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. Moreover I will be careful to ensure that you always have a reminder of these things after my decease.

For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." And we heard this voice which came from heaven when we were with Him on the holy mountain.

And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

GOSPEL LESSON FOR TODAY

Matthew 17:1-9

LET US ATTEND:

Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. And behold, Moses and Elijah appeared to them, talking with Him. Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah."

While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!" And when the disciples heard it, they fell on their faces and were greatly afraid. But Jesus came and touched them and said, "Arise, and do not be afraid." When they had lifted up their eyes, they saw no one but Jesus only.

Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead."

=== Scriptural Readings for the Week ===

Monday	1 Corinthians 11:31-12:6	Matthew 18:1-11
Tuesday	1 Corinthians 12:12-26	Matthew 18:18-22, 19:1-2, 13-15
Wednesday	1 Corinthians 13:4-14:5	Matthew 20:1-16
Thursday	1 Corinthians 14:6-19	Matthew 20:17-28
Friday	1 Corinthians 14:26-40	Matthew 21:12-14, 17-20
Saturday	Romans 14:6-9	Matthew 15:32-39
Sunday	2 Peter 1:10-19	Matthew 17:1-9

THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES

SUNDAY AUGUST 6, 2023

The Great Feast of The Transfiguration of Our Lord

Matins – **8:45 AM** Divine Liturgy followed by
The Blessing of Fruits and Vegetables – **9:30 AM**

Coffee Hour Fellowship in Parish Fellowship Hall following Divine Liturgy!

FR. JASON, MAT. KATIA, ANNA, AND ALEXANDRA WILL BE AWAY ATTENDING ST. ANDREW CAMP

Fr. Jason, Mat. Katia, Anna, and Alexandra will be away from Sunday August 6 (leaving after Divine Liturgy) and will be returning on Saturday August 12. 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.

SATURDAY AUGUST 12, 2023

Great Vespers– **4:00 PM**

SUNDAY AUGUST 13, 2023

Leavetaking of The Feast of The Transfiguration of Our Lord Feast of St. Tikhon of Zadonsk

Matins – **8:45 AM** Divine Liturgy – **9:30 AM**

Coffee Hour Fellowship in Parish Fellowship Hall following Divine Liturgy!



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 6 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!



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

MONTHLY HEALING PRAYER SERVICE

The Supplicatory Canon Prayer Service to St. Nektarios

TUESDAY AUGUST 29, 2023 – 6:00 PM
{Feast of The Beheading of St. John the Baptist}



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

****Dormition Fast**

Tuesday August 1-Tuesday August 15

****The Great Feast of The Dormition of The Theotokos**

Monday August 14

Great Vespers with Litiya (6:00 PM)

Tuesday August 15

Divine Liturgy

followed by Blessing of Herbs and Flowers 8:30 AM

****The Feast of The Beheading of St. John the Baptist**

Monday August 28

Great Vespers with Litiya (6:00 PM)

Tuesday August 29

Divine Liturgy followed by Memorial Litiya 9:30 AM

ST. GEORGE SENIOR/RETIREE DAY

WEDNESDAY SEPTEMBER 13

10:00 am to 12:30 PM

We invite all Seniors and Retirees to come and join us as we spend a morning together in prayer and Christian fellowship!

- A morning filled with prayer, fellowship, education and fun for all of our retired parishioners to come together and spend time together
- Coffee, tea, juice and snacks will be provided
- Held 1-2x a month



**WHY DO WE BLESS FRUITS AND VEGETABLES ON THE FEAST
OF THE TRANSFIGURATION**

August 6

The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord.

This is an ancient Christian custom. The first week of August, on the sixth of August, the farmers use to gather the early fruits of their summer harvest (grapes, figs etc.) and to present them in the Church to be blessed and to give them for free to congregation. These fruits are called the "beginnings".

In a text from the 7th century ("the laws of the kingdom" by emperor Constantine Porfirogenitos) this custom is described vividly: "The Emperor of Constantinople gathers the "beginnings" ("aparches") in Chalcedone, where there are many vines, and then he waits for the Patriarch of Constantinople to come on the the Holiday of Transfiguration, to bless the fruits and to personally hand out the grapes to the laymen".

