

St. George Orthodox Church
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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

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11th SUNDAY AFTER PENTECOST — Tone 2. Afterfeast of the Dormition. Prophet Samuel (11th c. B.C.). Hieromartyr Philip, Bishop of Heraclea and with him the Martyrs Severus, Memnon, and 37 Soldiers in Thrace (304). Martyrs Heliodorus and Dosa of Persia (380). Holy New Martyr Theocharis (Neapolis).

EPISTLE: Liturgy of St. John Chrysostom
 1 Corinthians 9:2-12

GOSPEL:
 Matthew 18:23-35

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!
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Altar Vigil Candles are offered by Anthony DeNuovo in Loving Memory of Thy Departed Servants of his family. May their memory be eternal.
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TODAY'S WEEKLY MESSENGER IS SPONSORED BY:
 St. George Orthodox Church

WELCOME TO ST. GEORGE ORTHODOX CHURCH

We welcome all of you to the Divine Liturgy this morning, especially those who are visiting with us here at St. George Orthodox Church. Everyone is invited to the Parish Fellowship Hall following the Divine Liturgy for Christian Fellowship. It is our prayer that your experience this morning was spiritually uplifting and you will return very soon to pray with our parish family. In the Orthodox Church, we do not practice open Communion. However we do invite everyone to come and participate in the Divine Liturgy. Hence only those Orthodox Christians who have properly prepared themselves through prayer and fasting may receive Holy Communion. May the Lord bless you with many years of good health and happiness.

HYMNS FOR THE DIVINE LITURGY

Troparion for The Resurrection – Tone 2

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

Troparion for The Feast of The Dormition of The Theotokos — Tone 1

In giving birth you preserved your virginity. In falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life// and by your prayers you delivered our souls from death.

Troparion for The Holy Prophet Samuel— Tone 2

We celebrate the memory of Thy prophet Samuel, O Lord; through him we beseech Thee:// “Save our souls!”

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

Kontakion for The Resurrection — Tone 2

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

Now and ever and unto ages of ages. Amen.

Kontakion for The Feast of The Dormition of The Theotokos — Tone 2

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life// she was translated to life by the One Who dwelt in her virginal womb.

PROKEMEINON Tone 2

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

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

ALLELUIA VERSES

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

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

Arise, O Lord, into Thy rest, Thou and the Ark of Thy sanctification!

THE HYMN TO THE THEOTOKOS

The Angels, as they looked upon the Dormition of the Virgin, were struck with wonder, seeing how the Virgin went up from earth to heaven. The limits of nature are overcome in thee, O Pure Virgin: for birthgiving remains virginal, and life is united to death; a virgin after childbearing and alive after death, thou dost ever save thine inheritance, O Theotokos.

COMMUNION HYMN

Praise the Lord from the heavens, praise Him in the highest! I will receive the cup of salvation and call on the Name of the Lord. Alleluia! Alleluia! Alleluia!

GOSPEL LESSON FOR TODAY

EPISTLE LESSON FOR TODAY

Brethren:

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord. My defense to those who examine me is this:

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

Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same also?

For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.

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

LET US ATTEND:

Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents.

But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' Then the master of that servant was moved with compassion, released him, and forgave him the debt. But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, 'Pay me what you owe!' So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' And he would not, but went and threw him into prison till he should pay the debt. So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done.

Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?' And his master was angry, and delivered him to the torturers until he should pay all that was due to him.

So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

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=== Scriptural Readings for the Week ===

PLEASE VISIT THE OCA WEBSITE FOR THE DAILY SCRIPTURE READINGS....www.oca.org

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THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES

SUNDAY AUGUST 20, 2023

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

Coffee Hour Fellowship in Parish Fellowship Hall following Divine Liturgy!

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

Fr. Jason, Mat. Katia, Anna, and Alexandra will be away from Tuesday August 15 (leaving after Divine Liturgy) and will be returning on Monday August 28. 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 26, 2023

Great Vespers– **4:00 PM**

SUNDAY AUGUST 27, 2023

The Hours – **9:10 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.

To visit our parish website, please click on the QR Code below:



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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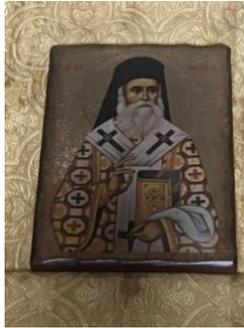


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MONTHLY HEALING PRAYER SERVICE
The Supplicatory Canon
Prayer Service to St. Nektarios

MONDAY AUGUST 28, 2023 – 7:00 PM

{Following Great Vespers for The of 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

****The Feast of The Beheading of St. John the Baptist**
Monday August 28

Great Vespers with Litiya (6:00 PM)

Healing Prayer Service in honor of St. Nektarios (7:00 PM)

Tuesday August 29

Divine Liturgy followed by Memorial Litiya 9:00 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



THE BLESSING OF HERBS AND FLOWERS

MONDAY AUGUST 14 and TUESDAY AUGUST 15

VISIT OF FR. CHRIS ROWE (OCMC Representative)

SATURDAY SEPTEMBER 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 EDUCATION CORNER

The Holy Prophet Samuel August 20

The Prophet Samuel was the fifteenth and last of the Judges of Israel, living more than 1146 years before the Birth of Christ. He was descended from the Tribe of Levi, and was the son of Elkanah from Ramathaim-Zophim of Mount Ephraim. He was born, having been besought from the Lord through the prayers of his mother Hannah (therefore he received the name Samuel, which means "besought from God"). Even before birth, he was dedicated to God. Her song, "My heart exults in the Lord," is the third Old Testament ode of the Canon (1 Sam/1 Kings 2:1-10).

