



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

20th SUNDAY AFTER PENTECOST — Tone 3. Holy Equal-to-the-Apostles Abercius the Wonderworker, Bishop of Hieropolis (ca. 167). The Holy Seven Youths (“Seven Sleepers”) of Ephesus: Maximilian, Jamblicus, Martinian, John, Dionysius, Exacustodian (Constantine), and Antonius (ca. 250). Martyrs Alexander the Bishop, Heraclius, Anna, Elizabeth, Theodota, and Glyceria (Glykéria), at Adrianopolis (2nd-3rd c.). The “KAZAN” Icon of the Mother of God (commemorating the deliverance of Moscow and Russia from the Poles in 1612).

EPISTLE:
Galatians 1:11-19

Liturgy of St. John Chrysostom

GOSPEL:
Luke 16:19-31

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

Tropar for The Resurrection, Tone 3

Let the heavens rejoice! Let the earth be glad! For the Lord has shown strength with His arm. He has trampled down death by death. He has become the first born of the dead. He has delivered us from the depths of hell, and has granted to the world// great mercy.

Tropar for The Holy Hierarch Abercius, Tone 5

Thou didst emulate the zeal of the Apostles and shone forth like a morning star, and thy works showed thy God-given power: thou didst guide the erring to God, // O hierarch Abercius.

Tropar for The Holy Seven Youths, Tone 4

Thy seven holy martyrs, O Lord, through their sufferings have received incorruptible crowns from Thee, our God. For having Thy strength, they laid low their adversaries, and shattered the powerless boldness of demons. // Through their intercession, save our souls!

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

Kontakion for The Resurrection, Tone 3

On this day Thou didst rise from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices; with the Prophets and Patriarchs// they unceasingly praise the divine majesty of Thy power.

Now and ever and unto ages of ages. Amen.

Steadfast Protectress Tone 6

Steadfast Protectress of Christians, constant advocate before the Creator. Despise not the entreating cry of us sinners, but in Your Goodness come speedily to help us who call on You in faith! Hasten to hear our petition and to intercede for us, O Theotokos!! For You always protect those who honor You!

THE PROKEMEINON – TONE 3

Sing praises to our God, sing praises! / Sing praises to our King, sing praises!

V. Clap your hands, all peoples! Shout to God with loud songs of joy!

ALLELUIA VERSES

In Thee, O Lord, have I hoped; let me never be put to shame!

Be a God of protection for me, a house of refuge in order to save me!

THE HYMN TO THE THEOTOKOS

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

COMMUNION HYMN

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

EPISTLE LESSON FOR TODAY

Brethren:

But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.

For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it.

And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days.

But I saw none of the other apostles except James, the Lord's brother.

GOSPEL LESSON FOR TODAY

LET US ATTEND:

There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.'

But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'

Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.'

Abraham said to him, 'They have Moses and the prophets; let them hear them.'

And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.'

But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'"

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=== Scriptural Readings for the Week ===

PLEASE REFER TO THE OCA WEBSITE...www.oca.org

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THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES

SUNDAY OCTOBER 22, 2023

Matins – 9:00 AM Divine Liturgy – 10:00 AM

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

MONDAY OCTOBER 23, 2023

St. George Book Club – 6:30 to 8:00 PM (Via Zoom)

TUESDAY OCTOBER 24, 2023

Daily Matins – 9:00 AM

St. George Adult Education/Catechism Class – 6:30 to 8:00 PM (Via Zoom)

WEDNESDAY OCTOBER 25, 2023

Paraklesis Service to the Theotokos – 6:00 PM

THURSDAY OCTOBER 26, 2023

Akathist Service in Honor of St. George– 9:00 AM

SATURDAY OCTOBER 28, 2023

Great Vespers – 4:00 PM

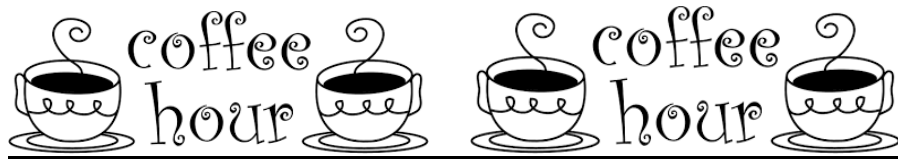
SUNDAY OCTOBER 29, 2023

Matins – 9:00 AM Divine Liturgy – 10:00 AM

Church School Class in Parish Fellowship Hall following The Divine Liturgy!