This custom is honored in many places in Greece where there are plantation with vines. We must not forget that the Church was presented once as a "vine". So, [the] Church blesses the first fruits of vine giving a "theological" meaning to farmer's work.

THE BLESSING OF HERBS AND FLOWERS
MONDAY AUGUST 14 and TUESDAY AUGUST 15

VISIT OF FR. CHRIS ROWE (OCMC Representative)
SATURDAY SEPTMBER 16 AND SUNDAY SEPTEMBER 17

110TH ANNIVERSARY CELEBRATION OF OUR PARISH
and ARCHPASTORAL VISIT OF HIS EMINENCE ARCHBISHOP MICHAEL
SATURDAY SEPTEMBER 23 AND SUNDAY SEPTEMBER 24

CHIAVETTA'S CHICKEN BBQ DRIVE-THRU
WEDNESDAY SEPTEMBER 27

ST. GEORGE ORTHODOX CHOWDER SALE
SATURDAY SEPTEMBER 30

ST. GEORGE ORTHODOX CHOWDER SALE
SATURDAY OCTOBER 28

OKTOBERFEST CORNISH HEN DINNER
SUNDAY OCTOBER 29

ST. GEORGE ORTHODOX CHURCH SETWARDSHIP SUNDAY
SUNDAY NOVEMBER 12

ST. GEORGE ORTHODOX CHOWDER SALE
SATURDAY NOVEMBER 18

**ST. GEORGE ORTHODOX CHURCH CHRISTMAS COOKIE TRAY
SALE/BASKET RAFFLE**
SATURDAY DECEMBER 16 and SUNDAY DECEMBER 17

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!**

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**MAY GOD CONTINUE TO BLESS YOU AND GUIDE YOU
FOR YOUR CONTINUED SUPPORT AND PRAYERS!**
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****PLEASE REFER TO THE WEEKLY EMAILS AND PARISH WEBSITE
FOR CHANGES TO THE CALENDAR!****
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Remember our Loved Ones during Our Daily Prayers

'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'

{Matt. 25:40}

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

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

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

ST. GEORGE ORTHODOX CHURCH PARISH SHUT-INS (2022)

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
Buffalo Center
1014 Delaware Ave

Andrew Wityk
Ellicott Center
200 Seventh Street
Buffalo, NY 14201

Buffalo, NY

**** 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!****

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 Presbyteria 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

Anthony Dipiano

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

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

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

An Invitation to Support the Stewards of the OCA!

The Orthodox Church in America (OCA) set the direction for expanding our apostolic work in North America at the 18th All-American Council. The foundation for this work is Jesus Christ, Whom we encounter in our spiritual lives, stewardship, evangelism and outreach, and relations with others as we engage the world. Being a steward of the OCA goes beyond the financial gifts which support the work of our church. Being a steward is about caring for and knowing the history of the mission of the Orthodox Church here in North America and finding your place in that history. Having received this great gift of our Orthodox Faith, we bear the responsibility to continue the legacy of Saint Herman and Saint Tikhon; Saint Innocent and Saint Alexis and all the other saints known and unknown who have worked to build up and expand Christ's Church here in North America. Please consider being a part of that mission today by giving to the Stewards of the OCA. For more information, please visit The OCA Website: <https://oca.org/become-a-steward>

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An Invitation to Support the Ministry of the DDB!

In order to fund necessary ministries and fulfill the work of the Church in the Diocese of New York and New Jersey, **Distinguished Diocesan Benefactors** generously contribute financial support. To learn more about the DDB, please go to the following link: <http://vimeo.com/71021182> and watch a 60 second video inviting you to join the ever-growing list of Distinguished Diocesan Benefactors of The Diocese of New York and New Jersey who joyfully support the on-going work of our diocese. Their support allows us to provide assistance to new mission parishes, scholarships to seminarians, support the departments of The Diocese, and much-needed encouragement to older struggling parishes. How about you? Our parish is a member of the DDB. If anyone would like to join, please see Fr. Jason as well as take a pamphlet from the table in the back of the church. May God continue to bless and guide you for your continued support. The Diocese of New York and New Jersey has two monthly newsletters: "**First Fruits**" and "**Beyond the Plateau.**" The goal, as expressed by Archbishop Michael, is to increase communication and grow the communal spirit of diocesan fellowship in the building-up and strengthening of our parish communities. To learn more about these monthly diocesan publications, please refer to the diocesan website: <http://www.nynjoca.org/newsletters.html>.