When the boy reached the age of three, his mother went with him to Shiloh and in accord with her vow dedicated him to the worship of God. She gave him into the care of the High Priest Eli, who at this time was a judge over Israel. The prophet grew in the fear of God, and at twelve years of age he had a revelation that God would punish the house of the High Priest Eli, because he did not restrain the impiety of his sons. Eli's whole family was wiped out in a single day.

The prophecy was fulfilled when the Philistines, having slain in battle 30,000 Israelites (among them Hophni and Phinees, the sons of Eli the High Priest), gained victory and captured the Ark of the Covenant. Hearing this, the High Priest Eli fell backwards from his seat at the gate, and breaking his back, he died. The wife of Phinees, upon hearing what had happened in this very hour, gave birth to a son (Ichabod) and died with the words: "The glory has departed from Israel, for the Ark of God is taken away" (1 Sam/1 Kgs 4: 22).

Upon the death of Eli, Samuel became the judge of the nation of Israel. The Ark of God was returned by the Philistines on their own initiative. After returning to God, the Israelites returned to all the cities that the Philistines had taken. In his old age, the Prophet Samuel made his sons

Joel and Abiah judges over Israel, but they did not follow the integrity and righteous judgment of their father, since they were motivated by greed.

Then the elders of Israel, wanting the nation of God to be “like other nations” (1 Sam/1 Kgs 8: 20), demanded of the Prophet Samuel that they have a king. The Prophet Samuel anointed Saul as king, but saw in this a downfall of the people, whom God Himself had governed until this time, announcing His will through “judges,” His chosen saints. Resigning the position of judge, the Prophet Samuel asked the people if they consented to his continued governance, but no one stepped forward for him.

After denouncing the first king, Saul, for his disobedience to God, the Prophet Samuel anointed David as king. He had offered David asylum, saving him from the pursuit of King Saul. The Prophet Samuel died in extreme old age. His life is recorded in the Bible (1 Sam/1 Kgs; Sirach 46:13-20).

In the year 406 A.D. the relics of the Prophet Samuel were transferred from Judea to Constantinople.

The Feast of the Dormition or Falling-asleep of the Theotokos August 15

The Feast of the **Dormition** or **Falling-asleep of the Theotokos** is celebrated on the fifteenth of August, preceded by a two-week fast. This feast, which is also sometimes called the **Assumption**, commemorates the death, resurrection and glorification of Christ’s mother. It proclaims that Mary has been “assumed” by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence.

As with the nativity of the Virgin and the feast of her entrance to the temple, there are no biblical or historical sources for this feast. The Tradition of the Church is that Mary died as all people die, not “voluntarily” as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world.

The Orthodox Church teaches that Mary is without personal sins. In the Gospel of the feast, however, in the liturgical services and in the Dormition icon, the Church proclaims as well that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the **Mother of Life** and participates already in the eternal life of paradise which is prepared and promised to all who “**hear the word of God and keep it.**” (*Luke 11:27-28*)

In giving birth, you preserved your virginity. In failing asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death. (Troparion)

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of

Life, she was translated to life, by the One who dwelt in her virginal womb. (Kontakion)

The services of the feast repeat the main theme, that the Mother of Life has “passed over into the heavenly joy, into the divine gladness and unending delight” of the Kingdom of her Son. (Vesper verse) The Old Testament readings, as well as the gospel readings for the Vigil and the Divine Liturgy, are exactly the same as those for the feast of the Virgin’s nativity and her entrance into the Temple. Thus, at the Vigil we again hear Mary say: “**My soul magnifies the Lord and my Spirit rejoices in God my Saviour.**” (*Luke 1:47*) At the Divine Liturgy we hear the letter to the Philippians where St. Paul speaks of the self-emptying of Christ who condescends to human servitude and ignoble death in order to be “highly exalted” by God his Father. (*Philippians 2:5-11*) And once again we hear in the Gospel that Mary’s blessedness belongs to all who “**hear the word of God and keep it.**” (*Luke 11:27-28*) Thus, the feast of the **Dormition of the Theotokos** is the celebration of the fact that all men are “highly exalted” in the blessedness of the victorious Christ, and that this high exaltation has already been accomplished in Mary the Theotokos. The feast of the Dormition is the sign, the guarantee, and the celebration that Mary’s fate is, the destiny of all those of “low estate” whose souls magnify the Lord, whose spirits rejoice in God the

Saviour, whose lives are totally dedicated to hearing and keeping the Word of God which is given to men in Mary’s child, the Saviour and Redeemer of the world.

Finally it must be stressed that, in all of the feasts of the Virgin Mother of God in the Church, the Orthodox Christians celebrate facts of their own lives in Christ and the Holy Spirit. What happens to Mary happens to all who imitate her holy life of humility, obedience, and love. With her all people will be “blessed” to be “more honorable than the cherubim and beyond compare more glorious than the seraphim” if they follow her example. All will have Christ born in them by the Holy Spirit. All will become temples of the living God. All will share in the eternal life of His Kingdom who live the life that Mary lived.

In this sense everything that is praised and glorified in Mary is a sign of what is offered to all persons in the life of the Church. It is for this reason that Mary, with the divine child Jesus within her, is called in the Orthodox Tradition the **Image of the Church**. For the assembly of the saved is those in whom Christ dwells.

It is the custom in some churches to bless flowers on the feast of the Dormition of the Holy Theotokos.