



**St. George Orthodox Church**  
**2 Nottingham Terrace - Buffalo, NY 14216**  
**(716) 875-4222**  
[www.stgeorgebuffalo.com](http://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](mailto: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](mailto:boris.kuvshinoff@gmail.com)

**18th SUNDAY AFTER PENTECOST — Tone 1. Fathers of the 7th Ecumenical Council.** Ven. Pelagía the Penitent (457). Ven. Dosiféi (Dositheus), Abbot of Verkneóstrov (Pskov—1482). Ven. Tryphon, Abbot of Vyatka (1612). Ven. Thais (Taïssia) of Egypt (4th c.). Virgin Martyr Pelagía of Antioch (303). Monastic Martyr Ignatius of Prodomou (Mt. Athos—1814).

**EPISTLE:** Liturgy of St. John Chrysostom **GOSPEL:**  
 2 Corinthians 9:6-11 Luke 7:11-16  
 Hebrews 13:7-16 *(Fathers)* John 17:1-13

**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 De!Nuovo 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 1

When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life: “Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom!// Glory to Thy dispensation, O Thou Who lovest mankind!”

### Tropar for The Holy Fathers of the 7<sup>th</sup> Ecumenical Council, Tone 8

Thou art most glorious, O Christ our God, Who hast established the Holy Fathers as lights on the earth. Through them Thou hast guided us to the True Faith.// O greatly compassionate One, glory to Thee!

### Kontakion for The Resurrection, Tone 1

As God, Thou didst rise from the tomb in glory, raising the world with Thyself. Human nature praises Thee as God, for death has vanished. Adam exults, O Master! Eve rejoices, for she is freed from bondage and cries to Thee:// “Thou art the Giver of Resurrection to all, O Christ!”

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

### Kontakion for Holy Fathers of the 7<sup>th</sup> Ecumenical Council, Tone 6

The Son Who shone forth from the Father was ineffably born, two-fold in nature, of a woman. Having beheld Him, we do not deny the image of His form, but depict it piously and revere it faithfully. Thus, keeping the True Faith,// the Church venerates the icon of Christ Incarnate.

*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 1

Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee!

*V. Rejoice in the Lord, O you righteous! Praise befits the just!*

### THE SECOND PROKEMEINON - TONE 4

Blessed art Thou, O Lord God of our fathers, / and praised and glorified is Thy Name forever!

### ALLELUIA VERSES

*God gives vengeance unto me, and subdues people under me.*

*He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever.*

*The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting.*

## **THE HYMN TO THE THEOTOKOS**

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

## **COMMUNION HYMN**

Praise the Lord from the heavens, praise Him in the highest! Rejoice in the Lord, O you righteous; praise befits the just! Alleluia! Alleluia! Alleluia!

### **EPISTLE LESSON FOR TODAY**

#### **Brethren:**

But this I say: "He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully." So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.

And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.

As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever." Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

#### **Brethren:**

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct.

Jesus Christ is the same yesterday, today, and forever.

Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.

Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach.

For here we have no continuing city, but we seek the one to come.

Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.

But do not forget to do good and to share, for with such sacrifices God is well pleased.

## GOSPEL LESSON FOR TODAY

### LET US ATTEND:

Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.

When the Lord saw her, He had compassion on her and said to her, "Do not weep."

Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise."

So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people."

### AT THAT TIME:

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.

And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do.

And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word.

Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me.

I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

And all Mine are Yours, and Yours are Mine, and I am glorified in them.

Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

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=== Scriptural Readings for the Week ===  
PLEASE REFER TO THE OCA WEBSITE...[www.oca.org](http://www.oca.org)  
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## **THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES**

### **SUNDAY OCTOBER 8, 2023**

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

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

Memorial Lita for Thy Servants of God – Dragica (mother of Christine Hoepfner – 40<sup>th</sup> Day Memorial of Her Falling Asleep in The Lord) and Dn. Mark on the 8<sup>th</sup> Anniversary of his falling asleep in The Lord

Memorial Luncheon  
In Parish Fellowship Hall following Divine Liturgy

### **TUESDAY OCTOBER 10, 2023**

Daily Matins – **9:00 AM**  
Paraklesis Service to the Theotokos – **6:00 PM**  
Adult Education Catechism Class - **6:45 to 8:00 PM**

### **THURSDAY OCTOBER 12, 2023**

Akathist Service in Honor of St. George – **9:00 AM**  
St. George Retiree/Senior Day – **10:00 to 12:00 PM**