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

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

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WEEKLY VIDEO SERMONS GIVEN BY HIS EMINENCE ARCHBISHOP MICHAEL

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

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

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ST. GEORGE ORTHODOX CHURCH EDUCATION CENTER

Discourse on the Holy Transfiguration of Our Lord God and Savior Jesus Christ of Saint Gregory Palamas, Archbishop of Thessalonica

For an explanation of the present Feast and understanding of its truth, it is necessary for us to turn to the very start of today's reading from the Gospel: "Now after six days Jesus took Peter, James and John his brother, and led them up onto a high mountain by themselves" (Mt.17:1).

First of all we must ask, from whence does the Evangelist Matthew begin to reckon with six days? From what sort of day is it? What does the preceding turn of speech indicate, where the Savior, in teaching His disciples, said to them: "For the Son of Man shall come with his angels in the glory of His Father," and further: "Amen I say to you, there are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom" (Mt.16:27-28)? That is to say, it is the Light of His own forthcoming Transfiguration which He terms the Glory of His Father and of His Kingdom.

The Evangelist Luke points this out and reveals this more clearly saying: "Now it came to pass about eight days after these words, that He took Peter and John and James, and went up the mountain to pray. And as He prayed, His countenance was altered, and His raiment became a radiant white" (Luke 9:28-29). But how can the two be reconciled, when one of them speaks definitively about the interval of time as being eight days between the sayings and the manifestation, whereas the other (says): "after six days?"

There were eight on the mountain, but only six were visible. Three, Peter, James and John, had come up with Jesus, and they saw Moses and Elias standing there and conversing with Him, so altogether there were six of them. However, the Father and the Holy Spirit were invisibly with the Lord: the Father, with His Voice testifying that this was His Beloved Son, and the Holy Spirit shining forth with Him in the radiant cloud.

Thus, the six are actually eight, and there is no contradiction regarding the eight. Similarly, there is no contradiction with the Evangelists when one says "after six days," and the other says "eight days after these words."

But these twofold sayings as it were present us a certain format set in mystery, and together with it that of those actually present upon the Mount. It stands to reason, and everyone rationally studying in accordance with Scripture knows that the Evangelists are in agreement one with another. Luke spoke of eight days without contradicting Matthew, who declared "after six days." There is not another day added on to represent the day on which these sayings were uttered, nor is the day on which the Lord was transfigured added on (which a rational person might reasonably imagine to be added to the days of Matthew).

The Evangelist Luke does not say "after eight days" (like the Evangelist Matthew says "after six days"), but rather "it came to pass eight days after these words." But where the Evangelists seem to contradict one another, they actually point out to us something great and mysterious. In actual fact, why did the one say "after six days," but the other, in ignoring the seventh day, have in mind the eighth day? It is because the great vision of the Light of the Transfiguration of the Lord is the mystery of the Eighth Day, i.e., of the future age, coming to be revealed after the passing away of the world created in six days.

About the power of the Divine Spirit, through Whom the Kingdom of God is to be revealed, the Lord predicted: "There are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom" (Mt.16:28). Everywhere and in every way the King will be present, and everywhere will be His Kingdom, since the advent of His Kingdom does not signify the passing over from one place to another, but rather the revelation of its power of the Divine Spirit. That is why it is said: "come in power." And this power is not manifest to simply ordinary people, but to those standing with the Lord, that is to say, those who have affirmed their faith in Him like Peter, James and John, and especially those who are

free of our natural abasement. Therefore, and precisely because of this, God manifests Himself upon the Mount, on the one hand coming down from His heights, and on the other, raising us up from the depths of abasement, since the Transcendent One takes on mortal nature. Certainly, such a manifest appearance by far transcends the utmost limits of the mind's grasp, as effectualized by the power of the Divine Spirit.

Thus, the Light of the Transfiguration of the Lord is not something that comes to be and then vanishes, nor is it subject to the sensory faculties, although it was contemplated by corporeal eyes for a short while upon an inconsequential mountaintop. But the initiates of the Mystery, (the disciples) of the Lord at this time passed beyond mere flesh into spirit through a transformation of their senses, effectualized within them by the Spirit, and in such a way that they beheld what, and to what extent, the Divine Spirit had wrought blessedness in them to behold the Ineffable Light.

