

THE GREAT MARTYR ANASTASIA

When we read about the lives of the saints of the early Christian Church, we cannot help but be touched by the love and compassion that they had for one another. These saintly men and women knew no fear — often risking their own lives for the sake of others in their community. One such person was the Great Martyr Anastasia. Anastasia was born into a wealthy family in Rome during the reign of the Emperor Diocletian. Her mother was a devout Christian; her father a pagan. Although Anastasia followed Christ from her youth, she yielded to pressure from her father and married a pagan landowner named Publius. Anastasia and Publius were husband and wife in name only. She would secretly visit the imprisoned Christians in Rome, ministering to their needs and cleaning their wounds. When her husband discovered the acts of Christian kindness that his wife was performing, he subjected Anastasia to brutal beatings and torture at his hands. When Publius died, Anastasia was free to, not only continue to openly help persecuted Christians, but she was also able to share her substantial wealth with the poor. Her life was now one of constant caring for the needs of others, and she travelled throughout the Empire, bringing comfort to suffering Christians everywhere.

It was not long before the merciful lifestyle of Anastasia was noticed by the Roman authorities. Several times she was arrested herself, but she steadfastly refused to renounce her Savior, even when offered gold, jewels and other riches. Seeing that Anastasia would never give up her Christian Faith, a Roman magistrate ordered that she be thrown in prison and starved to death. Amazingly, Anastasia went for 60 days without food, and still survived! She was finally burned to death around 300 AD. In the fifth century, her relics were taken to Constantinople, where they were enshrined in a church built there in her memory.

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SAINT GEORGE ANTIOCHIAN ORTHODOX CHRISTIAN CHURCH

The Very Rev. Father Gabriel Karam, Pastor

Saturday Great Vespers 6:00 p.m. - Sunday Orthros 9:15 a.m.

Divine Liturgy 10:30 a.m. - Confessions: By Appointment

**DIVINE LITURGY VARIABLES ON SUNDAY, NOVEMBER 02, 2025
TONE 4/ EOTHINON 10**

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

APOLYTIKION OF THE PERSIAN MARTYRS IN TONE TWO

Blessed is the earth that drank your blood, O prizewinners of the Lord, and holy are the tabernacles that received your spirits; for in the stadium ye triumphed over the enemy, and ye proclaimed Christ with boldness. Beseech Him, we pray, since He is good, to save our souls.

APOLYTIKION OF ST. GEORGE IN TONE FOUR

As deliver of Captives; And defender of the Poor, Healer of the Infirm, champion of Kings, Victorious Great Martyr George, Intercede with Christ our God for our souls' salvation.

ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

We Celebrate Today

On November 2 in the Holy Orthodox Church, we commemorate the contest of the holy **Martyrs Akindinos, Pegasios, Anempodistos, Aphthonios, Elpidophoros** and their companions of Persia.

Verses

The fire slew Akindinos; as for the others: some were slain with fire, others by beheading.

On the second, to Aphthonios and the others come fire, sword and contest.

The first three men were servants at the court of King Sapor in 355, but secretly served Jesus Christ. The king gave them over to harsh torture which they endured courageously and prayerfully. Angels and Christ Himself appeared to them. When one of the torturers, Aphthonios, saw that boiling lead did no harm to the martyrs, he believed in Christ. He was then immediately beheaded. Then the king commanded that his three servants be sewn into goatskins and thrown into the sea. Aphthonios appeared from the other world with three shining

angels, took the martyrs to dry land and set them free. Elpidophoros was a courtier. When he revealed that he was a Christian and denounced the king, the king beheaded Elpidophoros along with about 7,000 other Christians. Then the three martyrs named earlier were thrown into a burning furnace, along with 28 soldiers and the king's mother, who had also come to faith in Christ. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

ANNOUNCEMENTS

+Healing & Recovery Fr. Paul Yerger. Fr. Leo. Deacon Terry. Kh. Janet Henderson. Joy Logue. Sue Thomas. Dolores Nesser. Hugh Cummings. Rick Collins. George Michael Nasif. Lynne Abraham. Pam Smith, Irene Tzotzolas. Maha Habeeb. Michael Farris. Athena. Georgia. Andrea Simon. Chuck Abraham. Timmie Fedell. Andy Freeny.