### **SATURDAY OCTOBER 14, 2023**

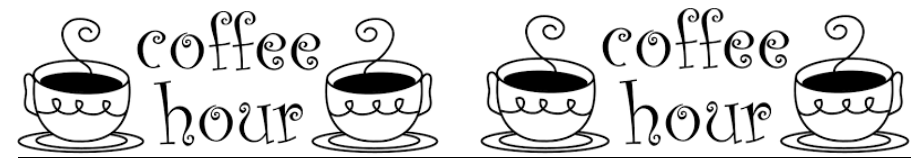
Great Vespers – **4:00 PM**

### **SUNDAY OCTOBER 15, 2023**

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

Memorial Lita for Thy Servants of God – Edward and Ann (Parents of Patricia Fiden)

Church School Class and Coffee Hour Fellowship in Parish Fellowship Hall following The 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:610.698.1666/frances.vansuch@yahoo.com))

**\*\*We have a few 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](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



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**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**

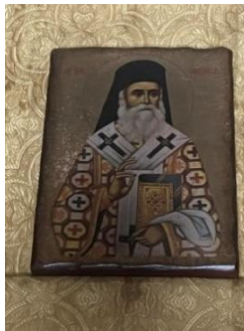
**YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF. Matt. 22:39**

**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**

**MONTHLY HEALING PRAYER SERVICE**  
**The Supplicatory Canon**  
**Prayer Service to St. Nektarios**  
**MONDAY OCTOBER 30, 2023 –6:00 PM**



**ST. GEORGE SENIOR/RETIREE DAY**  
**WEDNESDAY OCTOBER 11**  
**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 Presbyter Nancy  
Archpriest Ken and Matushka Natalie  
Archpriest Andreja, Popadija Anica and Family  
Archpriest Timmothy      Archpriest Leonid      Archpriest David  
Archpriest John (Onofrey)      Archpriest James      Archpriest Robert  
Priest Peter and Mat. Mary  
Dn. Sean and Mat. Heather  
Dn. Mark and his family

**MATUSHKI** Mat. Deborah Popadija Sara      Mat. Gayle      Mat. Natasha  
Mat. Barbara Mat. Katia      Mat. Paraskeva      Mat. Joanna      Popadia Vicki  
Mat. Patricia      Mat. Gloria      Christine      Coard      Karen  
Catherine      Ivan/Marina/Inna      Bonnie/Silviu      Jennifer, Amanda  
Edwina      Irene      Luba      Jim, Darren, Marsha  
Serena/Asma      Lillian      Reader Victor      Nicholas, Andrew  
Marilyn      Frank      June      Theodora      Amanda, Chase      Ronald, Candice  
Sarah      Albert      Boris      Oscar      Billy      Clyde  
Xenia, Justin, Danielle, Anne, Patricia      Larry Joseph      Frank  
Victor      Catherine      Susan      Svetlana      Juliana  
Evelyn      Robert      Rebecca      Paul      Brian  
Jeanne Angela, Jason, Michelle      Linda      Justin      Frances  
John, Helen      Ashley      Steven      Barbara      Daniel  
Joseph, John, Margaret, Thomas, Victoria, Tyler      Matthew      William  
Melody      Natalie, Lorraine      Lee, Maribeth      Bridget  
Kelly, Robert, Boris, Zaeb, Tirza, Sabas, Sada, Charles, Thlisinitsa,  
Gemmam, 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, Jeffry,  
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](http://www.stgeorgebuffalo.com)) to see how we may be able to donate towards the needs of our parish through our continued support and stewardship for our beloved parish.

Some of the items on the leaves are as follows:

- Candles
- 7-Day Vigil Candles
- Flowers for Feast Days
- Charcoal
- Altar Wine
- Cups for Zapifka
- Paper Towels Toilet Paper Donation for Office Supplies (Paper, Copier)
- Monthly Donation for Health Kits for Mats for Mission
- Monthly Donation for Chowder Sale

If anyone has any questions, please see or contact Fr. Jason or Barbara. Thank you for your continued prayerful support and stewardship. May God continue to bless and guide all of you, your families and our entire Parish family and keep all of us in His Loving Care!