Those not grasping this point have conjectured that the chosen from among the Apostles beheld the Light of the Transfiguration of the Lord by a sensual and creaturely faculty, and through this they attempt to reduce to a creaturely level (i.e., as something "created") not only this Light, the Kingdom and the Glory of God, but also the Power of the Divine Spirit, through Whom it is meet for Divine Mysteries to be revealed. In all likelihood, such persons have not heeded the words of the Apostle Paul: "Eye has not seen, nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him. But to us God has revealed them through His Spirit. For the Spirit searches all things, even the deep things of God" (1 Cor.2:9-10).

So, with the onset of the Eighth Day, the Lord, taking Peter, James and John, went up on the Mount to pray. He always prayed alone, withdrawing from everyone, even from the Apostles themselves, as for example when with five loaves and two fish He fed the five thousand men, besides women and children (Mt.14:19-23). Or, taking with Him those who excelled others, as at the approach of His Saving Passion, when He said to

the other disciples: "Sit here while I go over there and pray" (Mt.26:36). Then He took with Him Peter, James and John. But in our instance right here and now, having taken only these same three, the Lord led them up onto a high mountain by themselves and was transfigured before them, that is to say, before their very eyes.

"What does it mean to say: He was transfigured?" asks the Golden-Mouthed Theologian (Chrysostom). He answers this by saying: "It revealed something of His Divinity to them, as much and insofar as they were able to apprehend it, and it showed the indwelling of God within Him." The Evangelist Luke says: "And as He prayed, His countenance was altered" (Luke 9:29); and from the Evangelist Matthew we read: "And His face shone as the sun" (Mt.17:2). But the Evangelist said this, not in the context that this Light be thought of as subsistent for the senses (let us put aside the blindness of mind of those who can conceive of nothing higher than what is known through the senses). Rather, it is to show that Christ God, for those living and contemplating by the Spirit, is the same as the sun is for those living in the flesh and contemplating by the senses. Therefore, some other Light for the knowing the Divinity is not necessary for those who are enriched by Divine gifts.

That same Inscrutable Light shone and was mysteriously manifest to the Apostles and the foremost of the Prophets at that moment, when (the Lord) was praying. This shows that what brought forth this blessed sight was prayer, and that the radiance occurred and was manifest by uniting the mind with God, and that it is granted to all who, with constant exercise in efforts of virtue and prayer, strive with their mind towards God. True beauty, essentially, can be contemplated only with a purified mind. To gaze upon its luminance assumes a sort of participation in it, as though some bright ray etches itself upon the face.

Even the face of Moses was illumined by his association with God. Do you not know that Moses was transfigured when he went up the mountain, and there beheld the Glory of God? But he (Moses) did not effect this, but rather he underwent a

transfiguration. However, our Lord Jesus Christ possessed that Light Himself. In this regard, actually, He did not need prayer for His flesh to radiate with the Divine Light; it was but to show from whence that Light descends upon the saints of God, and how to contemplate it. For it is written that even the saints "will shine forth like the sun" (Mt.13:43), which is to say, entirely permeated by Divine Light as they gaze upon Christ, divinely and inexpressibly shining forth His Radiance, issuing from His Divine Nature. On Mount Tabor it was manifest also in His Flesh, by reason of the Hypostatic Union (i.e., the union of the two perfect natures, divine and human, within the divine Person [Hypostasis] of Christ, the Second Person of the Most Holy Trinity). The Fourth Ecumenical Council at Chalcedon defined this Hypostatic union of Christ's two natures, divine and human, as "without mingling, without change, without division, without separation."

We believe that at the Transfiguration He manifested not some other sort of light, but only that which was concealed beneath His fleshly exterior. This Light was the Light of the Divine Nature, and as such, it was Uncreated and Divine. So also, in the teachings of the Fathers, Jesus Christ was transfigured on the Mount, not taking upon Himself something new nor being changed into something new, nor something which formerly He did not possess. Rather, it was to show His disciples that which He already was, opening their eyes and bringing them from blindness to sight. For do you not see that eyes that can perceive natural things would be blind to this Light?

