



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

33rd SUNDAY AFTER PENTECOST – Tone 8. Ven. Maximus the Confessor (662). Martyr Neophytus of Nicæa (303-305). Martyrs Eugene, Candidus, Valerian, and Aquila, at Trebizond (3rd c.). Virgin Martyr Agnes of Rome (ca. 304). Martyr Anastasius, disciple of Ven. Maximus the Confessor (662). Venerable Neóphytos of Vatopaidi (Mt. Athos). Ven. Maxim the Greek

EPISTLE: Liturgy of St. John Chrysostom **GOSPEL:**
 Colossians 1:12-18 **Matthew 22:1-14**

GLORY TO JESUS CHRIST! GLORY FOREVER!

****FLOWERS FOR THIS WEEK****

In front of the Icon of Our Lord, In front of the Icon of The Theotokos, and on the Center Icon Table are donated by St. George Orthodox Church!

Altar Vigil Candles are offered by Anthony DelNuovo in Loving Memory of Thy Departed Servants of his family. May their memory be eternal.

TODAY'S WEEKLY MESSENGER IS SPONSORED BY:
 St. George Orthodox Church

WELCOME TO ST. GEORGE ORTHODOX CHURCH

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

HYMNS FOR THE DIVINE LITURGY

Troparion for The Resurrection – Tone 8

Thou didst descend from on high, O Merciful One! Thou didst accept the three day burial to free us from our sufferings!// O Lord, our Life and Resurrection, glory to Thee!

Troparion for The Venerable Maximus the Confessor– Tone 8

O Champion of Orthodoxy, teacher of purity and of true worship, the enlightener of the universe and the adornment of hierarchs; all wise Father Maximus, thy teachings have gleamed with light upon all things.// Intercede before Christ God to save our souls!

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

Kontakion for The Resurrection - Tone 8

By rising from the tomb, Thou didst raise the dead and resurrect Adam. Eve exults in Thy Resurrection,// and the world celebrates Thy rising from the dead, O greatly Merciful One!

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 – TONE8

Pray and make your vows / before the Lord, our God!

V. In Judah God is known; His Name is great in Israel.

ALLELUIA VERSES

Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise!

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:

Giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,

in whom we have redemption through His blood, the forgiveness of sins.

He is the image of the invisible God, the firstborn over all creation.

For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

And He is before all things, and in Him all things consist.

And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

GOSPEL LESSON FOR TODAY

LET US ATTEND:

And Jesus answered and spoke to them again by parables and said: "The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come.

Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.'" But they made light of it and went their ways, one to his own farm, another to his business.

And the rest seized his servants, treated them spitefully, and killed them. But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.

Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.'

So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. But when the king came in to see the guests, he saw a man there who did not have on a wedding garment.

So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless.

Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.'

For many are called, but few are chosen."

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=== Scriptural Readings for the Week ===

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

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THE WEEKLY SCHEDULE OF SERVICES AND EVENTS

SUNDAY JANUARY 14, 2024

The Hours – **9:40 AM** Divine Liturgy with Installation of Newly-Elected Parish Council Officers/Trustees and Financial Bookkeepers - **10:00 AM**

Memorial Litia for Thy Servants of God – Thomas, Frances, Robert, Anita, James, James, and Barbara

Church School Class in Parish Fellowship Hall following The Divine Liturgy

Coffee Hour Fellowship in Parish Fellowship Hall following The Divine Liturgy

Parish Council Meeting during Coffee Hour

TUESDAY JANUARY 23, 2024

Daily Matins – **8:30 AM**

Paraklesis Service to The Theotokos – **6:00 PM**
Adult Education Class (Via Zoom) – **6:45 to 8:00 PM**

THURSDAY JANUARY 25, 2024

Akathist to Our Lord Jesus Christ - **9:00 AM**
St. George Senior/Retiree Day – **10:00 to 11:30 AM**

SATURDAY JANUARY 27, 2024

Great Vespers – **4:00 PM**
Education Series Lecture #1 – 5:00 PM
- *In Parish Fellowship Hall with Movie, Discussion and Refreshments*

SUNDAY JANUARY 28, 2024

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

Church School Class in Parish Fellowship Hall following The Divine Liturgy

Coffee Hour Fellowship in Parish Fellowship Hall following The Divine Liturgy



Coffee Hour Fellowship is held every Sunday in The Parish Fellowship Hall following the Divine Liturgy. As this is a continuation of The Divine Liturgy itself through Agape and Fellowship, let us come together to enjoy the time as a parish family.