**DAILY FAMILY PRAYER RULE WE CAN PRAY TOGETHER AT HOME WITH OUR FAMILIES**

A Prayer Rule must be done in front of the icons and the Gospel in our Icon Corners with a lit candle.. It is important to remember that we must make time for God, for the "Kingdom of heaven suffers violence, and the violent take it by force"(Matt. 11:12).The best time to pray is in the morning or in the evening when we as a family can come together in prayer. Also, when using a Rule of Prayer, we must be flexible and do what we can and do it attentively and consistently. Our goal is to maintain the connection with God and cultivate a real relationship with Him.

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

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

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

**An Invitation to Support the Stewards of the OCA!**

The Orthodox Church in America (OCA) set the direction for expanding our apostolic work in North America at the 18<sup>th</sup> 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**

## **THE FATHERS OF THE 7<sup>TH</sup> ECUMENICAL COUNCIL**

Today the Church remembers the 350 holy Fathers of the Seventh Ecumenical Council under the holy Patriarch Tarasius (February 25).

The Synod of 787, the second to meet at Nicea, refuted the Iconoclast heresy during the reign of Empress Irene and her son Constantine VI.

The Council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype (the person depicted). It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because “no man has seen God at any time” (John 1:18).

In Greek practice, the holy God-bearing Fathers of the Seventh Ecumenical Council are commemorated on October 11 (if it is a Sunday), or on the Sunday which follows October 11. According to the Slavic menaion, however, if the eleventh falls on Monday, Tuesday, or Wednesday, the service is moved to the preceding Sunday.

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{Below is an excerpt from Fr. Jason’s Presentation on The Sunday of Orthodoxy given at The Vespers Service in 2014}

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The Triumph of Orthodoxy – The Restoration of Holy Icons in The Orthodox Church and how through these Holy Icons we can become closer to God through whom and what is depicted.

We are going to focus in on how we can relate to God through another source in which God reveals Himself to us: Through Holy Icons or Windows into Heaven as they are piously referred to as.

Before we turn to the understanding and meaning of Holy Icons, we must first look at how they became such an important aspect of our spiritual life as Orthodox Christians. And for this, we look at the 7<sup>th</sup> Ecumenical Council.

The Seventh Ecumenical Council was convened in 787 A.D., in the city of Nicea, under the Empress Irene, widow of the Emperor Leo IV, and was composed of 367 fathers. The Council was convened against the iconoclastic heresy, which had been raging for sixty years before the Council, under the Greek Emperor Leo III, who, wishing to convert the Mohammedans to Christianity, considered it necessary to do away with the veneration of icons. This heresy continued under his son, Constantine V Copronymus, and his grandson, Leo IV.

The Council condemned and repudiated the iconoclastic heresy and determined to provide and to put in the holy churches, together with the likeness of the honored and Life-giving Cross of the Lord, holy icons, to honor and render homage to them, elevating the soul and heart to the Lord God, the Mother of God and the Saints, who are represented in these icons. After the Seventh Ecumenical Council, persecution of the holy icons arose anew under the Emperors Leo V, of Armenian origin, Michael II, and Theophilus, and for twenty-five years disturbed the Church.

Veneration of the holy icons was finally restored and affirmed by the local synod of Constantinople in 843 A.D., under the Empress Theodora. At this council, in thanksgiving to the Lord God for having given the Church victory over the iconoclasts and all heretics, the celebration of the Triumph of Orthodoxy was established on the first Sunday of Great Lent, which is celebrated by the Orthodox Church throughout the world.

For a moment, let us take a look at the history of the 7<sup>th</sup> Ecumenical Council and why it was called:



## The Controversy

Disputes concerning the Person of Christ did not end with the [sixth Council](#) in AD 681, but continued through the eighth and ninth centuries. This time, the controversy focused on icons of Christ, the Theotokos, the saints, and holy events and lasted for 120 years, starting in AD 726. Icons were kept and venerated in both churches and private homes. The two groups in the controversy were:

### Iconoclasts

also called "icon-smashers," they were suspicious of any art depicting God or humans; they demanded the destruction of icons because they saw icons as idolatry.

### Iconodules

also called "venerators of icons," they defended the place of icons in the Church.

The controversy, however, was more than a struggle over different views of Christian art. Deeper issues were involved, and it is these the Council addressed:

- The character of Christ's human nature
- The Christian attitude toward matter
- The true meaning of Christian redemption and the salvation of the entire material universe

The controversy fell into two periods:

1. From AD 726 when Leo III began his attack on icons until AD 780 when Empress Irene ended the attacks
2. Again from AD 815 through AD 843 when Empress Theodora stamped out the attacks permanently

The iconoclasts had support from both inside and outside the Church. Outside the Church, there ordered the removal of all icons with this territory. Inside the Church there had always existed a "puritan" outlook which saw all images as latent idolatry.