Thus, this Light is not a light of the senses, and those contemplating it do not simply see with sensual eyes, but rather they are changed by the power of the Divine Spirit. They were transformed, and only in this way did they see the transformation taking place amidst the very assumption of our perishability, with the deification through union with the Word of God in place of this.

So also she who miraculously conceived and gave birth recognized that the One born of her is God Incarnate. So it was

also for Simeon, who only received this Infant into his arms, and the aged Anna, coming out [from the Jerusalem Temple] for the Meeting, since the Divine Power illumined, as through a glass windowpane, giving light for those having pure eyes of heart.

And why did the Lord, before the beginning of the Transfiguration, choose the foremost of the Apostles and lead them up onto the Mount with Him? Certainly, it was to show them something great and mysterious. What is particularly great or mysterious in showing a sensory light, which not only the foremost, but all the other Apostles already abundantly possessed? Why would they need a transforming of their eyes by the power of the Holy Spirit for a contemplation of this Light, if it were merely sensory and created? How could the Glory and the Kingdom of the Father and the Holy Spirit project forth in some sort of sensory light? Indeed, in what sort of Glory and Kingdom would Christ the Lord come at the end of the ages, when there would not be necessary anything in the air, nor in expanse, nor anything similar, but when, in the words of the Apostle, "God will be all in all" (1 Cor.15: 28)? That is to say, will He alter everything for all? If so, then it follows that light is included.

Hence it is clear that the Light of Tabor was a Divine Light. And the Evangelist John, inspired by Divine Revelation, says clearly that the future eternal and enduring city "has no need of the sun or moon to shine upon it. For the Glory of God lights it up, and the Lamb will be its lamp" (Rev 21:23). Is it not clear, that he points out here that this [Lamb] is Jesus, Who is divinely transfigured now upon Tabor, and the flesh of Whom shines, is the lamp manifesting the Glory of divinity for those ascending the mountain with Him?

John the Theologian also says about the inhabitants of this city: "they will not need light from lamps, nor the light of the sun, for the Lord God will shed light upon them, and night shall be no more" (Rev 22:5). But how, we might ask, is there this other light, in which "there is no change, nor shadow of alteration" (Jas 1:17)? What light is there that is constant and unsetting, unless it be the Light of God? Moreover, could Moses and Elias (and particularly

the former, who clearly was present only in spirit, and not in flesh [Elias having ascended bodily to Heaven on the fiery chariot]) be shining with any sort of sensory light, and be seen and known? Especially since it was written of them: "they appeared in glory, and spoke of his death, which he was about to fulfill at Jerusalem" (Luke 9:30-31). And how otherwise could the Apostles recognize those whom they had never seen before, unless through the mysterious power of the Divine Light, opening their mental eyes?

But let us not tire our attention with the furthestmost interpretations of the words of the Gospel. We shall believe thus, as those same ones have taught us, who themselves were enlightened by the Lord Himself, insofar as they alone know this well: the Mysteries of God, in the words of a prophet, are known to God alone and His perpetual proximity. Let us, considering the Mystery of the Transfiguration of the Lord in accord with their teaching, strive to be illumined by this Light ourselves and encourage in ourselves love and striving towards the Unfading Glory and Beauty, purifying our spiritual eyes of worldly thoughts and refraining from perishable and quickly passing delights and beauty which darken the garb of the soul and lead to the fire of Gehenna and everlasting darkness. Let us be freed from these by the illumination and knowledge of the incorporeal and ever-existing Light of our Savior transfigured on Tabor, in His Glory, and of His Father from all eternity, and His Life-Creating Spirit, Whom are One Radiance, One Godhead, and Glory, and Kingdom, and Power now and ever and unto ages of ages. Amen.

The Dormition Fast



The Dormition fast was established as preceding the great feasts of the Transfiguration of the Lord and of the Dormition of the Mother of God. It lasts two weeks – from August 1-14.

The Dormition fast comes down to us from the early days of Christianity.

We find a clear reference to the Dormition fast in a conversation of Leo the Great from around the year 450 A.D. “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast] – the Forty Days [Great Lent; for summer there is the summer fast... [the Apostles’ fast]; for autumn there is the autumn fast, in the seventh month [Dormition fast]; for winter there is the winter fast [Nativity fast].”

