



ST. GEORGE'S DIVINE SERVICES

Saturday, August 12

Ss. Plotinus and Anicetus, Martyrs
Readings: 1 Cor. 9:2-12; Mt. 18:23-35
NO SERVICE (McKees Rocks)

Sunday, August 13

Eleventh Sunday after Pentecost
Readings: 1 Cor. 9:2-12; Mt. 18:23-35
9:10 A.M. Third Hour;
9:30 A.M. Divine Liturgy

Supplications will be offered for+ **Patricia Della Ragione, given by Luigi & family.**
Supplications will be offered for+ **Yuriy Hordynskyj, given by mother Marta & Yuriy.**

Sunday, Aug. 20

Twelfth Sunday after Pentecost
Readings: 1 Cor. 15:1-11; Mt. 19:16-26
9:10 A.M. Third Hour;
9:30 A.M. Divine Liturgy/ Blessing of the Flowers

Supplications will be offered for+ **Fred Bilyk, given by Magdalena Cheresnowsky**
Supplications will be offered for+ **Lillian Chlibun, given by Pyrohy workers**
Supplications will be offered for+ **Natalia Humenetska, given by Eryna Yehorova**

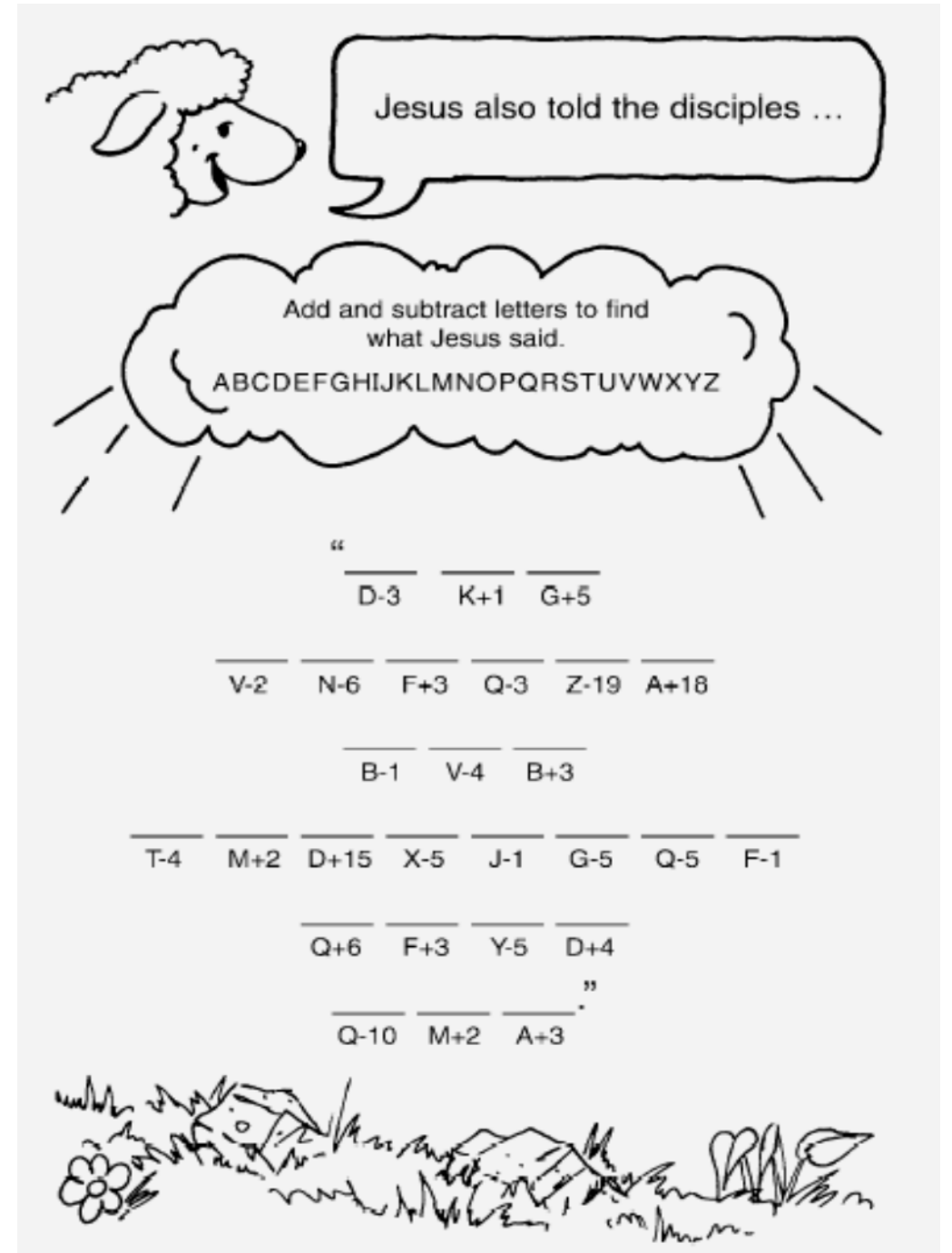
Saturday, August 26

St. Adrian and Natalie, martyrs
Readings: 1 Cor. 16:13-24; Mt. 21:33-42
6:00 P.M. Vigil Divine Liturgy (McKees Rocks)

Sunday, August 27

Thirteenth Sunday after Pentecost
Readings: 1 Cor. 16:13-24; Mt. 21:33-42
9:10 A.M. Third Hour;
9:30 A.M. Divine Liturgy

Supplications will be offered for+ **Olexandra Natalochna, given by Natalia Petrylo.**
Supplications will be offered for+ **John Pyptyk, given by Pyptyk family.**



The Dormition of the Mother of God

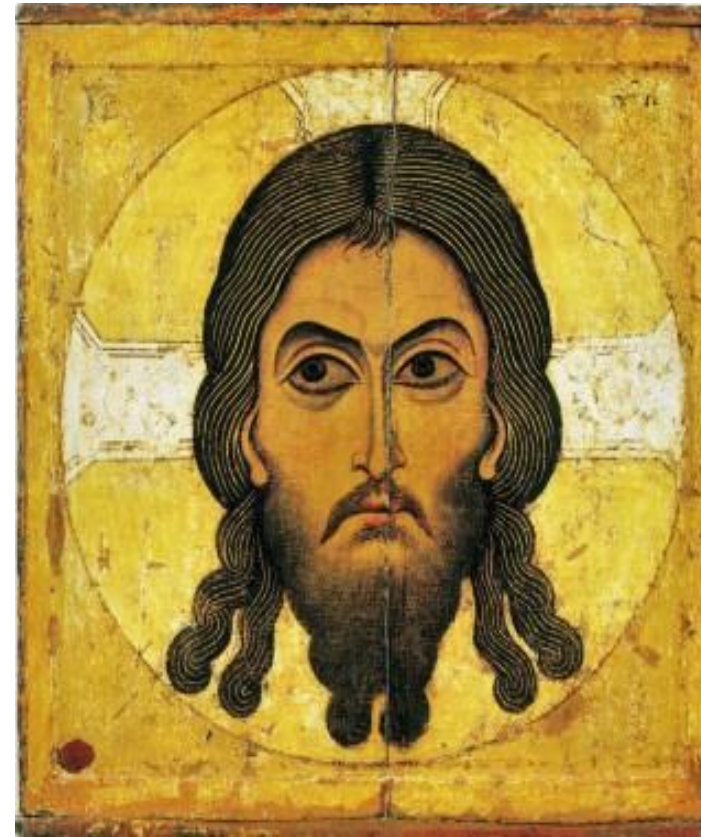