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)

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/Gi4pUphDitA&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.

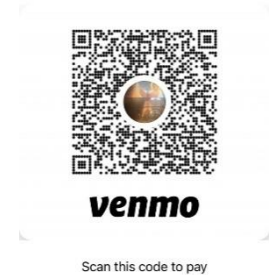
To visit our parish website, please click on the QR Code below:



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!



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

MONTHLY HEALING PRAYER SERVICE The Supplicatory Canon Prayer Service to St. Nektarios TUESDAY JANUARY 30, 2024 –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
THURSDAY JANUARY 25, 2024
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 (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 bringing the joy, the love, and the peace of Our Lord God and Savior Jesus Christ 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 2024, 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 (2023)

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
 Turtle Rock Road
 Livonia, NY

Mr. Steve Scordalakis
 122 Pennsylvania Ave
 Lockport, NY 14221

Andrew Wityk
 Ellicott Center
 200 Seventh Street
 Buffalo, NY 14201

ST. GEORGE ORTHODOX CHURCH PRAYER LIST

Please remember in prayer Thy Servants of God...

FOR THE HEALTH OF THY SERVANTS:

HIERARCHS

Archbishop BENJAMIN Archbishop ALEJO
Archbishop NATHANIEL Archbishop DANIEL

CLERGY

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

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

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, James, Jeffrey, Dominic,
Douglas, Rachel, Dennis, Edith, 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, David, David Alexander and Bonnie Nadja
Ron, Illiana, Jillian, Joel, Robert, Susan, Arnold, Kyriaki, Danny, Thomas,
Amelia, Emily, Kevin/Juanita Sam Anna

Crissy and the child Luke Raphael born of her
Children of God - Jake, Raphael

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

Jeremy Ayden Edward
Rudy and Karen 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 James

Barbara Gabe Anita Cindy Robert Lynn Francis Thomas James

***If anyone would like to have their loved ones added to the prayer list for remembrance during the Divine Liturgy and Divine Services, please see or contact Fr. Jason.**

ST. GEORGE ORTHODOX CHURCH BOOKSTORE

As you are in the Parish Fellowship Hall for coffee hour, don't forget to check out our newly-formed Bookstore. We have some new items that just arrived. These items include: Icon ornaments, jewelry, Icons, prayer books, prayers ropes, and much more. If you need a Gift, come check out the Bookstore...you may find something you like!! We are now also offering Gift Certificates for our Bookstore. Please speak with Dave or Andrea for more details/information!! We thank David and Andrea Chmiel who are managing of our Bookstore for us. If you have any questions or if you would like to order something that you do not see, please see or contact David or Andrea Chmiel and they will be able to assist you. You may also email them at: bookstore@stgeorgebuffalo.com. May GOD continue to bless and guide all of you.

Also in the Parish Fellowship Hall, we have the Giving Tree! If anyone would like to sign up for Readers, Bulletin, Collection, Communion Cloth, Home Blessing, please see or contact Fr. Jason!



A SINCERE AND HEARTFELT THANKS AND APPRECIATION FOR THE FOLLOWING DONATIONS TO THE PARISH FROM OUR PARISH GIVING TREE

Please be sure to check out “The Giving Tree” in the Parish Fellowship Hall as well as on our parish website (www.stgeorgebuffalo.com) to see how we may be able to donate towards the needs of our parish through our continued support and stewardship for our beloved parish.

Some of the items on the leaves are as follows:

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

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

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

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

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

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

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

An Invitation to Support the Stewards of the OCA!