Cornish Hen Luncheon in Parish Fellowship Hall following The Divine Liturgy!

Trunk of Treat Festival in Church Parking Lot!



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

****The 2024 Coffee Hour Schedule will be available at the end of October !****



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!



St George Orthodox Churc...
@StGeorgeOrthodoxChurch



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

MONTHLY HEALING PRAYER SERVICE The Supplicatory Canon Prayer Service to St. Nektarios MONDAY OCTOBER 30, 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 SENIOR/RETIREE DAY
TUESDAY NOVEMBER 14
10:00 am to 12:00 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



**ST. GEORGE ORTHODOX CHURCH SCHOOL OUTING TO FARM
SUNDAY OCTOBER 22**

**ST. GEORGE ORTHODOX CHOWDER SALE
SATURDAY OCTOBER 28**

**OKTOBERFEST CORNISH HEN DINNER AND
TRUNK - OR- TREAT FESTIVAL
SUNDAY OCTOBER 29**

**ST. GEORGE ORTHODOX CHURCH SETWARDSHIP SUNDAY
CHILI/SOUPS COOK-OFF
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**

- ** Parish Family Night – Friday November 10
- ** Annual Parish Meeting -- Sunday November 19
- ** Outing to Fatima Shrine – Friday December 15
- ** Christmas Caroling – Sunday December 18

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 and FeedMore of WNY 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,
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, 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 Raymon/ Gina Raymond and Frankie

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 Konstantinos Marie
James Kelly Vasili (William) – Father of Fr. Stephen Gousios
Matushka Delores Dragica (mother of Christine Hoeplinger) Mat. Priscilla

*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

Memorial Saturday of Saint Demetrius

In the spiritual experience of the Russian Church, veneration of the holy Great Martyr Demetrius of Thessalonica is closely linked with the memory of the defense of the nation and Church by the Great Prince of Moscow, Demetrius of the Don (May 19).

Saint Demetrius of the Don smashed the military might of the Golden Horde at the Battle of Kulikovo Field on September 8, 1380 (the Feast of the Nativity of the Most Holy Theotokos), set between the Rivers Don and Nepryadva. The Battle of Kulikovo, for which the nation calls him Demetrius of the Don, became the first Russian national deed, rallying the spiritual power of the Russian nation around Moscow. The "Zadonschina," an inspiring historic poem written by the priest Sophronius of Ryazem (1381), is devoted to this event.

Prince Demetrius of the Don was greatly devoted to the holy Great Martyr Demetrius. In 1380, on the eve of the Battle of Kulikovo, he solemnly transferred from Vladimir to Moscow the most holy object in the Dimitriev cathedral of Vladimir: the icon of the Great Martyr Demetrius of Thessalonica, painted on a piece of wood from the saint's grave. A chapel in honor of the Great Martyr Demetrius was built at Moscow's Dormition Cathedral.

The Saint Demetrius Memorial Saturday was established for the churchwide remembrance of the soldiers who fell in the Battle of Kulikovo. This memorial service was held for the first time at the Trinity-Saint Sergius monastery on October 20, 1380 by Saint Sergius of Radonezh, in the presence of Great Prince Demetrius of the Don. It is an annual remembrance of the heroes of the Battle of Kulikovo, among whom are the schemamonks Alexander (Peresvet) and Andrew (Oslyab).

Saint Abercius the Wonderworker, Bishop of Hieropolis, Equal of the Apostles

Commemorated on October 22

Saint Abercius, Bishop and Wonderworker of Hieropolis lived in the second century in Phrygia. The city of Hieropolis was inhabited by many pagans and very few Christians. The saint prayed to the Lord for the salvation of their souls and that they might be numbered among God's chosen flock. An angel appeared and bade Saint Abercius to destroy the idols in the pagan temple. He fulfilled the command of God with zeal. Hearing that the idol-worshippers wanted to kill him, the saint went to the place where the people had gathered and openly denounced the failings of the pagans. The pagans tried to seize the saint.