+Birthdays & Anniversaries Nov. Eleanor Durst (2), Jacob Jay West (3). Joey Bonelli, Danielle Thornton, (4), Steven Tzotzolas (8), Nancy Thomas, (10),

+The Nativity Lent: Is divided into 2 Periods: (1)- Nov.15 through Dec. 19 when traditional fasting discipline (no meat, poultry, eggs, dairy, fish & wine) is observed daily, with katalysis for wine & fish on Mon. Tue. Thur. Sat. & Sun. (2)- The period of the forefeast, Dec.20-25. When the traditional strict fasting is observed all days of the week.

+Keep in your prayers Our Catechumens, Cole Gary, Jacob Milliken & John Morgan Mcright. Who are preparing themself for the Holy Sacrament of Baptism & Chrismation.

+The Fall Potluck is postponed to another Sunday. Will be announced.

+Fall Festival The festivities will begin at 4 pm. We will have a cake walk, bingo, cotton candy and popcorn. Hotdogs, chili and all the fixings will be provided by volunteers and will be cooked in our kitchen. please bring sweets and prizes for bingo.

+Fall Kibbee Sale Saturday November 22. Deadline to place orders is Nov.9.

+Christmas Poinsettia If you would like to purchase one for someone special to adorn the church for the Nativity Season. Order an 8-inch Poinsettia in either memory or honor of an individual. (Antiochian women)

The Church Fathers Teach

It is an indubitable truth that the highest Divine Providence arranges all of creation. God considers all things beforehand and takes care for all things. This is the Divine fatherly care of which the blessed apostle Peter speaks: "Cast all of your cares upon Him, because He is concerned for you." (1 Pet. 5:7)

(St. Elias Miniatios. Sermon on the Great Fast, 1)

The purpose of God's Providence is to unite, by means of right faith and spiritual love, people who have been separated by evil. To this end the Savior also suffered for us, "in order to gather together the children of God who were scattered." (John 11:52)

(St. Maximus Confessor, Chapters of Love, 4.17)

Welcome our Visitors! We invite you to venerate the cross at the conclusion of the Divine Liturgy. However, only Orthodox Christians who are in good standing and who have prepared by prayer, fasting, and Confession may receive Holy Communion.

DIVINE LITURGY NOVEMBER 02, 2025

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

THE EPISTLE

(For the Twenty-First Sunday after Pentecost)

O Lord, how magnified are Thy works. In wisdom hast Thou made them all.

Bless the Lord, O my soul.

The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)

Brethren, you know that a man is not justified by works of the Law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the Law, because by works of the Law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

THE GOSPEL

(For the Fifth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (16:19-31)

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover, the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.'"

On Artificial Living

By Metropolitan Saba (Isper)

A couple once came to see me. They were constantly quarreling and blaming each other. As we spoke, it became clear that their problem was financial. Their spending far exceeded their income, forcing them to borrow money even though their income was not small compared to the average in our society.

I suggested a very simple solution: each of them should keep a small notebook and write down, every day, all their expenses. At the end of the month, they should sit together and categorize their spending—food, healthcare, communication, and so on. “After several months, you’ll know how much you truly need for each area of your life,” I told them. “You’ll also be able to distinguish between what is necessary and what is extra. Then you can set a fixed amount for each category. And if one month you must exceed a limit in one area, compensate by spending less in another, so you never fall into debt.”

They left relieved—but after the first month, they stopped. “We were shocked,” they told me later, “by how much we were spending, and we became afraid to continue budgeting.”

There are many couples like them. The strange thing in our society is that people are rarely taught, as children, the virtues of prudence and moderation in spending—and they seldom learn them as adults. So they end up being led by others, by the culture, and by the consumerist climate around them. Few truly lead themselves—living in a way that suits them, not others; choosing what benefits their soul, not what impresses their peers; and shaping their life according to what they see as good, not what others dictate.

Economically speaking, as inflation continues to weigh on most people, we see that rising prices seldom push them to reorganize their lives wisely and peacefully. They do not begin with simple steps like conserving energy in their homes. Instead, they live under constant tension, striving to appear wealthier than they are—even if it means borrowing and weighing themselves down with more debt. The result is more anxiety, more complaints, and more exhaustion.

Because the spiritual dimension of their lives is shallow, they find no true relief from their worries. So they throw themselves deeper into the same whirlwind of endless activity—believing that entertainment and distraction will free them from their stress and emptiness. But once the diversion ends, they return to the same anxiety and fatigue. And so the cycle repeats, grinding them down until their life is spent.