The feast of the Dormition probably dates from the late fifth century (though it may be earlier). It was always celebrated in Jerusalem on the same date as now. In Egypt it was celebrated on January 18th. Later it spread to other places, some choosing August 15th and some January 18th. In the seventh century, however, the Byzantine Emperor Maurice decreed that the Dormition was to be celebrated everywhere on August 15th. Later the Pope of Rome adopted the same date for the feast in the West, and it has been celebrated on that date in both East and West ever since.

In the West the feast is called the Assumption, for both Roman Catholics, Eastern Catholics and Orthodox believe that Mary was assumed bodily into heaven. There is, of course, no mention of this in the New Testament (in fact there is very little mention of the Mother of God anywhere in the New Testament). The story comes from apocryphal sources. We believe it, however, because it accords with the experience of the Church.

The Old Testament tells us that Enoch and Elijah were assumed bodily into heaven. We believe therefore that Mary, who is without personal sin and was chosen because of her goodness to be the Mother of God, must at least have been assumed, without corruption, into heaven. We believe that she has already received her Resurrection body (as have other saints). As followers of Jesus Christ, we are promised that we shall all be deified, achieving the likeness as well as the image of God, and receiving Resurrection bodies (though for most of us all this will happen beyond this life). The Mother of God is therefore our example.

