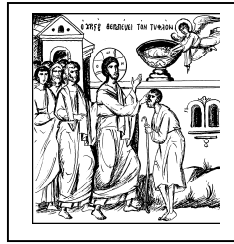


SCHEDULE OF DIVINE SERVICES

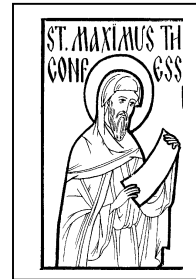
Sunday, January 19 32ND SUNDAY AFTER PENTECOST
9:00 a.m. For the Parish Family
(Church)



Monday, January 20 Euthymius the Great (Venerable)
8:00 a.m. +Michael Sendro
(Church) Bequest

Tuesday, January 21 Maximus the Confessor (Venerable)
8:00 a.m. +Father David Kriss
(Church) Bequest

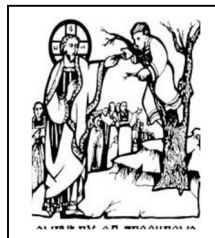
Wednesday, January 22 Timothy (Apostle), Anastasius (Martyr)
No Liturgy



Thursday, January 23 Clement of Ancyra (Martyr)
8:00 a.m. +Father Anselm Orlosky, OSB
(Church) Bequest

Friday, January 24 Xenia (Venerable) (Simple Abstinence from Meat)
7:30 a.m. +Reverend Robert Yetsko, TOR
(Church) Bequest

Saturday, January 25 Gregory the Theologian (Bishop)
5:30 p.m. +Edward Grena
(Church) Bequest



Sunday, January 26 33RD SUNDAY AFTER PENTECOST
SUNDAY OF ZACCHAEUS
9:00 a.m. For the Parish Family
(Church)

‡ CHOOSE LIFE! That husbands and wives may nurture a culture of life within their homes, we pray, we pray to the Lord.

PRAYER LIST –Melba, Janet, Bertie, Shirley, Jeff, Mickie, Patty, Josephine, Lisa, Monica, Jack, Jane, Rita, Janet, Margaret, Robert, Nadine, Cil, PJ, Bernard, Sharlene, Jamie, Rita, Margie, Janet, Ted, Carl, Elmer, Tillie, Ann, Fred, Louis, Norma Jean, Kay, Bill, Arlene, Theresa, Mary, Pauline, Rosse, Sr. Joretta, Janet, Ida, Barb, Dolores, Patty, Deb, Cathy, Steve, Kathleen, David, Janet, Steven, BA, Michael, Amelia, Loren, Sharen, Butch, Joan, Janet, Carl, Georgia, Barb, Charlene, Clara, Kenneth, Janet, George Jr., Diana, Emil, Margie, Curtis, Stephanie, James, Delores, Fr. Eugene, Jamie, Chris, Mike, Cindy, Dianne, Donna, Helen, Joe, Emily, Gabriel, Gina, Erica, George, Troy, Traci, Trevor, Tanner, Kylie, Riley, Meghan, Riley, Don, Jenn, Mike, Dan, Joan, Rita, Nancy, Robin, Kris, Rick, Bruce, Buzzy, Richard, Ron, Joe, Rick, Pete, Kathy, Tony, Liz, Dennis, George, Dorothy, Hannah, Michelle, Paul, Tammy, James, Ashley, Chris, Jameson, Patrick, Michelle, Olivia, Barbara, Cindy, Susan, Charlene, Jason, Amy, Michael, Mason, Melanie, Melvin, Jean, John, Joyce, Joann, Candace, Travis, William.

FINANCIAL INFORMATION FOR 1/12/20

<u>Offering</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Pirohi</u>	<u>BCW</u>	<u>Loose Cash</u>	<u>Theophany</u>
\$1817.00	\$193.00	\$180.00	\$1136.00	\$42.00	\$94.00	\$536.00
<u>TOTAL</u> = \$3998.00						

EGGSTRAVAGANZA MEETING – will be held in the school building on Tuesday, January 21 at 5:00 p.m. Anyone wishing to help is welcome.