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

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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>.

"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

Venerable Maximus the Confessor

January 21

Saint Maximus the Confessor was born in Constantinople around 580 and raised in a pious Christian family. He received an excellent education, studying philosophy, grammar, and rhetoric. He was well-read in the authors of antiquity and he also mastered philosophy and theology. When Saint Maximus entered into government service, he became first secretary (asekretis) and chief counselor to the emperor Heraclius (611-641), who was impressed by his knowledge and virtuous life.

Saint Maximus soon realized that the emperor and many others had been corrupted by the Monothelite heresy, which was spreading rapidly

through the East. He resigned from his duties at court, and went to the Chrysopolis monastery (at Skutari on the opposite shore of the Bosphorus), where he received monastic tonsure. Because of his humility and wisdom, he soon won the love of the brethren and was chosen igumen of the monastery after a few years. Even in this position, he remained a simple monk.

In 638, the emperor Heraclius and Patriarch Sergius tried to minimize the importance of differences in belief, and they issued an edict, the “Ekthesis” (“Ekthesis tes pisteos” or “Exposition of Faith),” which decreed that everyone must accept the teaching of one will in the two natures of the Savior. In defending Orthodoxy against the “Ekthesis,” Saint Maximus spoke to people in various occupations and positions, and these conversations were successful. Not only the clergy and the bishops, but also the people and the secular officials felt some sort of invisible attraction to him, as we read in his Life.

When Saint Maximus saw what turmoil this heresy caused in Constantinople and in the East, he decided to leave his monastery and seek refuge in the West, where Monothelitism had been completely rejected. On the way, he visited the bishops of Africa, strengthening them in Orthodoxy, and encouraging them not to be deceived by the cunning arguments of the heretics.

The Fourth Ecumenical Council had condemned the Monophysite heresy, which falsely taught that in the Lord Jesus Christ there was only one nature (the divine). Influenced by this erroneous opinion, the Monothelite heretics said that in Christ there was only one divine will (“thelema”) and only one divine energy (“energia”). Adherents of Monothelitism sought to return by another path to the repudiated Monophysite heresy. Monothelitism found numerous adherents in Armenia, Syria, Egypt. The heresy, fanned also by nationalistic animosities, became a serious threat to Church unity in the East. The struggle of Orthodoxy with heresy was particularly difficult because in the year 630, three of the patriarchal thrones in the Orthodox East were occupied by Monothelites: Constantinople by Sergius, Antioch by Athanasius, and Alexandria by Cyrus.

Saint Maximus traveled from Alexandria to Crete, where he began his preaching activity. He clashed there with a bishop, who adhered to the heretical opinions of Severus and Nestorius. The saint spent six years in Alexandria and the surrounding area.

Patriarch Sergius died at the end of 638, and the emperor Heraclius also died in 641. The imperial throne was eventually occupied by his grandson Constans II (642-668), an open adherent of the Monothelite heresy. The assaults of the heretics against Orthodoxy intensified. Saint Maximus went to Carthage and he preached there for about five years. When the Monothelite Pyrrhus, the successor of Patriarch Sergius, arrived there after fleeing from Constantinople because of court intrigues, he and Saint Maximus spent many hours in debate. As a result, Pyrrhus publicly acknowledged his error, and was permitted to retain the title of “Patriarch.” He even wrote a book confessing the Orthodox Faith. Saint Maximus and Pyrrhus traveled to Rome to visit Pope Theodore, who received Pyrrhus as the Patriarch of Constantinople.

In the year 647 Saint Maximus returned to Africa. There, at a council of bishops Monothelitism was condemned as a heresy. In 648, a new edict was issued, commissioned by Constans and compiled by Patriarch Paul of Constantinople: the “Typos” (“Typos tes pisteos” or “Pattern of the Faith”), which forbade any further disputes about one will or two wills in the Lord Jesus Christ. Saint Maximus then asked Saint Martin the Confessor (April 14), the successor of Pope Theodore, to examine the question of Monothelitism at a Church Council. The Lateran Council was convened in October of 649. One hundred and fifty Western bishops and thirty-seven representatives from the Orthodox East were present, among them Saint Maximus the Confessor. The Council condemned Monothelitism, and the Typos. The false teachings of Patriarchs Sergius, Paul and Pyrrhus of Constantinople, were also anathematized.

