




DIVINE SERVICES FOR THE PITTSBURGH LENTEN MISSION


Monday, March 15	<i>The holy martyr Agapius</i>
St. John's Southside	6:30 P.M. Akathist Hymn to the Passion of Christ
Tuesday, March 16	<i>The holy martyr Sabinus of Egypt</i>
St. John's Southside	6:30 P.M. Akathist Hymn to the Passion of Christ
Wednesday, March 17	<i>Our venerable father Alexius</i>
St. George's	6:30 P.M. Canon of St. Andrew
Thursday, March 18	<i>Our holy father Cyril, Archbishop of Jerusalem</i>
St. George's	6:30 P.M. Anointing of the Sick-Uncion
Friday, March 19	<i>The holy martyrs Chrysanthus and Daria</i>
St. John's McKee Rocks	6:30 P.M. Akathist Hymn to the Mother of God
Saturday, March 20	<i>Akathistos Saturday</i>
	5:00 P.M. Great Vespers
Sunday, March 21	Fifth Sunday of the Great Fast/St. Mary of Egypt
	9:30 A.M. Third Hour
	9:45 A.M. Order of Confession
	10:00 A.M. Divine Liturgy

The Epistle Reading will be Heb 9:11-14 and the Gospel will be Mk 10:32-45. Supplications will be offered for the soul of +Maria Humilovich, given by son Eugene Humilovich & Family (40th Day Commemoration). Supplications will be offered for the soul of +Catherine Gardini, given by Peg Downey.




What else did Jesus say?

Write the names of the tools.
Use the letters to complete the words of Jesus.




E

1 2 3




E

4 5 6 7



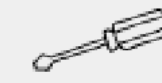
S

8 9 10 11



I **H** **F** **O** **R** **K**

12 13 14



R **R** **I** **V** **E** **R**

15 16 17 18 19

U

5 9 9 5 17 18 8 9

12 13 15 8 6 15 8 2 5 19

B

2 5 19 11 9 9 4 15

2 16 4 6 15 7 6 13

G **M**

7 9 1 15 17 1 10 6 14 17

6 5 13 8 17 4 6 5 19 9

G

9 7 9 19

Why all these Prostrations and Bowing during the Great Fast-Lent?



Following the Divine Liturgy last Sunday for the Veneration of the Cross I was asked: Father, Why are we to make a “full prostration”. What’s the significance of doing all this bowing in Church?

As part of our “liturgical piety”, prostrations or bows have always played a significant role in our Divine Worship. Reading the writings of monastic fathers prostrations or bows are clear outward acts of humble reverence before

God and/or outward signs of repentance. Standing back up again is a sign of being raised up with Christ. We read the following in the writings of the great hesychast bishop Theoliptos: *“Do not neglect prostration,”* he admonishes his spiritual children. *“It provides an image of man’s fall into sin and expresses the confession of our sinfulness. Getting up, on the other hand, signifies repentance and the promise to lead a life of virtue. Let each prostration be accompanied by a noetic invocation of Christ, so that by falling before the Lord in soul and body you may gain the grace of the God of souls and bodies.”*

In bending our knees we assume an attitude of humility before our God to whom we offer our prayer. Kneeling, then touching our forehead to the ground, we acknowledge our sinfulness; we create a living image of our fall into sin. Our very posture represents a confession of that state, a calling to mind of our spiritual poverty, of our susceptibility to passions of greed, lust, anger and malice. Prostrations offered from the heart are a powerful action in attempting to attain the forgiveness of those whom you have transgressed against. If sincere, they can wipe out all effects of insult or transgression, and refill the heart with a love greater than it felt before.

Being part of “liturgical piety”, prostrations or bows have always been an essential part of our Divine Worship during the Great Fast-Lent. This “liturgical piety” is meant for everyone who is healthy, able and well. It is not meant to make us “suffer” by further harming a bad back, knee, etc. Then, of course, we adjust accordingly. But it is not meant to be a “pious performance” by the priest alone together with a few other “pious parishioners.” As a basic liturgical principle, the priest is not an exception, but an example for the gathered faithful. Especially now during this Lenten season let us continue this pious practice of prostrations and bows that symbolize our extreme humility before Almighty God.

Announcements

The Pittsburgh Lenten Mission 2010

We begin this Sunday afternoon the Pittsburgh Lenten Mission 2010. Leading us in this mission is Fr. Reginald Russo, a Capuchin Friar who is well known as a retreat master and has given many Parochial Lenten Missions in our area. The parishes participating in this prayerful event are St. John UCC in Southside Pittsburgh, St. George UCC in Northside Pittsburgh, and St. John UCC in McKees Rocks.

As a parish family we will welcome the faithful from our local parishes to St. George’s on this upcoming Wednesday & Thursday, March 17-18. REMEMBER... that these days are for us “days of sanctification”. Every year we organize a Lenten mission to provide us with a great opportunity to set aside time in our busy lives in order to focus on spiritual growth, which is especially important in our preparation for the Glorious Feast of the Resurrection of Our Lord and Savior Jesus Christ. Every evening will begin at 6:00 p.m. with Prayers from the Order of Confession followed by a Lenten Service at 6:30 p.m. Priests from our local parishes will be available to administer Holy Confession. Come and receive that “spiritual cleansing” in Holy Confession as you experience the liberating feeling of the words: “Go, your sins are forgiven” (Mt. 18, 17). I encourage you all to come and experience the Love of Christ!