At this moment three demon-possessed youths in the crowd cried out. The people were dumbfounded, as the saint expelled the devils from them by his prayers. Seeing the youths restored to normal, the people of Hieropolis asked Saint Abercius to instruct them in the Christian Faith, and then they accepted Holy Baptism.

After this the saint went to the surrounding cities and villages, healing the sick and preaching the Kingdom of God. With his preaching he made the rounds of Syria, Cilicia, Mesopotamia, he visited Rome and everywhere he converted multitudes of people to Christ. For many years he guarded the Church against heretics, he confirmed Christians in the Faith, he set the prodigal upon the righteous path, he healed the sick and proclaimed the glory of Christ. Because of his great works, Saint Abercius is termed "Equal of the Apostles."

Saint Abercius returned home to Hieropolis, where he soon rested from his labors. After his death, many miracles took place at his tomb. He wrote his own epitaph, and it was carved on his tombstone, which is now in the Lateran Museum.

7 Holy Youths "Seven Sleepers" of Ephesus

Commemorated on October 22

The Seven Youths of Ephesus: Maximilian, Iamblicus, Martinian, John, Dionysius, Exacustodianus (Constantine) and Antoninus, lived in the third century. Saint Maximilian was the son of the Ephesus city administrator, and the other six youths were sons of illustrious citizens of Ephesus. The youths were friends from childhood, and all were in military service together.

When the emperor Decius (249-251) arrived in Ephesus, he commanded all the citizens to offer sacrifice to the pagan gods. Torture and death awaited anyone who disobeyed. The seven youths were denounced by informants, and were summoned to reply to the charges. Appearing before the emperor, the young men confessed their faith in Christ.

Their military belts and insignia were quickly taken from them. Decius permitted them to go free, however, hoping that they would change their minds while he was off on a military campaign. The youths fled from the city and hid in a cave on Mount Ochlon, where they passed their time in prayer, preparing for martyrdom.

The youngest of them, Saint Iamblicus, dressed as a beggar and went into the city to buy bread. On one of his excursions into the city, he heard that the emperor had returned and was looking for them. Saint Maximilian urged his companions to come out of the cave and present themselves for trial.

Learning where the young men were hidden, the emperor ordered that the entrance of the cave be sealed with stones so that the saints would perish from hunger and thirst. Two of the dignitaries at the blocked entrance to the cave were secret Christians. Desiring to preserve the memory of the saints, they placed in the cave a sealed container

containing two metal plaques. On them were inscribed the names of the seven youths and the details of their suffering and death.

The Lord placed the youths into a miraculous sleep lasting almost two centuries. In the meantime, the persecutions against Christians had ceased. During the reign of the holy emperor Theodosius the Younger (408-450) there were heretics who denied that there would be a general resurrection of the dead at the Second Coming of our Lord Jesus Christ. Some of them said, "How can there be a resurrection of the dead when there will be neither soul nor body, since they are disintegrated?" Others affirmed, "The souls alone will have a restoration, since it would be impossible for bodies to arise and live after a thousand years, when even their dust would not remain." Therefore, the Lord revealed the mystery of the Resurrection of the Dead and of the future life through His seven saints.

The owner of the land on which Mount Ochlon was situated, discovered the stone construction, and his workers opened up the entrance to the cave. The Lord had kept the youths alive, and they awoke from their sleep, unaware that almost two hundred years had passed. Their bodies and clothing were completely undecayed.

Preparing to accept torture, the youths once again asked Saint Iamblicus to buy bread for them in the city. Going toward the city, the youth was astonished to see a cross on the gates. Hearing the name of Jesus Christ freely spoken, he began to doubt that he was approaching his own city.

When he paid for the bread, Iamblicus gave the merchant coins with the image of the emperor Decius on it. He was detained, as someone who might be concealing a horde of old money. They took Saint Iamblicus to the city administrator, who also happened to be the Bishop of Ephesus. Hearing the bewildering answers of the young man, the bishop perceived that God was revealing some sort of mystery through him, and went with other people to the cave.