Largely through the work of St. [John of Damascus](#) (c. 676-749), who, ironically, was housed outside the reach of the Empire, the iconodules' position won out. He addressed the charges of the iconoclasts thus:

*Concerning the charge of idolatry: Icons are not idols but symbols, therefore when an Orthodox venerates an icon, he is not guilty of idolatry. He is not worshipping the symbol, but merely venerating it. Such veneration is not directed toward wood, or paint or stone, but towards the person depicted. Therefore relative honor is shown to material objects, but worship is due to God alone.*

*We do not make obeisance to the nature of wood, but we revere and do obeisance to Him who was crucified on the Cross. When the two beams of the Cross are joined together I adore the figure because of Christ who was crucified on the Cross, but if the beams are separated, I throw them away and burn them.*

## **St. John of Damascus**

### The Decision of the Council

Restoration of the Icons

Concerning the teaching of icons

Venerating icons, having them in churches and homes, is what the Church teaches. They are "open books to remind us of God." Those who lack the time or learning to study theology need only to enter a church to see the mysteries of the Christian religion unfolded before them.

Concerning the doctrinal significance of icons

Icons are necessary and essential because they protect the full and proper doctrine of the Incarnation. While God cannot be represented in His eternal nature ("...no man has seen God", [John](#) 1:18), He can be depicted simply because He "became human and took flesh." Of Him who took a material body, material images can be made. In so taking a material body, God proved that matter can be redeemed. He deified matter, making

it spirit-bearing, and so if flesh can be a medium for the Spirit, so can wood or paint, although in a different fashion.

*I do not worship matter, but the Creator of matter, who for my sake became material and deigned to dwell in matter, who through matter effected my salvation.*

### **St. John of Damascus**

The seventh and last Ecumenical Council upheld the iconodules' position in AD 787. They proclaimed: *Icons... are to be kept in churches and honored with the same relative veneration as is shown to other holy material symbols, such as the 'precious and life-giving [Cross](#)' and the Book of the Gospels.* The 'doctrine of icons' is tied to the Orthodox teaching that all of God's creation is to be redeemed and glorified, both spiritual and material.

So, you see, my dear brothers and sisters in Christ, it is an expression of our belief and faith and veneration of Icons that the eternal Son of God was truly incarnate, that He suffered in the flesh, that He arose bodily from the dead, and that He ascended into heaven as both God and Man. It is this Christological foundation of the icon that enables us to see that by Christ and in Christ the image and likeness of God is restored.

From the Christology of the icon we come to know, we come to see that each of us has been created to reflect the person of the incarnate Son and Word of God. From the Christology of the icon all of humanity, each and every single one of us, is called to be a living image of Jesus Christ.

By understanding the icon as confirmation and proclamation of the Gospel, we come to appreciate the true reason of why we refer to the first Sunday of Great Lent as The Triumph of Orthodoxy. For the triumph of Orthodoxy is nothing less than the victory of Jesus Christ over sin and death. This is the Gospel which is to be proclaimed to all

people in all places at all times. The Triumph of Orthodoxy joyfully announces that in Christ the image and likeness of God has been restored. Consequently, our humanity, distorted by sin and imprisoned by death, has been restored and liberated through the incarnation.

While this feast announces the renewal of the image and likeness of God in the human person and the restoration of the Holy Icons, it is our spiritual journey that becomes our response to this marvelous gift. Emphasis on repentance and asceticism has no meaning apart from our desire to be living icons of Jesus Christ. When asceticism becomes an end in itself it ceases to manifest virtue and instead fills one with pride and arrogance. If our celebration is not rooted in the desire to be made whole -- to be made new and to abide in the Kingdom of God -- then the feast risks being reduced to empty rhetoric. What emerges is the all too familiar extoling of past triumphs at the expense of ignoring the need for a living Church in the present.