In the Eastern Church we do not call this feast the Assumption, but the Dormition of the Mother of God. Dormition means “falling asleep”, which is of course just a metaphorical way of saying “death”. This upcoming week we will gather together with the faithful from our neighboring parishes to solemnly celebrate this feast day of the Dormition-Falling Asleep of the Theotokos. Come and experience the funeral procession of our Lady and... *“Let us approach the tomb of the Mother of God, and let us embrace it, touching it sincerely with the lips and eyes and forehead of the heart. Let us draw abundant gifts of healing grace from this ever-flowing fount...”*



August 13, 2023

Eleventh Sunday after Pentecost.
Octoechos Tone 2;
Leave-taking of the
Feast of the Holy
Transfiguration; Our
Venerable Father
Maximus the
Confessor (662)

Changeable Part: Pages 23-24
In the Booklet of Changeable Parts
(Small white book)

August 20, 2023

Twelfth Sunday after
Pentecost.
Octoechos Tone 3;
Post-feast of the
Dormition; the Holy
Prophet Samuel

Changeable Part: Pages 27-29
In the Booklet of Changeable Parts
(Small white book)

Announcement:

August 20: Blessing of flowers

We will have the Blessing of Flowers today, at the end of the Divine Liturgy next Sunday. If you have brought flowers to be blessed on this special occasion, please place them in the center of the Church on the Tetrapod. Festal Anointing-Mirovanya will take place following the Dismissal.

Children's Outing-Sign-up sheet!

On Saturday, September 2, we will have this year's children's outing to the Kennywood Park for both parishes, St. George and St. John. We will meet at the Park at 10:30 a.m. We have a sign-up sheet in the vestibule. If you are planning to go, put your name on that sheet along with the number attending. We need to know how many tickets to purchase. We are accepting donations for this trip. Thank you all for your generosity and support of our St. George's Church School and its children.

St. George's Parish Picnic

Please start marking your calendars for our St. George's Parish Picnic which will take place on Sunday, September 10th following the Divine Liturgy. The picnic will be held on the parish grounds in front of the parish house. This will also be the official beginning of our new school year for our St. George's Church School. Every year this has been a happy event for our parish family so please plan to be here, to have fun and to enjoy that Christian fellowship.

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, Stella Shedno, Thomas Kunsak, Kasya Wyko and Kathy Shabla.**

Collection- May God bless you...

The total for Sunday of August 6, 2023 was **\$6,770.00**
(Collection: \$6,365.00, Loose & candles: \$35.00, Reimbursement: \$300.00, Ukraine Aid: \$70.00
Pyrohy: \$561.00,)

The total for Sunday of August 13, 2023 will be published in the next bulletin

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



Twelfth Sunday after Pentecost

And Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

In today's Gospel reading Our Lord warns us of how difficult it is for a man who is rich to enter the Kingdom of God. Does it mean that the Kingdom of God is open only to the destitute, to those who are materially poor, who lack everything on earth? No. The Kingdom of God is open to all who are not enslaved by possessions. When we read the first Beatitude, "Blessed are the poor in spirit for theirs is the Kingdom of Heaven", we are given a key to

this saying: the poor in spirit are those who have understood that they possess nothing which is their own. We have been created as an act of God, loved into existence; we are offered by God communion with Him to which we have no rights. All we are, all we possess is not our own in the sense that we have not made ourselves, we did not create what is seemingly ours - every thing which we are and which we have is love, the love of God and the love of people, and we cannot possess anything because everything is a gift that escapes us the moment we want to have possession of it and say, "It is mine".

On the other hand, the Kingdom of God is really the kingdom of those who are aware that they are infinitely rich because we can expect everything from love divine and from human love. We are rich because we possess nothing, we are rich because we are given all things; and so, it is difficult for one who imagines that he is rich in his own right to belong to that kingdom in which everything is a sign of love, and nothing can be possessed, as it were - taken away from others; because the moment we say that we possess something which is not given us either by God or by human care, we subtract it from the mystery of love.

So, let us reflect on that; poverty does not mean destitution; it means freedom from enslavement to an illusion that we are self-sufficient, self-contained, the creator of what we are and what we possess. And also free from enslavement to what is given us to make us true servants of God.