



# ST. GEORGE'S DIVINE SERVICES

Saturday, Jan. 25

**St. Gregory the Theology, Bishop**  
 Readings: 1 Tim. 1:15-17; Lk. 18:35-43  
**6:30 P.M. Vigil Divine Liturgy (McKees Rocks)**

Sunday, Jan. 26

**Thirty third Sunday after Pentecost**  
 Readings: 1 Tim. 1:15-17; Lk. 18:35-43  
**9:10 A.M. Third Hour**  
**9:30 A.M. Divine Liturgy**

Supplications will be offered for **+Olech Baran**, given by David & Orysia Barshowski  
 Supplications will be offered for **+Andrew & +Mary**, given by Darrel & Carol Chulack

Wednesday, Jan. 29

**Translations of Relics of Ignatius, Martyr**  
 Readings: 1 Peter 4:1-11; Mk. 12:28-37  
**9:00 A. M. Service of Holy Eucharist- Mass (Latin rite)**  
 Repose of Anthony Sr., Anthony Jr., Katherine Fedyna

**Sheptytsky Arms**  
**Social Hall**

Thursday, Jan. 30

**Three holy Hierarchs**  
 Readings: Heb. 13:7-16; Lk. 5:14-19  
**7:00 P. M. Divine Liturgy**

Supplications will be offered for **+Yuriy Hohosha**, given by Michael & Victoria Senko

Saturday, Feb. 1

**St. Tryphon, Martyrs**  
 Readings: 1 Tim. 1:15-17; Lk. 18:35-43  
**6:30 P.M. Vigil Divine Liturgy (McKees Rocks)**

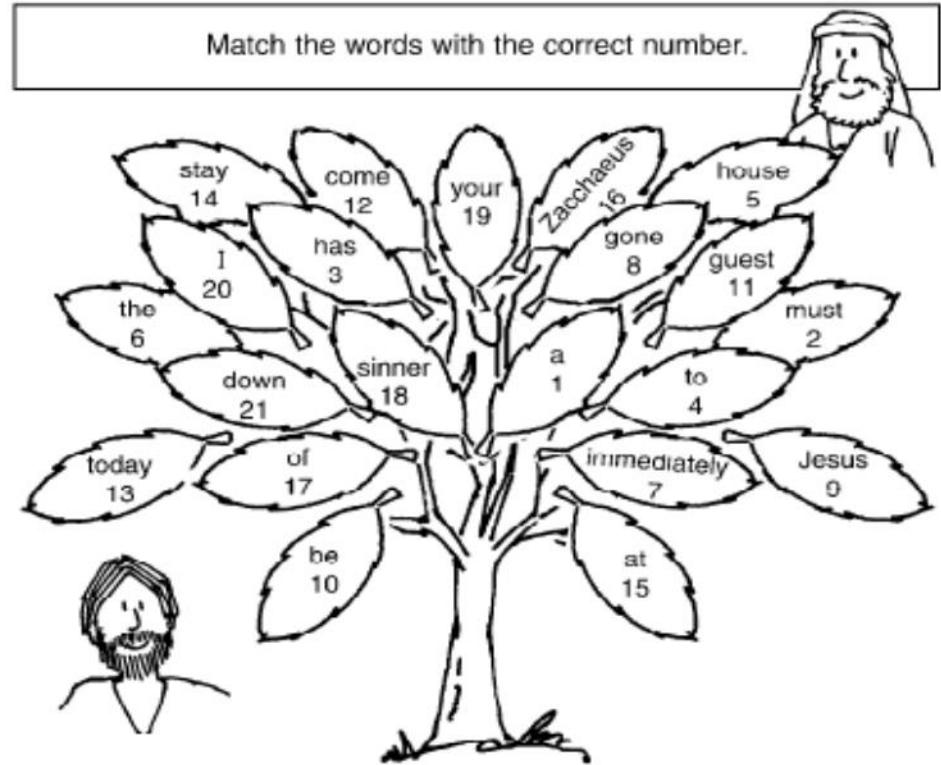
Sunday, Feb. 2

**Sunday of Publican & Pharisee/Encounter of our Lord**  
 Readings: 2 Tim. 3:10-15; Lk. 18:10-14  
**9:30 A.M. Divine Liturgy**  
 God's blessing upon Kathleen Shabla

Supplications will be offered for **+Michaylo Pyptyk**, given by Pyptyk family

Jesus saw Zacchaeus. What happened next?