As Orthodox Christians in America there is the urgent need to regain an awareness of the tremendous responsibility we have as a Church in this land. Having been given the Holy, Catholic and Apostolic faith, we are obliged by God himself to reveal and offer the true faith to all seeking to come to the knowledge of the truth. But to fulfill the divine will requires us to remain in the ascetical arena where we are compelled to know and to live out the saving doctrine of the Gospel. It was Saint Nicephorus, patriarch of Constantinople and one of the great defenders of the icon during the second wave of iconoclasm, who saw the iconoclasts as those who prevented the will of God from being realized. This was so because iconoclasm divided the local Church in Constantinople. It was this division that compelled Saint Nicephorus to write that because of their refusal to achieve unity in the Truth, the "*good will of the Father has remained without result; the cooperation of the Spirit has been ineffective; and the Apostolic preaching has been extinguished.*"

Unity as brothers and sisters in Christ is a necessary condition for the Church and must be actualized. Unity in Truth and Love is the manifestation of Orthodoxy -- the saving and renewing faith of the Kingdom -- which upholds this universe. It must never be compromised but confessed and lived out daily. Unity must be as visible and tangible as the icons themselves. The challenge of today's celebration is very great. It compels us to act as a people immersed in the ascetical school of repentance and renewal. It urges us to press on towards what is good, true, and beautiful.

As we hear in the Proclamation of Sunday of Orthodoxy:

*As the Prophets beheld, as the Apostles have taught, as the Church has received, as the Teachers have dogmatized, as the Universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ has awarded, let us declare, let us assert, let us preach in like manner Christ our true God and honor His Saints in words, in writings in thoughts, in deeds, in churches, in holy icons -- worshipping Him as God and Lord and honoring them as His true servants*

*This is the faith of the Apostles; this is the faith of the Fathers; this is the faith of the Orthodox; this is the faith that makes fast the inhabited world.*

THIS, my dear brothers and sisters, is what it means to celebrate our Faith and our Church. Therefore, we gather as One Body, with one mind, with one heart, and with one voice to proclaim and to celebrate that which binds us all together -- Our Beloved Holy Orthodox Faith. Let us face our common challenge with the zeal and courage of those who defended the icon. Let us go into the world and be Living Icons ourselves through love, patience, humility, kindness and most of all, being True Living Examples of Our Lord God and Savior Jesus Christ.

Let us labor together in building up the Body of Christ which seeks to restore the image and likeness of God in all people. Amen.

## St Cyril of Alexandria's Homiletic Commentary on Luke 7:11-17

**7:11. And it came to pass the day after, He was going to a city called Nair, and His disciples were going with Him,...**<sup>19</sup>

\* \* \* But observe how He joins miracle to miracle: and in the former instance, the healing of the centurion's servant, He was present by invitation: but here He draws near without being invited. For no one summoned Him to restore the dead man to life, but He comes to do so of His own accord. And He seems to me to have purposely made this miracle also follow upon the former. For there was nothing improbable in supposing that at some time or other some one might rise up and say, in opposition to the Saviour's glory, 'What is the prodigy wrought in the case of the centurion's son? For though he was ailing, he was in no danger of death, even though the Evangelist has so written, shaping his narrative rather with a view to what was pleasant, than to what was true.' To stop therefore the intemperate tongue of such detractors, he says, that Christ met the dead young man, the only son of a widow. It was a pitiable calamity, able to arouse one's lamentation, and make one's tears gush forth; and the woman follows, stupified with her misfortune, and all but fainting, and many with her.

\* \* \*: for that dead man was being buried, and many friends were conducting him to his tomb. But there meets him the Life and Resurrection, even Christ: for He is the Destroyer of death and of corruption: He it is "in Whom we live and move and are:" He it is Who has restored the nature of man to that which it originally was; and has set free our death-fraught flesh from the bonds of death. He had mercy upon the woman, and that her tears might be stopped, He commanded, saying, "Weep not." And immediately the cause of her weeping was done away: how, or by what method? He touched the bier, and by the utterance of his godlike word, made him who was lying thereon return again to life: for He said, "Young man, I say unto thee. Arise;" and immediately that which was commanded was done: the actual accomplishment attended upon the words, "And that dead man, it says, sat up, and began to speak, and He gave him to his mother."

Observe here too, I pray you, the accuracy of the expression: for the divine Evangelist not only says, that the dead man sat up, but lest any one should by false arguments attack the miracle, saying, 'What wonder! if by means of some artifice or other the body was set upright! for it is not as yet clearly proved to be alive, or delivered from the bonds of death:'—for this reason he very skilfully notes down two proofs one after the other, sufficient to produce the conviction that he did in very truth arise and was restored. "For he began, he says, to speak"—but an inanimate body cannot speak—"And He gave him to his mother:"—but assuredly the woman would not have taken her son back to her house if he had boon dead, and had breathed his last.