When Constans II received the decisions of the Council, he gave orders to arrest both Pope Martin and Saint Maximus. The emperor’s order was fulfilled only in the year 654. Saint Maximus was accused of treason and locked up in prison. In 656 he was sent to Thrace, and was later brought back to a Constantinople prison.

The saint and two of his disciples were subjected to the cruelest torments. Each one's tongue was cut out, and his right hand was cut off. Then they were exiled to Skemarus in Scythia, enduring many sufferings and difficulties on the journey.

After three years, the Lord revealed to Saint Maximus the time of his death (August 13, 662). Three candles appeared over the grave of Saint Maximus and burned miraculously. This was a sign that Saint Maximus was a beacon of Orthodoxy during his lifetime, and continues to shine forth as an example of virtue for all. Many healings occurred at his tomb.

In the Greek Prologue, August 13 commemorates the Transfer of the Relics of Saint Maximus to Constantinople, but it could also be the date of the saint's death. It may be that his memory is celebrated on January 21 because August 13 is the Leavetaking of the Feast of the Transfiguration of the Lord.

Saint Maximus has left to the Church a great theological legacy. His exegetical works contain explanations of difficult passages of Holy Scripture, and include a Commentary on the Lord's Prayer and on Psalm 59, various "scholia" or "marginalia" (commentaries written in the margin of manuscripts), on treatises of the Hieromartyr Dionysius the Areopagite (October 3) and Saint Gregory the Theologian (January 25). Among the exegetical works of Saint Maximus are his explanation of divine services, entitled "Mystagogia" ("Introduction Concerning the Mystery").

The dogmatic works of Saint Maximus include the Exposition of his dispute with Pyrrhus, and several tracts and letters to various people. In them are contained explanations of the Orthodox teaching on the Divine Essence and the Persons of the Holy Trinity, on the Incarnation of the Word of God, and on "theosis" ("deification") of human nature.

"Nothing in theosis is the product of human nature," Saint Maximus writes in a letter to his friend Thalassius, "for nature cannot comprehend God. It is only the mercy of God that has the capacity to endow theosis unto the existing... In theosis man (the image of God) becomes likened to God, he rejoices in all the plenitude that does not belong to him by

nature, because the grace of the Spirit triumphs within him, and because God acts in him" (Letter 22).

Saint Maximus also wrote anthropological works (i.e. concerning man). He deliberates on the nature of the soul and its conscious existence after death. Among his moral compositions, especially important is his "Chapters on Love." Saint Maximus the Confessor also wrote three hymns in the finest traditions of church hymnography, following the example of Saint Gregory the Theologian.

The theology of Saint Maximus the Confessor, based on the spiritual experience of the knowledge of the great Desert Fathers, and utilizing the skilled art of dialectics worked out by pre-Christian philosophy, was continued and developed in the works of Saint Simeon the New Theologian (March 12), and Saint Gregory Palamas (November 14).

The Parable of the Wedding Feast

A Homily on St. Matt. 22:1-14

by Father James Thornton

The verses that we heard this morning, from the twenty-second chapter of St. Matthew, are comprised of one of Christ's parables, that in which He compares the Kingdom of Heaven to a great marriage feast. Christ says that "The Kingdom of Heaven is like unto a certain King, which made a marriage for his son.;

The King, we are told, sent forth his servants to invite certain people to the wedding feast, but none responded at all. The King sent his servants a second time, and this time the servants told those invited of the wonderful things that had been prepared for the feast. Again, however, no one came, but instead the people gave excuses that they were too busy with the farm and with business to attend the feast. Then some of these men even seized hold of the servants and murdered them. The infuriated King, quite understandably, sent his army to punish and destroy the murderers. The King then sent his servants out into the

highways to bring in strangers, so that there would be guests for the wedding and the feast.