St. Symeon of Thessalonica writes that, “The fast in August [Dormition fast] was established in honor of the Mother of God the Word; Who, foreknowing Her repose, ascetically

labored and fasted for us as always, although She was holy and immaculate, and had no need for fasting. Thus, She especially prayed for us in preparation for being transported from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us. Some, by the way, say that this fast was instituted on the occasion of two feasts – the Transfiguration and the Dormition. I also consider it necessary to remember these two feasts – one which gives us light, and the other which is merciful to us and intercedes for us.” The spiritual fast is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time fast spiritually: “Brothers, in fasting bodily let us also fast spiritually, severing all union with unrighteousness,” the Holy Church enjoins us.

The main thing in fasting bodily is restraint from abundant, tasty and sweet foods; the main thing in fasting spiritually is restraint from passionate, sinful movements that indulge our sensual inclinations and vices. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise in the virtues which oppose them. The essence of the fast is expressed in the following Church hymn: “If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons, who never eat.”

THE DIOCESAN-WIDE APPEAL FOR THE DIOCESE OF ALASKA

*Diocese of
Sitka and
Alaska*

The Mother Diocese of
The Orthodox Church in America



"Jesus Christ loved everyone and did good to all. So should we love our neighbor and do good to as many people as possible. Jesus Christ did everything possible for the salvation of mankind. So must we do good to others, not sparing our own well-being and time."

— Saint Innocent of Alaska



Bishop Alexei at Saint Scaophan of Saint Patrick in Dillingham

A MISSIONARY FUND

A flight from Anchorage to a parish in rural Alaska can be more expensive than a flight from New York to Paris. Once at that parish, the bishop often learns of pressing needs, but is helpless to address them. This missionary fund would enable the bishop not only to visit and serve at these parishes, but also to offer assistance when such assistance is needed most.

A RECTORY CONSTRUCTION FUND

Survival in the far North obviously requires a place to be sheltered from the elements. Priests obviously need homes for their wives and children. Unfortunately, rectories are not given in rural Alaska. Of the thirteen villages of the Yukon deanery, there is not a single rectory. There are also rarely homes to rent in these remote regions accessible only by small plane or boat. If a priest is not already a villager with a home, he cannot be assigned to that village. Through the Rectory Construction Fund, you can help us build rectories in these villages, so that priests and their families might have a place to lay their heads and so that the faithful in them can have the Liturgy regularly served.

A CLERGY STIPEND ENDOWMENT

The median family income for the state of Alaska is \$77,790 per year. But the median stipend for native priests is \$7,200 per year, a salary that is \$26,000 below the poverty line for a family of four. Almost all the clergy and their wives worry about a future that is so financially fragile. Some priests have been forced to leave priestly ministry to provide for their families. And pious young men considering the priesthood have hesitated to answer the call with such abject poverty looming in their future. Through a replenishing clergy stipend endowment, you can help establish a means to provide our priests and their families with basic necessities every month for their entire active ministry.



A LAND MANAGEMENT FUND

Fully aware of how crucial financial support was for the diocese of Alaska, the Mother Church insured by treaty that various lands would be allocated throughout the state to continue to provide for the local church.

Unfortunately, the Diocese has not had the staff necessary to oversee these lands properly tracking rentals, negotiating new leases, ascertaining whether lands have been lost through adverse possession. This has not only crippled the Diocese financially, but also made it impossible for the Diocese to develop programs to encourage growth and health.

The best way to rectify this situation is to establish a LLC (Limited Liability Company) that would survey our lands, determine which lands are still in our possession, put our leases in order, collect the rents, negotiate new leases, and recruit developers for underutilized properties.

The Land Management Fund would provide the seed money to form that LLC, which could provide a source of revenue in a Diocese in which 80% of the faithful in most villages are unemployed.

If you desire to be a good Samaritan to your brothers and sisters up North. If you desire to give back something to the Diocese that first brought Orthodoxy to this continent, please consider making a donation to one of the following funds:

- **The Land Management Fund**
- **The Missionary Fund**
- **The Clergy Stipend Endowment**
- **The Rectory Construction Fund**

Please make your offering through our website or to our mailing address indicating the fund that you would like to support.

No donation is too small; the widow's mite is most welcome.