At the entrance to the cave the bishop found the sealed container and opened it. He read upon the metal plaques the names of the seven youths and the details of the sealing of the cave on the orders of the emperor Decius. Going into the cave and seeing the saints alive,

everyone rejoiced and perceived that the Lord, by waking them from their long sleep, was demonstrating to the Church the mystery of the Resurrection of the Dead.

Soon the emperor himself arrived in Ephesus and spoke with the young men in the cave. Then the holy youths, in sight of everyone, lay their heads upon the ground and fell asleep again, this time until the General Resurrection.

The emperor wanted to place each of the youths into a jeweled coffin, but they appeared to him in a dream and said that their bodies were to be left upon the ground in the cave. In the twelfth century the Russian pilgrim Igumen Daniel saw the holy relics of the seven youths in the cave.

There is a second commemoration of the seven youths on August 4. According to one tradition, which entered into the Russian PROLOGUE (of Saints' Lives), the youths fell asleep for the second time on this day. The Greek MENAION of 1870 says that they first fell asleep on August 4, and woke up on October 22.

There is a prayer of the Seven Sleepers of Ephesus in the GREAT BOOK OF NEEDS (Trebnik) for those who are ill and cannot sleep. The Seven Sleepers are also mentioned in the service for the Church New Year, September 1.

Commentary on the Parable of the Rich Man and Lazarus

From *The Explanation* by Blessed Theophylact

19-22. And there was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain poor man named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the poor man died, and was carried by the angels into

Abraham's bosom: the rich man also died, and was buried. These words follow closely upon what was said before. Because the Lord first taught, above, how we are to be good stewards of wealth, now He appropriately adds this parable which teaches the same thing through the example of the rich man. This is a parable and not, as some have foolishly imagined, something which actually occurred. For good things have not yet been allotted to the righteous, nor punishments to the sinners. The Lord, then, fashioned this story to teach those who show no mercy and give no alms what punishments await them, and to teach those who are suffering what good things they will enjoy on account of the sufferings they patiently endure in this life. The Lord gave no name to the rich man in this parable, because such a man is not worthy to be remembered by God by name. As the Lord says, through the prophet, *nor will I make remembrance of their names through My lips.* [12] But the Lord mentions the poor man by name, for the names of the righteous are inscribed in the Book of Life. There is a story, according to the tradition of the Hebrews, of a certain Lazarus who lived at that time in Jerusalem, whose lot was one of extreme poverty and sickness. Because he was so well known in the city, the Lord uses his name in the parable. The rich man was awash in wealth, so much so that he clothed himself in purple and costly linen. Not only this, but he also luxuriated in every other kind of luxury. For it says that *he fared sumptuously*, not now and then, but *everyday*, and not in moderation, but *sumptuously*, meaning, extravagantly and at great cost. But Lazarus was destitute and grievously diseased, for it says that he was *full of sores*. It is one thing to be ill; it is another thing to be covered with open sores. But the evil which he suffered goes even further: lying at the gate of the rich man, he had the added torment of seeing

others feasting to excess while he himself starved. He desired to be fed, not with their costly foods, but with the crumbs of these foods, the same crumbs which the dogs ate. He was also destitute of any help, for *the dogs licked his sores*, and he had no one to drive them away. Lazarus suffered such terrible things. Did he then blaspheme? Did he revile the luxury of the rich man? Did he condemn his callousness? Did he accuse the Divine Providence? He did none of these things, even in thought; rather, he bravely and wisely endured all. How do we know this? From the fact that the angels took him when he died. For if he had been a grumbler and a blasphemer, he would not have been deemed worthy of such an honor, to be escorted by the angels. *The rich man also died, and was buried.* In truth, while he still lived his soul had been buried alive, entombed within his flesh. Therefore, when he died, his soul was not led away by the angels but instead was borne downwards into hades. He who has never had a single lofty or heavenly thought deserves the lowest place. Thus by saying that he *was buried*, the Lord implies that the rich man's soul received its portion in the lowest and darkest place.