Faced with the relentless grind of consumer society, which crushes people and drains their physical, spiritual, and material resources, we are in dire need, first and foremost, of courage and faith in God and in ourselves. Following that, we need to learn the art of moderation and managing our daily affairs in the best way possible, not merely the easy way.

Within every human being lies a desire to appear admirable before others. This desire may vary in intensity from one person to another, yet the need to exist in the eyes of others, rather than in our own, remains strong.

Do we notice how fashion constantly changes? Or how the images of celebrities shape our behavior? How much do these things push us toward a life of pretense—toward extravagant celebrations and “luxurious” weddings that exhaust us?

A wise woman once said to me, describing her family: “They don’t live for themselves—they live for others. They are enslaved by their desire to look good in others’ eyes, even falsely, and they pay for it with their happiness and health.”

Today’s world leaves no room for our carelessness. Life has become profoundly consumerist, built on the illusion that happiness comes from shopping and spending. In truth, happiness is born from contentment with what is essential. Luxuries have never been a source of lasting joy; they are only brief moments of pleasure that fade quickly.

True happiness wells up from within—from the peace that comes through God’s presence in our lives; from a soul that knows the meaning of its existence; from one who has learned to distinguish between what is necessary and what is superfluous;

from one who wishes to live according to what truly suits him and not what others expect.

Such a person has the courage to live by their spiritual convictions rather than by social trends. In short, happiness belongs to the one who is secure enough to seek what is right and pleasing to God and conscience, even when it contradicts the customs of society.

The wise seek approval in the eyes of God, and then in their own—not in the opinions of others. They do not care if others look down on them for living simply, because their sense of worth comes not from human praise but from the joy of God's approval and the integrity of their soul.

We still resist the first step in the ladder of priorities—the call to simplicity—even though deep down everyone longs for it. The Gospel invites us again and again:

- “Give us this day our daily (essential) bread...” (Matt. 6:11)
- “Do not be anxious about what you will eat or drink...” (Matt. 6:25)
- “One thing is needful... Mary has chosen the good portion, which shall not be taken away from her...” (Luke 10:42)
- “Seek first the Kingdom of God and His righteousness, and all these things shall be added to you...” (Matt. 6:33)
- “Flee from the love of money, from the love of power, and from the pride of life...” (see 1 Tim. 6:10, 2 Tim. 2:22, 1 John 2:16)

Do we ever ask ourselves, when we act extravagantly or live beyond our means, whether we are contradicting the Gospel? Or are we simply unaware, misusing the popular saying, “Everything has its time,” as our excuse?

How much careful discernment we need to gain that blessed spiritual sensitivity that helps us tell what is necessary from what is not, what benefits from what harms, what is essential from what is excessive!

How much courage and confidence we need to show our true selves, to live according to our convictions without shame, and to despise what contradicts our principles instead of feeling ashamed by them!

How much trust in ourselves and in our beliefs we need, so that we do not rush to imitate others out of fear of seeming lesser than they!

When will we realize that we grow in stature when we resist the tide of consumerism and rejoice in simple living, content with God's presence in our lives—and that we shrink when we chase after artificial living, which gives fleeting excitement but steals our lasting joy?

"Martha, Martha, you are anxious and troubled about many things; but one thing is needful" (Luke 10:41–42).

في العيش المتكلّف

بقلم المتروبوليت ساها (اسبر)

قصدني زوجان يتخاصمان، باستمرار، ويشكوان بعضهما بعضاً. فاتّضح، من حديثهما، أنّ المشكلة اقتصاديّة. فمصرفهما يفوق دخلهما بكثير، ما يضطّرّهما إلى الاستدانة؛ مع العلم أنّ دخلهما ليس بقليل، قياساً إلى الدخل العام السائد.

اقترحت عليهما حلّاً بسيطاً جدّاً، يقوم على أن يقتني كُلُّ منها دفتراً صغيراً، يسجل فيه، يومياً، كُلَّ مصاريفه. ويقومان، في نهاية الشهر، بعملٍ مشترٍّ، يصنّفان فيه ما صرفاه، ويبيّبانه في حقول مخصّصة لكلّ نوع منه: طعام، طبابة، اتصالات، إلخ. قلت لهما: هكذا ستعرفان، بعد عدّة أشهر، مقدار ما تحتاجانه، شهريّاً، لأيّ حقل من حقول معيشتكم. وكذلك ستسطيعان تميّز اللازم من النافل. ومن ثم تُلزمان أنفسكما بمبلغ محدّد لكلّ حقل. وإذا ما اضطّررتما، مرّة، إلى اجتياز الحد المخصّص لأحد الحقول، تقتضيان المبلغ من حقل آخر، حتّى لا تقعوا في العجز.

