



ST. GEORGE'S DIVINE SERVICES

Saturday, Jan. 28

St. Ephrem the Syrian, Venerable

Readings: 2 Tim. 3:10-15; Lk. 18:10-14

6:00 P.M. Vigil Divine Liturgy (North Side)

Supplications will be offered for **+Mary Yatsishok**, given by John & Betsy Semanchik

Sunday, Jan. 29

Sunday of the Publican and Pharisee

Readings: 2 Tim. 3:10-15; Lk. 18:10-14

9:10 A.M. Third Hour

9:30 A.M. Divine Liturgy

Supplications will be offered for **+Michajlo Pyptyk**, given by Family

Supplications will be offered for **+Patty Della Ragione**, given by Debbie Label

Thursday, Feb. 1

Meeting of our Lord with Simeon and Anna

Readings: Heb. 7:7-17; Lk. 2:22-40

6:30 P. M. Divine Liturgy/Blessing of candles

Saturday, Feb. 4

St. Isidore, Venerable

Readings: 2 Tim. 3:10-15; Lk. 18:10-14

10:00 A.M. Requiem Divine Liturgy/Panahyda

Supplications will be offered for **+Yuriy Hordinski**, given by Marta Shchur

6:00 P.M. Vigil Divine Liturgy

Sunday, Feb. 5

Sunday of the Prodigal Son

Readings: 1 Cor. 6:12-20; Lk. 15:11-32

9:10 A.M. Third Hour

9:30 A.M. Divine Liturgy









Supplications will be offered for **+Sophia Hodowanetc**, given by Oleh & Motria Hodowanetc

Supplications will be offered for **+Natalia Humenetska**, given by Iryna Yehorova

The Pharisee and the Tax Collector

Jesus told a parable. To whom was it directed?

Name each picture. Use the letters to fill in the blanks below.

	_____		_____
	41 16 9 21		38 11 15 22 39
	_____		_____
	7 19 5 25		8 26 28 36 10 1
	_____		_____
	23 14 35 29		37 24 2 34 13 33
	_____		_____
	18 6 4 31		32 20 40 12 27 17 3 30
	_____		_____
	31 17 12 5 38 29 36 23 6		
	_____		_____
	36 33 1 39 20 5 19 8 14 34 39 2 31		
	_____		_____
	6 8 31 23 10 40 3 17 36 19		
	_____		_____
	9 40 18 23 31 29 5 15 27 21 10 22 30 4 19 34		
	_____		_____
	13 5 6 7 39 34 34 28 36 21 5 2		
	_____		_____
	33 35 39 9 41 28 19 39 10 26 12 29		

Encounter-Meeting of Our Lord



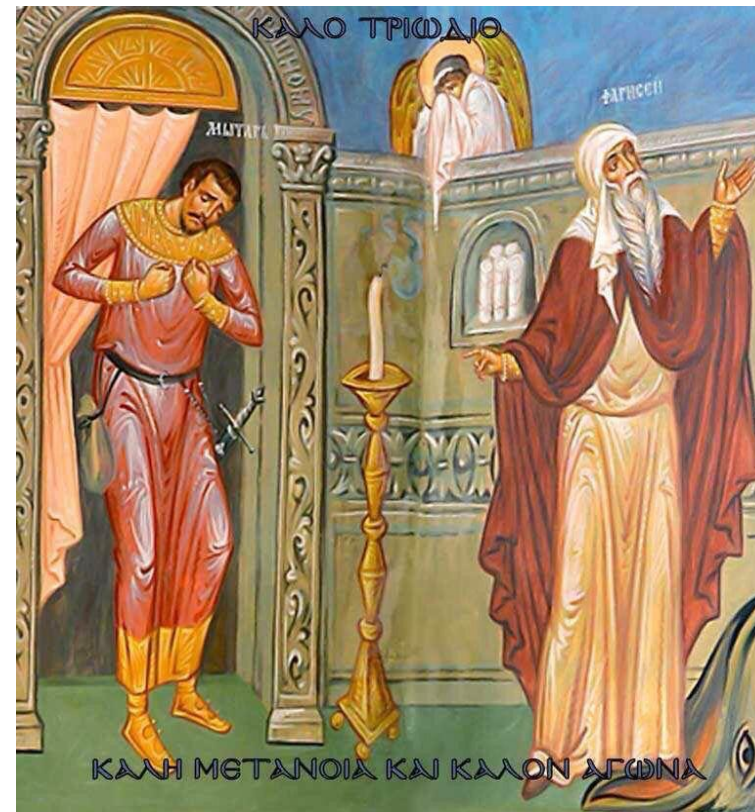
Many years before the coming of Christ there lived a very pious and saintly man called Simeon. He was one of the most intelligent Jewish scholars of his day. Simeon found himself praying for the day that the Savior would come and deliver all Israel (and the world) from sin. Simeon waited for many years, and finally one evening as he knelt in prayer, he heard the voice of God saying to him that he would not die until he had seen the Lord and Savior Jesus Christ. Simeon was filled with great joy and fervently prayed each day that the Messiah would come into the world. Holy Tradition tells us that Simeon was over 150 years old when the Promise of God was fulfilled. Holy Scripture tells us that

finally on February 2nd, forty days after the birth of Jesus Christ, the Virgin Mary brought the Christ child to the Temple for Presentation. It was common Jewish practice to bring the first-born male child to the Temple and offer him to the service of the Lord. It was here that Simeon waited patiently that day as he had done for so many years. The Virgin Mary presented the Christ child to Simeon, who took the infant child in his trembling hands and recited the following beautiful prayer which is chanted in the Eastern Church every evening during the Vesper services: *“Lord now let Your Servant go in peace according to Your promise, because my eyes have seen Your salvation which You have prepared in the presence of all people, a light to the Gentiles, and for glory to Your people Israel.”*