23-26. And in hades he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from

thence. When the Lord cast Adam out of paradise He settled him in a place just opposite, so that the continuous sight of paradise before his eyes would keep fresh in his mind the calamity that had befallen him and would arouse in him a sharper sense of his fall from good things. In like manner the Lord condemned the rich man to a place just opposite Lazarus, so that the sight of him in such a blessed state might awaken in the rich man the realization of the good things he lost because of his cruelty. Why was it that he saw Lazarus in the bosom of *Abraham*, and not of any other of the righteous? Because Abraham showed hospitality to strangers. The rich man sees Lazarus with Abraham as a reproof of his own inhospitality. For Abraham used to draw into his own house even those who were just passing by, while the rich man overlooked a man who was lying within his very courtyard. And why does the rich man address his words to Abraham, and not to Lazarus? Perhaps he was ashamed. It may be that he judged Lazarus to be no different than himself and therefore assumed that Lazarus would bear a grudge for past wrongs. "If I, while enjoying such great prosperity, overlooked him while he was suffering such great afflictions, and did not even give him the crumbs from my table, how much more will he who was thus despised now remember those past wrongs and refuse to grant me any favor?" This is why he addresses his words to Abraham' thinking that the patriarch would be unaware of what had happened. How then does Abraham respond? Does he say, "O cruel and heartless man! Are you not ashamed? Only now do you remember compassion?" Not this, but rather, *Son*. Behold a compassionate and holy soul! For a certain wise man has said, "Trouble not a soul that has been brought low." This is why Abraham says, *Son*. By this he also intimates that it is within his power only to speak to

him gently, but more than this he is not permitted to do. "That which I have to give, I give you – a voice of compassion. But to go from here to there I cannot, for all things have been shut. And you have received your good things, and in like manner Lazarus evil things." Why does he use the [Greek] word *apelabes*, *thou receivedst*, and not the [simpler Greek] word *elabes*? We say [in Greek] that a recipient *receives* [*apolambanei*] those things which are his due. What then do we learn? That even if a man is utterly defiled and has reached the last degree of wickedness, perhaps he has done at least one or two good things. So that even such a man may have some good things, as when he obtains prosperity in this life as his reward, and thus it may be said that he has received these things as his due. Likewise Lazarus received evil things as his due. For perhaps he also did one or two evil things, and he received as his merited reward for these evil things the suffering which he endured in this life. Therefore now he is comforted, while you are in torment. The chasm indicates the separation and the difference that exists between the righteous and the sinners. Just as their choices were far different in this life, so too their dwelling places in the next life are separated by a great distance, each one receiving as his due the reward appropriate to his choices in this life. Mark here a conclusion to be drawn against the Origenists who say that there will be a time when there is an end to hell, that the sinners will be united with the righteous and with God, and that thus God will become all in all. Let us hear what Abraham says, that they who would pass from hence to you, or from thence to us, cannot. Therefore it is impossible for anyone to go from the place apportioned to the righteous to the place of the sinners, and likewise, Abraham teaches us, it is impossible to go from the place of punishment to the place

of the righteous. And Abraham, I presume, is more trustworthy than Orleans. [13] What is hades? Some say that it is a place of darkness beneath the earth; others have said that hades is the departure of the soul from that which is seen to that which is unseen and invisible. While the soul is in the body, it is manifest through its own energies [which animate the body], but when the soul has departed from the body it becomes invisible. [14] This is hades, they say. *The bosom of Abraham* is the enclosure within which are stored up the good things that await the righteous, who after the storm have found the heavenly haven. We use the same word to name those bodies of water on the sea which are shaped like harbors and havens. [15] Mark this as well, that on that day of judgment, the man who did wrong will see the one he wronged in the glory that is his, and the man who was wronged will likewise see the one who wronged him in that condemnation which befalls him, just as here in this parable the rich man sees Lazarus, and Lazarus the rich man.