Finally, the King saw a man at the feast who had failed to wear the proper garments, and challenged by the King as to why he was there without a wedding garment, the man remained silent. The King had him bound up and thrown into the outer darkness.

What lessons are we to draw from this parable?

St Gregory the Dialogist writes that the King is God Himself, and the marriage is symbolic of the Incarnation of Jesus Christ, the union of Christ's divine and human natures into one Person. The feast is symbolic of Christ's Church, the Orthodox Church, which exists, we remember, in heaven and on earth. St. John Chrysostomos' commentary is similar to this interpretation. He adds that, at first, Christ invites the people of the Old Covenant, the Jews, to join this great marriage feast, which is the Church. But they fail to respond. He invites them a second time, and they are too busy with earthly concerns, to which St. John Chrysostomos states that "when spiritual things call us, there is no press of business that has the power of necessity." When Christ persists with His invitations to the Jews, they kill Him, they crucify Him, just as they killed the Old Testament Prophets. St. John comments that Christ sought to win them over before His crucifixion, and even after it "He still urges them, striving to win them over." However, they refused Him, and so it is then that the ordinary people of the "highways," the Gentiles, are invited, since the wedding feast, the Church, must be filled. St John writes that when the Jews "were not willing to be present at the marriage, then He called others," He called you and me.

You will remember that in the parable, when the King's servants are killed, the King sends forth an army to destroy their city and punish them. So it was, St. John writes, that less than four decades after Christ's Ascension, Jerusalem fell to the armies of Vespasian and Titus, and it was utterly destroyed and the people there killed or dispersed to the four corners of the earth.

Now, Christ, as I said, has summoned us to His feast, that is to His Church, so that here we may partake of His sacred foods, those that are

filled with Grace—the Holy Mysteries—and that prepare us spiritually for eternal life with Him, for life in that eternal aspect of the Church. But, for this feast we must prepare, we must attire ourselves with the proper garment or we shall be cast, like the man in the parable, into the outer darkness. This garment is, of course, a spiritual one. Without it, without preparing ourselves for the wedding feast, we are no better—NO BETTER—than those who rejected and crucified Christ, since failure to prepare ourselves is a form of rejection—it is a gross insult to the King—and therefore our ultimate fate too, in the life to come, will be no better.

Now, how do we apply that which we read in this Gospel lesson to our daily lives and how do we assure that our wedding garment is proper to the occasion of our meeting with our King?

We are blest by God to be members of His Church. We have been invited to partake of the feast and we have accepted the invitation. When we attend Divine Liturgy, we share in the feast that the King, Christ Jesus, has readied for us and doing this we prepare ourselves for an eternal feast in the life to come.

St. Gregory the Dialogist, whom I mentioned earlier and who was also a bishop of Rome during that time that the Church of Rome was still part of Orthodoxy, writes that the wedding garment symbolizes the virtue of charity. We prepare ourselves to meet our King and God by developing within ourselves this virtue of charity, because at the end, at its highest development, all of the other spiritual virtues come down to this, they aim towards this: those who will be saved are those who acquire selfless love, a love that does not aim at selfish ends. St. Gregory says, referring again to the wedding garment, that cloth is woven between two beams, an upper and a lower. Any of you who have ever woven cloth, or have seen others operate a loom, know that this is true. In like fashion is our spiritual garment woven, St. Gregory tells us, with an upper beam, which is love of God, and a lower beam, which is love of our neighbor. One must love God with his whole soul, and heart, and strength. It must be total, in other words. As for love of neighbor, St. Gregory says this: "...let no one, when he loves someone, think to himself that he now begins to possess charity, until he first examines the motives of his love. For if one loves another, but does not love him for God's sake, he has