Refreshments

Following the Lenten Mission on Wednesday & Thursday evenings, March 17-18, we will offer Lenten Refreshments for the faithful in our Church hall. We will need your help in preparing and offering these refreshments. If you would like to help out, please let Fr. Valerian know following the Divine Liturgy. Thank you.

Next Sunday: Theater Production “Annie”

Next Sunday, March 21st, we are planning to see the production of the heartwarming musical “Annie”. This will take place at 2:00 p.m. at the McGovern Hall (Assumption Church) in Bellevue. Tickets are Adults \$8.00; Children (12 and under) and Senior Citizens (65 and older) \$6.00. If you wish to come, please use the sign-up sheet in the Church vestibule to reserve a ticket.

Lector’s Meeting

Following the Divine Liturgy we will have on Sunday, March 21st a gathering of our Lectors in preparation for the upcoming Holy Week Divine Services. I ask all our Lectors to please be present for this gathering. Thank you.

Willow Branches

As we come closer to Palm Sunday, please remember that we will be in need of willow branches for the blessing of palms and willow branches on Palm Sunday (March 28th). With the weather being warmer we should prepare them now and store them downstairs in the Church hall. If you are able to obtain willow branches, please let Fr. Valerian know after the Divine Liturgy.

Pyrohy

Our total income from last week's sale was \$1277.50. Sincere thanks to all our dedicated pyrohy workers for their hard work during this Lenten Season. Thank you!

Collection- May God bless you...

The total for Sunday, March 7, 2010 was \$1783.55. In memory of +Helen Beckett (deceased mother of Kathy Mikovitz) \$75 from AMG Resources Corporation.

*Donations for the Flowers for the Cross: Myron & Patty Rodzay (\$25) in memory of +Ann & +John Rodzay; +Paul & +Victoria Glinski and +Sophie Glinski; Stella and Rose Shedno (\$20) in memory of the Deceased of the Shedno Family; Katherine Wyko (\$20) in memory of +Mary & +Michael Wyko; Dolores Lozer (\$10) in memory of +John & +Julia Lozer.

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

I-Paska

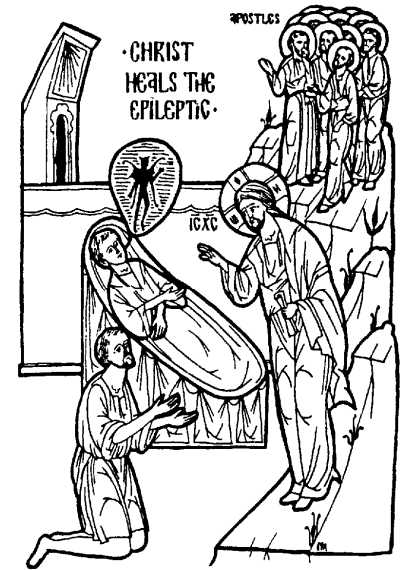
prepare our delicious Easter Bread but this year we are very much in need. In the Church vestibule we have prepared. I ask that you please offer your wonderful tradition of making Paska

In the vestibule we have a sign-up sheet for your name and amount of Paska Bread. Pick-up your order on Palm Sunday,

Paska depends on YOU! ONLY if you follow the tradition. Thank you!

Fourth Sunday of the Great Fast

In today's Gospel reading we see a father coming to Jesus to ask for help to heal his son. The son had an evil spirit in him, which made him foam at the mouth and gnash his teeth. The evil spirit did horrible things like throwing the young man into the fire and into the water to try to destroy him. Jesus asks the father to believe and tells him that all things are possible to the person who believes. The father, with tears, says a beautiful thing: "I believe, help my unbelief!" Jesus told the evil spirit to leave the young man, and it did. But the young man was so still; he looked like he was dead. Immediately Jesus took him by the hand and lifted him up, and the young man stood up. Later, the disciples asked Jesus privately why they could not cast out this evil spirit. Jesus told them that this kind of demon cannot be cast out without prayer and fasting. Later, Jesus told them that he would be killed and that he would rise on the third day, but they did not understand yet what He meant, and they were afraid to ask Him



Saint John of the Ladder

St. John of the Ladder is a Saint whose feast is celebrated on the Fourth Sunday of Lent. He lived in the late 6th and early 7th centuries. He was tonsured a monk at the Monastery of St. Catherine at Mt. Sinai. Most of his life was spent completely by himself in continuous prayer at the place where, according to tradition, God had spoken to Moses by the burning bush and later had given to him the Law. During the last years of his life Saint John was the abbot of St. Catherine's Monastery, where he wrote his famous work "The Ladder of Divine Ascent", which caused him to be known as St. John "of the Ladder." In this book he teaches how we can become spiritually and morally perfect. Jesus taught in the Sermon on the Mount: "You must be perfect - just as your Father in heaven is perfect" (Matthew 5:48). This is a command not only for the apostles or for monks, but also for all Christians. How can we become perfect? Put simply it is to "live just as Jesus did" (1 John 2:6). Christian perfection is growth in love, holiness, and goodness – through Jesus Christ.