Match the words with the correct number.



“ \_\_\_\_\_ , \_\_\_\_\_ 21  
                   16                                  12

\_\_\_\_\_ . \_\_\_\_\_ 2  
   7                                  20

\_\_\_\_\_ 14    \_\_\_\_\_ 15    \_\_\_\_\_ 19    \_\_\_\_\_ 5  
 \_\_\_\_\_ .” Then the crowd said, “ \_\_\_\_\_ 9

\_\_\_\_\_ 3    \_\_\_\_\_ 8    \_\_\_\_\_ 4    \_\_\_\_\_ 10    \_\_\_\_\_ 6

\_\_\_\_\_ 11    \_\_\_\_\_ 17    \_\_\_\_\_ 1    \_\_\_\_\_ 18”



### ***Fiery Ordeal***

*“Beloved, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. But rejoice insofar as you are sharing Christ’s sufferings, so that you may also be glad and shout for joy when His glory is revealed.”* I Peter 4: 12-13 St. Peter here reminds us that if we are to share life forever with Christ, we must expect that first we will be tested in this world that rejects Him. Peter goes on, *“If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you.”* On this upcoming Thursday we remember St. Maximus the Confessor who lived centuries later than St. Peter, and who underwent his own “fiery ordeals” and tests of faith.

Our venerable father Maximus the Confessor, who lived in seventh-century Constantinople, had a brief career in public service, and then chose to enter a monastery. Political upheaval forced him to flee to Carthage, where he became embroiled in a controversy about the divine and human wills of Jesus Christ. He insisted that Christ had two wills, and not just His divine will, as some were asserting. Without a human will, Maximus said, Christ could not be truly human.

In the year 658, Maximus’ position endangered him. The Patriarch of Constantinople accepted the one-will teaching, and the Emperor had been persuaded to do the same. Saint Maximus was exiled as a heretic. Four years later his tongue was cut out and his hand was cut off so that he could no longer speak or write his “false” teachings. He died a few years later.

The Sixth Ecumenical Council, convened in 680, declared that Christ being perfect God and perfect Man did have both a divine will and a human will. All charges against Maximus were posthumously dropped. He would become a saint of both the Eastern and Western Churches. To be misunderstood, as Maximus was, is a painful human experience that many of us may share, though not at so great a price as the one he paid. We will have our own ordeals, and they’ll seem fiery enough. It will be hard, when we are going through them, to believe that one day we will “shout for joy.” Perhaps it was hard for our venerable father Maximus too, but now he stands ready to shout with us when the great day comes.



**January 26, 2020**

**32nd Sunday after Pentecost - Sunday of Zacchaeus, Tone 8.  
Our Venerable Father Xenophon and his wife Maria and their two sons**

***Changeable Part: Pages 32-34***  
*In the Booklet of Changeable Parts*  
*(Small white book)*

### **Announcements:**

#### **PAC Meeting**

On Thursday, February 6th, the meeting of the Parish Advisory Council will take place at the church hall at 7:00 p.m. I ask all members of the PAC to please be present for this important meeting.

#### **Statement of Contribution**

Dear parishioners, please find your envelope, a statement of contribution for the year 2019 for tax purposes in the vestibule.

#### **Pyrohy**

We are back with our pyrohy production! The total income from our pyrohy sale was \$584.00. Sincere thanks to all our dedicated pyrohy workers.

Collection- May God bless you...