غادراني مرتاحين، لكنّهما لم يتّبعا تنفيذ الاقتراح، بعد الشهر الأول، وذلك، على حدّ قولهما، لأنّهما دُهشاً بكثرّة المصاريف، فخافا المتابعة.

كم هم كثيرون أمثال هذين الزوجين! الغريب في أمر الناس، في مجتمعنا، أنّهم، في طفولتهم، لم ينشأوا على ثقافة التدبّير والاقتصاد في النفقات، ولم يهتمّوا بتربية أنفسهم عليها، عندما كبروا! لذا تراهم مَسْوِقين، في مجتمع الاستهلاك بخاصة، من الآخرين والمجتمع والمناخ العام باستمرار. وقلّما تجد من يسوق نفسه حقّاً، فيعيش كما يناسبه هو لا الآخرين، ويتصرّف بما يُفيده هو لا رفاقه، وبيني ذاته كما يرى الصالح له هو، لا كما يراه غيره.

إذا أخذنا الناحية الاقتصاديّة، وقد بدأت تضغط على الكثيرين، نرى أنّ الغلاء المتزايد لا يقودُ الغالبيّة العظمى من الناس إلى تدبّير أمور معيشتهم، والتي هي أحسن، وهم مرتاحون نفسياً. لا يبدؤون بترشيد استهلاك الطاقة انطلاقاً من بيوتهم حتّى. تراهم متواترين يسعون إلى الظهور بمظهرِ معاكِسٍ لإمكاناتهم الاقتصاديّة، ولو استدانوا، وراكموا على أنفسهم أثقالاً إضافيّة. فيحصدون المزيد من القلق والتذمّر والتشكي.

ولأنّ البُعد الروحيّ لحياتهم ضحلٌ، لا يجدون متنفساً لهم، من الهموم المعيشية، إلا المزيد من رمي أنفسهم في دوامة الحياة الطاحنة، التي يعانون منها، في ما يعتقدونه سبيلاً للترفيه والخروج من الروتين وضيق الروح، وهذا ما يعيدهم، بعد الانتهاء منه، إلى المزيد من القلق والهمّ والتذمر. وهكذا دوالياً، يدخلون في دوّامة لا تنتهي، تطحّنهم حتى يحين **أجلُهم**.

أمام طاحون المجتمع الاستهلاكيّ، الذي يطحّن البشر، ويمتصّ مقدّراتهم، الجسدية والروحية والمادية، كم نحن بحاجة، وقبل كلّ شيء، إلى الشجاعة والثقة بالله وبالذات. وتاليًا تعلّم فن الترشيد وتدبّر شؤوننا اليومية بالطريقة الفضلى لا السائدة.

ثمة توقُّ، في داخل كلّ إنسان، إلى الظهور أمام الآخرين بمظهرٍ يسترعي الإعجاب. قد يتفاوت هذا التوق في شدّته من إنسان إلى آخر، لكن هاجس أن نوجد في عيون الآخرين، لا في عيوننا يبقى حاضراً.

هل ننتبه إلى تغيير الموضة المستمرة، وإلى تأثير صور نجوم المجتمع علينا؟ وإلى أيّ حد يدفعنا هذا إلى حبّ العيش المتكلّف، والمناسبات البادخة، والأعراس القاتلة؟

وصفت سيدة فاضلة أفراد عائلتها قائلة: إنّهم لا يعيشون لأنفسهم، بل للآخرين. يقتلهم حبّ الظهور في عيون الآخرين، ولو كان ظهوراً كاذباً مخالفًا لحقيقة لهم، ويدفعون ثمنه من سعادتهم وصحتهم!

لم يعد الزمن يسمح لنا بترك أنفسنا على عفوّيتها، واستبعاد تنظيم أمور الحياة عنّا. فالحياة المعاصرة استهلاكية بامتياز، وتقوم على ترسیخ القناعة بأنّ السعادة تكمن في ثقافة الصرف shopping، بينما هي تنشأ، في الحقيقة، من ثقافة الاكتفاء بما هو ضروري. لم تكن النوافل، مرّة، مصدراً للسعادة، بل بهجةً وقتيّةً، تزول بزوالها.