27-31. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have rive brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. The miserable rich man, having failed in his request for himself, now makes supplication on behalf of others. See how punishment has led him to awareness. He who before had overlooked Lazarus as he lay at his feet now thinks of others

who are absent, and begs that Lazarus be sent from the dead to his father's house. He asks that not just anyone of the dead, but Lazarus in particular, be sent, so that the rich man's brothers might see him crowned with health and glory. They who once saw him in sickness and in dishonor and were witnesses of his poverty, would be witnesses of his glory. From this it is clear that Lazarus would have appeared to them in glory, had it been necessary to send him as a believable messenger. How then does Abraham reply? *They have Moses*. "You do not take care of your brothers," he is saying, "as well as He Who created them, God Himself. For He has appointed ten thousand teachers for them." But the rich man answers, *Nay, father*. Since he himself had heard the Scriptures and did not believe, considering the readings to be myths, he suspected that it was the same for his brothers. Judging them by what he knew to be true of himself, he said that they gave no more heed to the Scriptures than he did, but that if one should rise from the dead then they would believe. There are those even now who say the same: "Who knows what is in hades? Who has ever come from there to tell us?" But let them hear Abraham who says that if we do not give heed to the Scriptures, we will not believe even those who come from hades. The Jews showed this to be true. Because they gave no heed to the Scriptures, they did not believe when they saw the dead resurrected, but even attempted to slay that other Lazarus who was four days dead. Many of the dead arose at the Lord's Crucifixion, yet this only intensified the Jews' murderous assault against the apostles. If raising the dead would truly help us to believe, the Lord would do this often. But there is no help so great as the close study of the Scriptures. For the devil by trickery has appeared to raise the dead and by this means has deceived the foolish; and

concerning those in hades he spreads doctrines worthy of his own wickedness. But no such trickery can prevail against those who make wise study of the Scriptures. For the Scriptures are a lamp and a light, [16] and when light shines, the thief appears and is discovered. Therefore, let us believe the Scriptures and let us not seek out resurrections from the dead. The parable may also be understood in a more figurative sense. The rich man represents the Hebrew people. Of old this people was rich in all knowledge and wisdom, and in the words of God which are more precious than gold and many costly stones. And this people was clothed in purple and fine linen, having both kingship and priesthood, being *a royal priesthood* to God. [17] The purple signifies kingship and the fine linen priesthood, for the Levites used fine linen cloth for the priestly vestments. The Hebrews *fared sumptuously everyday*. Everyday they offered morning and evening sacrifices, which were called the *constant offering*. [18] Lazarus represents the people from among the Gentiles, destitute of divine grace and wisdom, lying before the gates. For the Gentiles were not permitted to enter the house of God; this was considered a defilement, as when, in the Book of Acts, an outcry was made against Paul for bringing Gentiles into the temple and defiling that holy place. [19] The Gentiles were covered with the sores of festering sin, on which impudent dogs, the demons, were feeding. For our sores are pleasure to the demons. And the Gentiles longed for the crumbs which fell from the table of the rich man. They had no share at all of that *bread* which *strengtheneth man's heart*, [20] and they were in need of those most subtle and refined particles of the rational food, like the Canaanite woman desired to be fed from the crumbs, even though she was a Gentile. [21] What then? The Hebrew people died to God, and their bones, which made no

movement towards the good, became stiff in death. But Lazarus, the Gentile people, died to sin, and the Jews, who died in their sins, bum with the flame of spite. They are envious, as the Apostle says, that the Gentiles have been accepted unto faith, [22] and that the people of the nations, who before were destitute and dishonored, are now in the bosom of Abraham, the father of the nations, and rightly so. For Abraham, himself a Gentile, believed in God, and changed from idolatry to the knowledge of God. Therefore it is right that those who share in his change and in his faith should also find rest in his bosom, and inherit his same portion, dwelling place, and store of good things. The Jew desires just one drop of the old sprinklings and purifications of the law in order to cool his tongue, that he might have the boldness to say to us that the law is still in effect. But he does not obtain his desire. For the law was until John the Forerunner and from then *sacrifice and offering hast Thou not desired*, as the prophet foretold. [23] And Daniel foretold that *the anointing [chrisma] shall be destroyed*, [24] and prophecy shall be sealed, [25] meaning, that prophecy shall cease and be closed. But you, O reader, must also understand the moral meaning of this parable. Do not be rich in wickedness and overlook your mind which is starved and cast down, although it was created to be borne aloft. Do not let it wander outside, nor let it lie idly on the ground, but lead it within and let it act. Then there will be in you the working of the mind and the spirit, and not merely the feasting of the flesh. Likewise, there are other elements of this parable which may easily be understood for your moral benefit.