The total for Sunday of January 19, 2020 was **\$000.00**

(Collection: \$710.00, loose & candles: \$40.00)

**Sincere thanks to all for your kindness and generosity to our Holy Church!**

**Vanity**

Tennis star Boris Becker was at the very top of the tennis world -- yet he was on the brink of suicide. He said, "I had won Wimbledon twice before, once as the youngest player. I was rich. I had all the material possessions I needed ... It's the old song of movie stars and pop stars who commit suicide. They have everything, and yet they are so unhappy. I had no inner peace. I was a puppet on a string."

Becker is not the only one to feel that sense of emptiness. The echoes of a hollow life pervade our culture. One doesn't have to read many contemporary biographies to find the same frustration and disappointment. Jack Higgins, author of such successful novels and "The Eagle Has Landed", was asked what he would like to have known as a boy. His answer: "That when you get to the top, there's nothing there."

*From: Our Daily Bread, July 9, 1994.*



**Christ our Pascha Catechism Quotes:**

**c. The Promise of the Messiah's Coming**

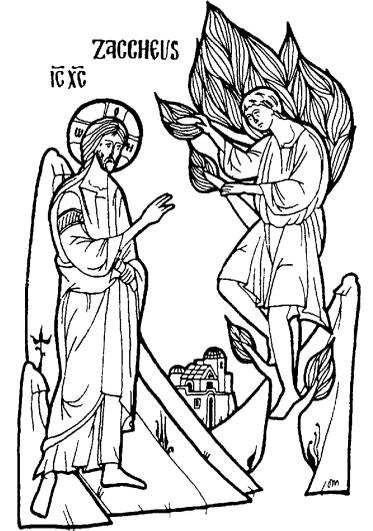
Expressed in the covenant between God and humankind, the fulfillment of God's promise proceeded in historical stages: "As for me, *I am establishing my covenant with you and your descendants after you and your descendants after you*" (Gn 9:9, emphases added). The

covenant between God and Noah and his sons is a first stage. Saint Irenaeus of Lyons emphasizes God's initiative in the establishment of covenant: "How shall humankind pass into God, unless God had [first] passed into humankind?" The rainbow, which unites heaven with earth, is a visible sign of this covenant. Noah and his descendants, Shem, Ham and Japheth, are the representatives of humankind, of all races, and nations, of the peoples united by "their own language, by their families, in their nations" (Gn 10:5). (#164)

**Sunday of Zacchaeus**

*And when Jesus came to the place, he looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today."*

Today's Gospel reading is about vanity and about the way in which it can be overcome, indeed about the condition and the cost of it. As we heard today, Zacchaeus was a rich man, a man whom everyone would recognize. He was a man of unrighteous ways, and yet something stirred within him when he heard of Christ and he wanted to see Him. It probably was to a certain extent a desire to see the New Prophet of Israel, but this would not have been enough to prompt him to do what he did. Because he was too small of stature, he climbed into a tree; sure, he was surrounded with laughter, with mockery and yet, he so wanted to see Christ, it mattered so much to him to see Him that he was prepared to be mocked, laughed at rather than let Him pass by. And in all this crowd through which Christ was passing Christ saw only one man: Zacchaeus, and He called him down and He went to stay with him.



Vanity is that condition of our soul, that miserable condition of our soul, in which we are afraid of human judgment, in which we derive our sense of worth from the judgment of those who surround us. And indeed it is vanity, because the things for which we are praised are vain and empty. Often we do not turn for praise to those people capable of a sound and at times severe judgment; we turn to the people who are ready to offer us the praises which we want. This makes these praises doubly vain, its substance is naught, and the people from whom we receive it are also empty, in our own eyes, until they speak of us good. St. John Climacus says that vanity is the attitude of one who is afraid of men and is arrogant before the face of God, who thinks God's judgment matters little, provided that he has the approval of those who surround him.

Is that not a true description of the way in which we stand in life, of the way in which we are prepared to forget the judgment of God provided we feel supported by the judgment of people? And what is the way then? Today Zacchaeus shows us one way: care nothing about the judgment of people because the judgment of God, the presence of God, or perhaps the judgment of the one who will not praise us but is a person of integrity and of truth matters more.