not charity, but only thinks he has. But when we love our friend in God, and our enemy because of God, this is true charity. He loves for God's sake, who loves those whom he knows do not love him. Charity is proved true solely by means of its opposite: hate [that is, by the absence of hate]. And so because of this the Lord Himself says to us: 'Love thine enemies. Do good to them that hate thee' (St. Luke 6:27). He [who does this] then loves securely, who for God's sake loves him by whom he knows he is not loved. These are great precepts," exclaims St. Gregory, "sublime precepts, and are to many hard to fulfill: nevertheless this is the wedding garment. And whoever sits down at the wedding feast without it, let him watch with fear, for when the King comes in, he shall be cast forth." We may add, by way of clarification, that the selfless love of which the Gospel speaks, and to which St. Gregory here refers, is only possible by the cultivation of all of the other Christian virtues and by obedience to all of the other Commandments of God.

Men and women who come to the feast—who come to Divine Liturgy—with hate in their hearts do not wear the acceptable garment. Men and women whose faith and love are cold, who attend Church for social reasons, to show off their cloths and jewellery, or to visit with acquaintances or for any of a myriad of other reasons not consistent with love of God, are, spiritually speaking, not dressed in a wedding garment pleasing to the King, Christ Jesus. We must come to the feast, to Divine Liturgy, for the sake of the Glory of Him who invited us, not for our own glory.

Christ ends His parable with the dictum, "Many are called, but few are chosen." St. Paul tells us that God desires that all men be saved. God loves every human being with the same intensity of love, and wishes that all may come to him. So, many are called. However, it is in the very nature of God's Glory that only those who have purified themselves and acquired selfless love may spend eternity with Him, may, so to speak, partake of the eternal feast. That is because only those men and women who have acquired the means to receive the boundless love that radiates from God, what the theologians call God's Energies, can live in eternal bliss. He chooses only those men and women, only those who have acquired some measure of selfless love, and that number is small by comparison with the total. Few, indeed, are chosen.

In St. Gregory's discourse on this Gospel lesson, he mentions a man who had failed to prepare himself for life eternal. On his deathbed, near the end of life, this man could see the demons preparing to take him to their abode of eternal suffering, and he saw himself being literally swallowed by a hideous THE Beast, Satan himself. But his brethren, who loved him despite his sinfulness, prayed around his deathbed for his salvation, and God, in His mercy, granted the man a brief reprieve of a few days, so that he could repent of his sins and win eternal happiness with God.

It would be a mistake, of course, for any of us to count on such circumstances at the hour of our death, for none of us know how we shall die and whether we shall be granted sufficient time to repent, to turn around our lives. Death, as we know, takes many people in an instant. But, the point here is that God's mercy is wondrous and that it is not too late. Whatever the circumstances of our lives, however old or young we are, however rich or poor we are, we can begin now to prepare our wedding garments for that encounter with the King that every one of us will someday experience. Let us wait no longer. How many of us will be alive tomorrow, or the next day, or next week? We do not know. Now is the time to begin weaving our garments, to begin loving God with our whole soul, and heart, and strength, and to begin loving our neighbors as ourselves. Now is the time to seek that selfless love—to put on that spotless wedding garment—that will save us.

Fr James Thornton

August 23/September 5, 1999

Protection of the Holy Virgin Mary Russian Orthodox Church
Los Angeles, California



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

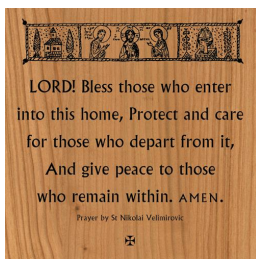
Stewardship reminds us that everything we have has been given to us by God - not for us to have, but for us to care for as stewards, or caretakers. This is why we call those who are actively living the Orthodox Christian life "stewards," because to live the Orthodox Christian life fully means to recognize 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.



BE SURE TO CONTACT MAT. FRAN REGARDING THE NEW 2024 COFFEE HOUR SCHEDULE AS WELL AS SEE IT LOCATED IN THE PARISH FELLOWSHIP HALL!!