Those persons therefore who were restored to life by the power of Christ, we take as a pledge of the hope prepared for us of a resurrection of the dead: and these were, this young man, and Lazarus of Bethany, and the daughter of the chief of the synagogue. And this truth the company of the holy prophets proclaimed before: for the blessed Isaiah said, "The dead shall arise, and those in the graves shall be restored to life: for the dew from Thee is healing to them." And by dew he means the life-giving operation of Christ, which is by the instrumentality of the Holy Ghost. And the Psalmist bears witness, thus speaking concerning them in words addressed to God the Saviour of us all. "When Thou turnest away Thy face they are troubled, and return to their dust. [134 Thou sendest Thy Spirit, and they are created, and Thou renewest the face of the ground." For it was by reason of Adam's transgression of the commandment that we, having our faces turned away from God, returned to our dust: for the sentence of God upon human nature was, "Dust thou art, and unto dust thou shalt return:" but at the time of the consummation of this world, the face of the earth shall be renewed: for God the Father by the Son in the Spirit will give life to all those who are laid within it.

It is death that has brought men to old age and corruption: death therefore has made old, that is to say, has corrupted: for "that which is made old, and is growing aged, is near corruption," as Scripture saith: but Christ renews, in that He is "the Life." For He Who in the beginning created, is able again to renew unto incorruption and life. For one may well affirm that it is the office of one and the same energy and power, to effect both the one and the other. As therefore the prophet Isaiah says,

"He hath swallowed up death, having become mighty." And again, "The Lord hath taken away all weeping from every countenance. He hath taken away the reproach of the people from all the earth." By the reproach of the people he means sin, which disgraces and depraves men: and which, together with destruction, shall be slain, and sorrow and death shall perish, and the tears cease which are shed on its account.

Disbelieve not therefore the resurrection of the dead; for long ago Christ wrought it among us with a Godlike majesty. And let no man say, that He Who raised two, for instance, or three, and effected thus much, is not thoroughly sufficient for the life also of us all. Such words, foul with utter ignorance, are simply ridiculous. Right rather is it for us to understand, that He is the Life, and the Life-giver by nature. And how can the Life be insufficient for making all alive? It would be the same thing as to say in one's excessive folly, that the Light also is sufficient indeed for little things, but not for the Universe.

He therefore arose who was descending to his grave. And the manner of his rising is plain to see; "for He touched, it says, the bier, and said, Young man, I say unto thee, arise." And yet how was not a word enough for raising him who was lying there? For what is there difficult to it, or past [135 accomplishment? What is more powerful than the Word of God? Why then did He not effect the miracle by a word only, but also touched the bier? It was, my beloved, that thou mightest learn that the holy body of Christ is effectual for the salvation of man. For the flesh of the Almighty Word is the body of life, and was clothed with His might. For consider, that iron, when brought into contact with fire, produces the effects of lire, and fulfils its functions; so, because it became the flesh of the Word, Who gives life to all, it therefore also has the power of giving life, and annihilates the influence of death and corruption <sup>20</sup>. May our Lord Jesus Christ also touch us, that delivering us from evil works, even from fleshly lusts, He may unite us to the assemblies of the saints; for He is the giver of all good, by Whom, and with Whom, to God the Father, be praise and dominion, with the Holy Ghost, for ever and ever, Amen

**7:17. And this word concerning Him went forth in all Judaea, and in all the region round about.**



On the present occasion also the Word about to be addressed to you, and the investigation of the sacred doctrines cannot but be most certainly for your benefit. Come then, that together with the holy angels we may praise the universal Saviour: for He is worshipped, as in heaven so also in earth; and to Him every knee shall bow, as it is written. Be it therefore known to people everywhere, that the Lord is God, and even though He appeared in fashion like unto us, yet has He given us the indications of a godlike power and majesty on many occasions, and in a multitude of ways: by driving away diseases; by rebuking unclean spirits; by bestowing on the blind their sight; and finally, oven by expelling death itself from the bodies of men;—death which cruelly and mercilessly had tyrannized from Adam even unto Moses, according to the expression of the divine Paul. That widow's son then at Nain



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 - 10:00 AM and 6:30 PM  
(In person and via Zoom)

**EVERY 3<sup>RD</sup> 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 – 8<sup>th</sup> 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 7<sup>th</sup> 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!\*\***