"Let us do that which is good to all men, and especially to them that are of the household of faith." — Galatians 6:10



Diocese of Sitka and Alaska
P.O. Box 210569
Anchorage, AK, 99521

Telephone 907-677-0224
adminsecretary@odosa.org

Website: <https://odosa.org>

This is a Diocesan-Wide Appeal for our Diocese to help support The Diocese of Alaska.**

*Our FAITH
Our JOURNEY
Our TIME*



A Note on Christian Stewardship

Life is given to us through Our Lord Jesus Christ. Our commitment to expressing gratitude for this great blessing is seen through our participation in Christian Stewardship by being faithful stewards of The Gospel. Our commitment reveals how we live our faith in the Resurrected Lord. It is in The Resurrection of Our Lord that we receive eternal life and we express our hope in the life to come by our response as Orthodox Christian stewards.

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

Please take a moment to reflect upon what God has given us, and to discern how we might be able to return to God a portion of the blessings we have received.

Thank you for your continued support and generosity.
May God continue to bless and guide you and keep you always in His Loving Care!

**ORTHODOX CHURCH IN AMERICA
DIOCESE OF NEW YORK AND NEW JERSEY**

**We will be holding a special collection for The Diocese of Alaska – ON SUNDAYS AUGUST 6-13-20 as part of our commitment to assisting His Grace Bishop Alexei and the Clergy and Faithful of The Mother Diocese of the Orthodox Church America. We will be making a presentation to His Eminence Archbishop Michael when he makes his Archpastoral Visitation to our parish for the 110th Anniversary over the weekend of September 23-24. This donation will be in addition to our annual donation/contribution to The DDB



St. George Orthodox Church
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V. Rev. Jason Vansuch, Parish Priest

Dear Brothers and Sisters in Christ,

Sunday July 16, 2023
Holy Fathers of The First Six Ecumenical Councils

Glory to Jesus Christ! Glory Forever!

Greetings to all of you our dear parish family on this double Feast of The Holy Fathers of The First Six Ecumenical Councils I trust and pray that all of you and your families are doing well. We pray that all of you and your families are keeping safe and staying healthy.

At the beginning of 2023, the parish council, during their monthly meetings, addressed, reviewed, and discussed the life and mission of our parish especially in particular The "St. George Capital Improvement and Maintenance Campaign Drive" for the many upcoming maintenance projects and undertakings that we will be addressing between this year (2023) and next year (2024).

Over the past several months, the parish council has worked very hard on this project by meeting, reviewing, and discussing the projects and maintenance items of our church, hall, rectory, and parish property that need to be addressed and prioritizing them as to which need immediate attention. After carefully reviewing the recommendations from our parish family, it was decided to focus in on the following key projects and capital improvements for 2023:

Complete downstairs rectory window replacement - COMPLETED

Fence for back of rectory property

Security Cameras (Church/Hall and Rectory)

Shed for Rectory Backyard

Upon reviewing these items and projects, the Parish Council feels that these are the most viable and vital items and projects that are the best option for us to focus on at that time as they would not only benefit and meet our needs and that of our parish at this present time but also for the many years to come.

As we continued of our work on these important projects within the life of our parish, let us keep in mind the main purpose and focus of us working together as a family— to focus on how we, as Orthodox Christians, as Brothers and Sisters in Christ, as a parish family are living and proclaiming the Gospel of Our Lord, God, and Savior Jesus Christ in working for the extension of the Kingdom of God here at St. George Orthodox Church!

Let us come together and look into our hearts to discern God's Will on how we can give back to God a portion of the blessings He has given to us by supporting our next parish endeavor The "St. George Capital Improvement and Maintenance Campaign Drive" A project that will not only benefit and meet our needs and that of our parish at this present time but also for the many years generations to come.

I take this opportunity, on behalf of the parish council and our entire parish family, to thank each and everyone for your continued support and stewardship to our beloved parish through our time, talents, and treasures and for all that you do for our beloved parish and outreach ministries and projects and for one another. I am very grateful and blessed by your love, prayers, kindness, stewardship, and generosity. Our prayer is but one that all who enter into St. George Orthodox Church will enter into 'The Kingdom of Heaven here on earth' and be filled with the warmth of The Holy Spirit and come to know Christ, love Christ, and live Christ and a spiritual home where they are able to grow in their faith and love of Our Lord

Jesus Christ! Thank you for making our beloved parish of St. George a loving and caring Body of Christ!