Candles in our Holy Church



For the Feast of the Encounter-Meeting of Our Lord it is a pious and venerable tradition in our Holy Church to bless candles. It is impossible to imagine an Eastern Church without burning candles. Candles made of beeswax are used in our Holy Church as a form of sacrifice and devotion to God or Saints. They are used in various Divine Services and ceremonies and are symbolic of Christ, who is “the Light of the World.” When we see so many candles everywhere, we know that Christ is everywhere in the whole church, our homes, and He is in us, too. According to a different symbolism, the two elements of a candle represent the two natures of Christ: the Divine (the burning wick) and the Human (the wax body).



January 29, 2023

Sunday of the Publican and the Pharisee;
Octoechos Tone 1;
The Transfer of the Relics of the Great-Martyr Ignatius the God-bearer (of Antioch)

Changeable Part: Page 1-2
In the Booklet of Changeable Parts
(Small white book)

Announcements:

Encounter of Our Lord

On Thursday, February 2nd, we will celebrate the Feast of the Encounter-Meeting of Our Lord and Savior Jesus Christ. To celebrate this Feast day we will have Thursday evening, February 2nd, Vespers Divine Liturgy with the Blessing of Candles at 7:00 p.m. If you wish to have your candles blessed, please place them on the Tetrapod in the center of our Church. Remember to come and to celebrate this Feast Day that has been celebrated in the Eastern Church since the fourth century.

Mark you calendar: Next Adult Religious Class on February 9th, 2023, at 6:30pm

Nanny Needed

Young family looking for Ukrainian and English Speaking nanny for their 3 month old daughter. Start Date: ASAP, Location: Mt. Washington, Hours: Flexible. 16-24 hours per week on Monday/Wednesday/Thursdays 7:30-3:30pm. Pay: \$15-20/hour/ Call/text Olya if interested at 773-715-4158

Many thanks to Marco and Courtney from DTCare in Moon Township, who last Sunday after Liturgy, shared with us their truly inspirational work in helping soldiers and civilians in Ukraine by sending urgent supplies, establishing art therapy programs, and personally distributing much-needed items. Many asked after the presentation what they could do to help. Based on Marco's guidance, our parish will be collecting art supplies to support the programs that are providing critical mental health aid for those affected by war trauma. DTCare will ship our donations free of charge to where they're most needed in Ukraine. Please drop off donations in the church hall. Thank you!

Prayer List:

Make a point of praying for everyone on the prayer list. If you don't have one, contact the office and we'll send you one. In a special way, at this time, remember the following members of our parish family: **Barbara Fedora, Helen Fedenko, Orysia Barshowski, Kate Wyko, Thomas Kunsak, Kathee Shabla and Rose Shedno.**

Collection- May God bless you...

The grand total for Sunday of January 22, 2023, was **\$1,422.94**

(Collection: \$745.00, loose & candles: \$36.50, Reimb: \$635.44)

Sincere thanks to all for your kindness and generosity to our Holy



Sunday of the Publican and Pharisee

This week we start our preparation for the Great and Holy Fast-Lent with the parable of the Publican and the Pharisee. In this parable, we are told about two men that are praying. The one man, the Pharisee, tells God about all the good things in his life and raises himself above other people. The other man, the Publican, continuously asks for God's mercy in his prayer. The simple message in this parable is about our attitude toward God. What is the manner in which we conduct our lives? We see how each of these men conducts his life through his prayer. We are taught how to pray through this parable.



As it says in the Gospel, the Pharisee went to pray and prayed "thus with himself." He was not praying to God; he was praying WITH HIMSELF. Why was his prayer with himself and not with God? He is praying with himself because he is boastful and judgmental in his prayer: "I thank You God that I am not as other men..." Holy Scripture reminds us, "Let a neighbor praise you, and not your own mouth: a stranger and not your own lips." (Proverbs 27:2) The manner in which we pray is often reflective of the way in which we live our lives. We are all too often encouraged to be boastful in our lives. In business, we often get ahead by beating our own drum. Not only is the Pharisee boastful, but he is judgmental in his prayer. Judgment further ruins his prayer. Judgment will not only make our prayer unacceptable, but will make us unacceptable to God. As it says in the Gospel of Saint Luke, "Judge not, and you shall not be judged: condemn not, and you shall not be condemned." (Luke 6:37)

In contrast to the Pharisee's prayer, we are given the example of how we are to pray. First we are to pray without ceasing (1 Thess. 5:17), as the Publican continually said "God be merciful me a sinner." The Publican further teaches us that we must not only pray continually, but that we must first acknowledge our sin. Thus, we learn through the Publican what is said in the Book of Proverbs: "the righteous is the accuser of himself" (Proverbs 18:17). It is no coincidence that the Church tells us to begin all prayer with saying "God cleanse me a sinner and have mercy upon me" three times before we start any public or private prayer. The Publican teaches us that by first being humble we can grow closer to God. It is only after we acknowledge how we have separated ourselves from God that we can come to God and praise Him properly and give thanks for the many blessings He has bestowed upon us. Amen.