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**



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!

What is Stewardship?

Stewardship means making a regular commitment of one's time, talent, and treasure to Christ and His Church

Stewardship is a way of life, which acknowledges accountability, reverence, and responsibility before God.

Stewardship recognizes that we believe that "every good and perfect gift we receive in our lives comes from above."

Stewardship is a spiritual practice, much like prayer and fasting. And just as prayer and fasting are ways we seek to deepen our relationship with God, so we use Stewardship to turn everything in our lives into an opportunity to grow in our relationship with God.

Stewardship, like prayer and fasting, should be undertaken purposefully and with intention - while giving of time, talent, and treasure when we feel so moved is a good beginning, it can only bear limited fruit. We should set aside portions of our time, talent, and treasure to give to God before we give them to anything else, in the same way that we should plan our prayer and fasting. There will always be times for spontaneous giving, as with spontaneous prayer - but intention is also necessary.

Why be a Steward?

To be a Steward of the Church means being an active participant in the life of the Church - growing in Faith and communion with God and proclaiming that same Faith with every word, every action, and every moment of our lives.

What is Orthodox Christian Stewardship

"It is by offering our blessings back to God that He will be able to continue His forgiving, healing, liberating, empowering, transfiguring, loving ministry through the Church. For God, Infinite though He be, has chosen to work through us, through our gifts, to continue His saving work in the world today." - Fr. Anthony Coniaris

Stewardship reminds us that everything we have has been given to us by God - not for us to have, but for us to care for as stewards, or caretakers. This is why we call those who are actively living the Orthodox Christian life "stewards," because to live the Orthodox Christian life fully means to recognize that we have received everything from God, and therefore we offer some of what we have received back in thanksgiving.

Financial stewardship is an offering, and it is part of how we participate in the saving work of Christ and His Church. By offering back some of what has been given to us, we allow God to work through that offering "for the life of the world." Just as we offer bread and wine for the Liturgy which God transforms into the Body and Blood of Christ to transform us into the living Body of Christ, so do we offer our time, treasure, and talents to Christ and His Church so that God might receive them and transform them into the means not only of our salvation, but for all Creation.

**** WEEKLY DIVINE SERVICES AND EDUCATION CLASSES****

TUESDAY MORNINGS

Daily Matins - 9:00 AM

WEDNESDAY EVENINGS

Paraklesis Service to The Theotokos - 6:00 PM

THURSDAY MORNINGS

Akathist or Moleben Prayer Service - 9:00 AM

EVERY OTHER TUESDAY

Catechism/ Adult Education Class - 6:30 PM
(via Zoom)

EVERY OTHER TUESDAY

St. George Bible Study Class - 6:30 PM
(via Zoom)

EVERY OTHER MONDAY

St. George Book Club - 6:30 PM
(via Zoom)

EVERY 3RD THURSDAY OF THE MONTH

St. George Prayer Group - 6:30-7:30 PM

**WEEKLY EDUCATION VIDEOS ("Q&A with FR. JAY)
and DAILY PASTORAL MESSAGES**

THE MONTHLY SCHEDULE FOR OCTOBER 2023
OCTOBER 2023

PENNIES FOR HEAVEN

The Month of October

CHILI/SOUP COOK-OFF/TRUNK OR TREAT FESTIVAL

Sunday October 29

1 – The Great Feast of the Protection of the Theotokos

Matins at 9:00 AM

Divine Liturgy at 10:00 AM

1 – Youth Sunday (Children Sermon and Children Sing during The Liturgy)

Church School Q&A with Fr. Jay

6 – Feast of St. Innocent, Apostle to America

Moleben Service at 9:00 AM

8 – 8th Year Anniversary of the Falling Asleep in the Lord of Dn. Mark

Matins at 9:00 AM

Divine Liturgy at 10:00 AM

Memorial Litia for the 7th Year Anniversary of the Falling Asleep
in the Lord of Dn. Mark