السعادة شعور ينبع من الداخل، من الطمأنينة الناجمة من حضور الله في حياتنا، ومن النفس التي وجدت معنى حياتها، والتي عرفت كيف تميّز بين الضروريات والكماليات، والتي تعي بأنّها ترغب بالعيش كما يناسبها، لا كما يريد الآخرون لها.

والتي تمتلك الشجاعة الكافية، لكي تسلك في أمور معيشتها وفق قناعتها الروحية، لا وفق الدارج في أعراف الآخرين. باختصار، السعادة يعيشها من كان واثقاً بنفسه، إلى درجة الشجاعة، التي تجعله يطلب ما يراه مفيداً له، ومُرضياً لضميره وقناعاته، وفق تعليم إنجيله؛ ولو خالف، في ذلك، المأثور في مجتمعه.

الإنسان الحكيم، هو الذي يرى صحة سلوكه في عيون الله، وذاته تالياً، لا في عيون الآخرين. لا يهمه ما يقولون عنه كونه لا يجاريهم في أسلوب معيشتهم. هو لا يستمد وجوده من رضاهم عليه، بل من رضي ربّه وذاته.

ما زلنا نرفض الدرجة الأولى في سلم الأولويات؛ أعني العيش ببساطة. ولو كان الجميع يتوقف في داخله إليها. وعلى الرغم من أنّ الإنجيل يدعو إليها مراراً:

- "خِبَزُنَا الْجَوَهْرِيُّ أَعْطَنَا الْيَوْمَ ... " (متى ٦:١١)
- "لَا تَهْتَمُوا بِمَا تَأْكُلُونَ وَبِمَا تَشْرِبُونَ ... " (متى ٦:٢٥)
- "إِنَّمَا الْحَاجَةَ إِلَى وَاحِدٍ... مَرِيمٌ اخْتَارَتِ النَّصِيبَ الصَّالِحَ، الَّذِي لَنْ يُنْزَعْ مِنْهَا ... " (لوقا ١:٤٢)
- "اَطْلُبُوا اُولَأَ مَلْكُوتَ اللَّهِ وَبَرَّهُ، وَالبَاقِي يُزَادُ لَكُمْ ... " (متى ٦:٣٣)
- "اَهْرِبُوا مِنْ حُبِّ الْمَالِ وَحُبِّ السُّلْطَةِ وَتَعْظِيمِ الْمَعِيشَةِ..." (انظر ١ تيموثاوس ٦:٢ ، ٢ تيموثاوس ٢:٢ ، ١ يوحنا ٢:١٦)

أُتُرنا نسأل أنفسنا، أمام تصرّفٍ باذخ ومتكلّف وفي غير محلّه، إن كنّا نخالف الإنجيل، ونسير سيرة مناقضة له، أم كنّا لا نعي هذا الأمر، متبنّين المبدأ السائد، والمناقض للإنجيل: "كُلُّ شَيْءٍ لَهُ وَقْتٌ"؟

كم يلزمنا من التدقيق والفحص الصادق لضميرنا المؤمن، حتى نقتني حسن التمييز المبارك، الذي يجعلنا واعين لما يلزم ولما لا يلزم، لما يفيد ولما يؤذى، لما هو ضروري ولما هو كمالي!

كم يلزمنا من الشجاعة والثقة، لكي نُظهر أنفسنا على حقيقتها، وقناعاتنا دونما خجل، ونحتقر ونستخفّ بما يخالف مبادئنا، بدلاً من الخجل منها!

كم يلزمنا من الثقة بالذات وبالمبادئ التي نتبناها، بدلاً من المسارعة إلى تقليد الغير، لئلا نظهر دونهم!

متى نعي أننا نكبر عندما لا ننساق مع التيار الاستهلاكي، ونفرج بالعيش البسيط، مكتفين بحضور الله في حياتنا؛ وأننا نصغر عندما نركض وراء العيش المتكلّف، الذي يمنحكنا شعوراً وقتياً بالبهجة، ليسرق منا الفرح الحقيقي الدائم؟

"مرتا مرتا إنك مهتمة ومضطربة بأمور كثيرة، وإنما الحاجة إلى واحد" (لوقا ١٠: ٤٢-٤١).