My Dear Brothers and Sisters in Christ, we must keep in mind that we are "One Body in Christ, and each of us a member of one another." {Romans 12:5}

We are all here working together as a family, as a Body of Christ, as a Body in Christ!

With that in mind, as we continue working on and fulfilling these projects, let us call upon The Holy Spirit to come upon us and to enlighten us and guide us towards salvation.

We kindly ask that all of us please review the below items and if you have any questions or concerns, please do not hesitate to contact either myself, Dr. Boris or any member of the parish council.

May GOD continue to bless and guide all of you and your families and our entire parish family as we continue the good work of building up the Body of Christ here at St. George.

HOLY GREAT-MARTYR GEORGE, PRAY UNTO GOD FOR US!

I remain, with Love in Christ,

Your Humble Servant
Fr. Jason

"St. George Capital Improvement

and Maintenance Campaign Drive"



As our parish has taken upon itself a "St. George Capital Improvement and Maintenance Campaign Drive" for the many upcoming maintenance projects and undertakings that we will be addressing between this year (2023) and next year (2024), we are asking our beloved parishioners, families, and friends to look into our hearts and to make a donation to The Capital Campaign Project in grateful thanksgiving to God for all of His blessings we have received from Him.

Funds Available for Capital Improvement 2023 with Parish Assembly Approval:

- \$9,291 Investment Account allows use of up to 25% of current value (\$37,165) annually
- + \$8,929 Capital Improvement Account allows up to 33% of current value (\$27,057) of un-restricted funds annually (requires matching donations per project or annual spending)
- + \$8,929 Amount needed by directed donation or fundraisers to access maximum Capital Improvement Funds for upcoming Budget Year (2023) *
- \$27,059** Funds available for Capital Improvement projects contingent on matching donations
- + Additional \$ No limit to additional directed project donations from Parishioners or fundraisers

Capital Improvement Projects	Estimated Cost
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Complete downstairs rectory window replacement	\$20,000	to preserve funds in the Investment and Capital Improvement Accounts for future use. To date we have collected about \$8,000 through generous donations.
Half-fence for back of rectory property	\$3,000	
Security Cameras	\$1,000	
Shed for Rectory	\$4,000	
Total of Prioritized Projects	\$28,000	
Additional Projects with Donations/Fundraisers	Estimated Cost	A Note on Christian Stewardship
Altar Server Robes (Red/Blue/Green)	\$3,800	Life is given to us through Our Lord Jesus Christ. Our commitment to expressing gratitude for this great blessing is seen through our participation in Christian Stewardship by being faithful stewards of The Gospel. Our commitment reveals how we live our faith in the Resurrected Lord. It is in the Resurrection of Our Lord that we receive eternal life and we express our hope in the life to come by our response as Orthodox Christian stewards.
Video streaming system for Liturgical Services	\$1,500	
Tabernacle and Chalice Set	\$1,000-\$2,000	
Tetrapod	\$1,000-\$2,000	
Lampada	\$500	
Total of Additional Projects	\$6,800-\$8,800	\$4,289

Funds Available	
Total of Prioritized Projects	\$27,059 *
Additional Projects with Donations/Fundraisers	
Altar Server Robes (Red/Blue/Green)	\$1,789
Video streaming system for Liturgical Services	
Tabernacle and Chalice Set	\$1,500
Tetrapod	\$1,000
Lampada	\$500
Total of Additional Projects	\$4,289

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

Please take a moment to reflect upon what God has given us, and to discern how we might be able to return to God a portion of the blessings we have received.

To successfully accomplish all the Capital Improvement projects on the list for the upcoming year (2023) it is estimated that we would need to raise \$13,381 through individual directed donations, fundraisers, and excess operational revenue. Additional donations would allow us

Thank you for your continued support and generosity. May God continue to bless and guide you and keep you always in His Loving Care!

SAVE THE DATE

110th Anniversary
of
The Founding of
St. George Orthodox
Church

September
23-24, 2023

1913



2023

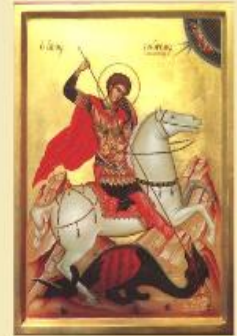


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