PYSANKY CLASSES – We will once again have Pysanky classes during Lent. The class will begin on Monday, February 17, and run through March 30. Class time is from 6:00 – 8:00 p.m. Classes will be held in the school. The cost is approximately \$35; if returning, \$15. If interested, please call 724-438-6027 M-F 9 a.m.-3 p.m. and leave a message, or 724-438-8412 M-F evenings from 8-9 p.m.

HOUSE BLESSINGS – If you would like your home blessed, please call Father Ron at the Parish Office (724-438-6027) and leave a message with the best dates and times.

SOCIAL COMMITTEE MEETING - Tuesday, January 21, 2020, at 6:00 p.m. in the school.

ADVISORY MEETING CHANGE – from Tuesday, February 11, to Tuesday, February 18 at 6:00 p.m.

SPAGHETTI DINNER – The Knights of Columbus is holding a spaghetti dinner today, January 19, at St. Mary Roman Catholic Church, Uniontown, from 11 a.m. – 3:00 p.m.

(The Blind Man Healed Near Jericho Continued)

And now that he was delivered from his own blindness, did he neglect the duty of loving Christ? Certainly not; for he followed Him, it says, offering Him glory as to God. He was set free, therefore, from double blindness; for not only did he escape from the blindness of the body, but from that of the mind and heart as well; for he would not have glorified Him as God, had he not possessed spiritual vision. And further, he became the means of others giving him glory, for all the people, it says, gave glory to God.

St. Cyril of Alexandria, Commentary on the Gospel of St. Luke, Homily 126, B#42, pp. 499-501.

Gospel: Luke 18:35-43

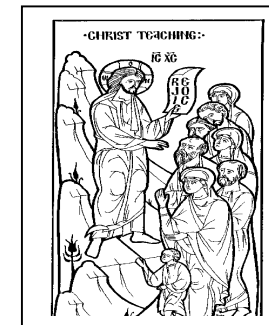
**CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS,
OF WHICH I AM THE CHIEF**

The first kind of humility is to hold my brother to be wiser than myself, and in all things to rate him higher than myself, and simply, as that holy man says, to put oneself below everyone. The second kind is to attribute to God all virtuous actions. ... The soul, when it is humbled, begins to bear fruit, and the more fruit it bears, the lowlier it becomes. So also the saints; the nearer they get to God, the more they see themselves as sinners.... Abraham, when he saw God, called himself 'dust and ashes' (Gen. 18:27). And Isaiah said, 'Unhappy am I, for my lips are unclean' (Isa. 6:5) ...Fulfilling the commandments generates a state of humility and the process cannot be explained in words. ...Humility itself is something divine and incomprehensible. Bodily labors bear the soul on towards humility. ...A man standing in need of everything from God is ready to make progress. He is always calling on God for fear that God may stop helping him, and so let his native weakness and powerlessness appear. So through this act of humility he prays and through prayer he is made humble. ...The more humble he is, the more help he gets from God, and so he advances in his spiritual life through his virtue of humility.

St. Dorotheos of Gaza, Discourses, On Humility, B#45, pp. 98-101.



Worship Scripture Study



*The Thirty-Second Sunday after Holy Pentecost
Scriptural Readings at Today's Divine Liturgy
Epistle: 1 Timothy 1:15-17*

THE BLIND MAN HEALED NEAR JERICHO

In what character then does he address his prayer to Him? Is it as to a mere man, according to the babbling of the Jews, who stoned Him with stones, saying in their utter folly, 'For a good work we do not stone You, but for blasphemy; because You being a man make Yourself God?' (John 10:33). But must not that blind man have understood that the sight of the blind cannot be restored by human means, but requires, on the contrary, a divine power, and an authority such as God only possesses? For with God nothing whatsoever is impossible. He drew near to Him, therefore, as to the Omnipotent God; but how then does he call Him the Son of David? ...The following is perhaps, as I think, the explanation. As he had been brought up in Judaism, and was by birth of that race, the predictions contained in the law and the holy prophets concerning Christ of course had not escaped his knowledge (Cf. Ps. 131.11, Isa. 9:1, Mt. 1:12, Isa. 7:14) ...As one, therefore who already believed that the Word, being God, had of His own will submitted to be born in the flesh of the holy virgin, he draws near to Him as to God, and says, 'Have mercy upon me, Son of David.' For Christ bears witness that this was his state of mind in offering his supplication, by saying to him, 'Your faith has saved you.'