****BEGINNING IN 2024 – THE 1ST SUNDAY OF EVERY MONTH WILL BE POT-LUCK SUNDAY! BRING A FAVORITE DISH OR DESSERT TO SHARE WITH YOUR PARISH FAMILY AS WE COME TOGETHER TO ENJOY CHRISTIAN FELLOWSHIP!****



HOME BLESSING

HOME BLESSING

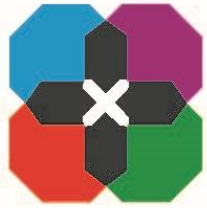
BE SURE TO CONTACT FR. JASON TO SCHEDULE A TIME AND DAY FOR HIM TO COME AND BLESS YOUR HOME DURING THE THEOPHANY SEASON!! HOMES WILL BE BLESSED DURING THE THEOPHANY SEASON ALL THE WAY UP TO THE BEGINNING OF GREAT LENT. AS A REMAINDR, WE CAN HAVE OUR HOMES BLESSED ANYTIME THROUGHOUT THE YEAR 😊



BE SURE TO SEE THE 2024 READER SCHEDULE (Hours and Epistle) SIGN UP SHEET LOCATED IN THE PARISH FELLOWSHIP HALL AS WELL AS ON THE PARISH WEBSITE!! PLEASE SEE OR CONTACT FR. JASON, . MAT. KATIA, OR SUBDEACON SHAWN IF WE ARE INTERESTED IN READING DURING THE DIVINE SERVICES.



MONTHLY BIRTHDAY AND ANNIVERSARY CELEBRATIONS OF OUR PARISHIONERS, FAMILIES, AND FRIENDS WILL BE HELD ON THE LAST SUNDAY OF EVERY MONTH. IF ANYONE HAS A BIRTHDAY OR ANNIVERSARY OF MILESTONE THAT WE CAN CELEBRATE WITH YOU, PLEASE SEE OR CONTACT FR. JASON SO THAT WE CAN RECCOGNIZE YOU AND CELEBRATE YOU AND HONOR YOU ASKING GOD'S BLESSINGS UPON YOU FOR MANY YEARS OF GOOD HEALTH AND HAPPINESS.



THE ORTHODOX FAITH

**PARISH EDUCATION SERIES WILL BE HELD IN
JANUARY/FEBRUARY 2023 ON 3 CONSECUTIVE SATURDAYS
WITH THE FOLLOWING SERIES**

Saturday January 27, 2024

The Showing of The History of the Orthodox Church Part I: The Beginnings

Saturday February 3, 2024

The Showing of The History of the Orthodox Church Part II: Byzantium

Saturday February 10, 2024

The Showing of The History of the Orthodox Church Part III: The Hidden Treasure

Great Vespers - 4:00 PM Education Class and Refreshments and
Discussion - 5:00 PM

COME PRAY WITH US!

COME GROW WITH US!

COME LEARN ABOUT THE ANCIENT FAITH OF THE HOLY APOSTLES!

For any questions or more information, please contact Fr. Jason -
716.875.4222/jvansuch@hotmail.com

UPDATE ON FR. HERMAN SCHICK

Fr Herman Schick, the retired long time Pastor here at St George Orthodox Church in Buffalo, has been moved from Strong Hospital here in Rochester to Loretto Nursing Facility in Syracuse on Brighton Avenue.

Fr Herman was transported on Monday afternoon where the focus of care is at this point either rehabilitation or palliative.

Fr Herman and Matushka Cindy do have a family connection to Daria York (Syracuse) and Matushka and their son George are planning on making visits as well. Father Herman and Matushka Cindy also have an older Daughter who lives in Japon as well however as you can imagine she doesn't have the opportunity to visit much.

Contact info for the facility is as follows:

Loretto Skilled Nursing Facility
700 East Brighton Avenue
Syracuse New York 13205
(313) 469-5570

Please continue to keep Fr. Herman Matushka Cynthia George and Elizabeth in our daily thoughts and prayers.

We will be sending a card to Fr. Herman next weekend if anyone would like to send a message, we will have the card available for everyone to sign during coffee hour next Sunday.