9 – Feast of St. Tikhon, Apostle to America

21– Memorial Saturday

Full Panahyda Memorial Prayer Service at 3:00 PM

Great Vespers at 4:00 PM

Parish Council Meeting (Via Zoom) (5:15pm)

22 – Make Health/Snack Kits for Mats for Mission

23 – Monthly Community Healing Prayer Service at 6:00 PM

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

Education Sermon

HOT DOG LUNCH/TRUNK OR TREAT FESTIVAL

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THE BELOW CLASSES WILL BE HELD VIA ZOOM

****Bible Study Class – Tuesday October 11&25**

****St. George Prayer Group– Wednesday October 19**

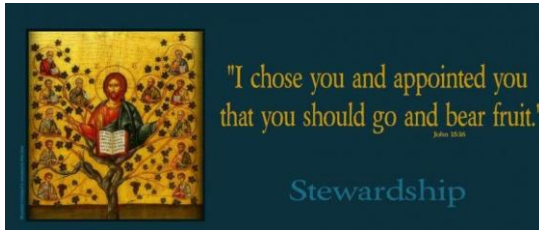
****Adult Education Class – Tuesday October 18**

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

CHILI & CHOWDER ⇒ COOK-OFF ⇒

Basket Raffle



STEWARDSHIP SUNDAY

GET – TO – KNOW-YOUR-PARISH-FAMILY

SUNDAY NOVEMBER 12, 2022

In The Parish Fellowship Hall immediately following The Divine Liturgy!

There is a \$5 charge for the Chili/Chowder Cook-Off which will get us all-you-can-eat chili/chowder plus 1 ticket for the Basket Raffle.

Additional Basket Raffle Tickets can be purchased for \$2/each and 3 for \$5!

We invite all of our wonderful cooks in the parish to prepare your favorite Chili or Chowder and bring it to church with you on Sunday October 30 and prepare to battle against your fellow Parishioners in a friendly competition!

There will be a special prize for the winner!!

Drawing for the Basket Raffle will be on SUNDAY DECEMBER 17 during Coffee Hour!

Let us come together as a parish family and enjoy time together in Christian Fellowship and delicious food as we prepare to enter into The Nativity Fast!!



TRUNK OR TREAT FALL FESTIVAL

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CORNISH HEN LUNCHEON

SUNDAY OCTOBER 29, 2023

12:30 to 2:30 PM

A safe friendly way for our children to go Trick-or-Treating while enjoying time in fun and Christian Fellowship with their fellow brothers and sisters in Christ!

We invite everyone to decorate the Trunks of our Vehicles in a friendly manner on Sunday October 29 as we will have our children go "Trunk or Treating" to each vehicle in our Parish Parking Lot. The events is for all of the children in our parish! Children are encouraged to bring their costumes with them to church on Sunday October 29 and change into them following our Cornish Hen Luncheon.

We also ask for those who wish to participate in decorating our trunks to also supply candy to pass out when the children come around.

In addition to the "Trunk of Treat", we will also have Fall activities in the Parish Fellowship Hall for the children to participate in.

The Cornish Hen Luncheon will be a free-will offering and will consist of the following Menu: Cornish Hen, Potatoes, Vegetables, Dinner Roll, Beverages, Dessert.

If anyone has any questions or concerns, please do not hesitate to let myself, Mat. Katia or Andrea know.

Looking forward to a wonderful day together as a parish family as we come together in prayer, fun, good food, and Christian Fellowship!!

Please share these events with our families, friends, and neighbors!

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“Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel.”

[Philippians 1:27]

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A monk asked a holy man: how can we perform miracles? The holy Saint answered:

If you teach a person to read the Gospel, you have opened the eyes of the blind.

If you teach a person to help the needy, you have healed the paralyzed.

If you teach a person to go to church, you have healed the crippled.

If you lead someone to repentance, you have raised the dead.

Now go and perform miracles!

Go and perform miracles!

Bring The Love of Our Lord God and Savior Jesus Christ to ALL so that they may come to know Christ, live Christ, love Christ and follow Christ!

I am just one beggar helping another beggar find The Bread...
Our Lord Jesus Christ!

