

Prayer List

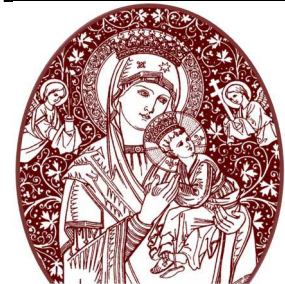
Parishioners: Millie & Steve Deskevich, Connie Butkus, Kathy Ott, Sarah Kelt, Gary Maurer, the Lutak family, Jeremiah Hunt, Margaret Reighard, Mary Catherine Hoover.

Friends of the Parish: Jennifer Maurer, Breanna Borlie, Tom and Kris, Joe Gomes, Richard Shonk, Ryder McDermitt, Steve Helsel, Patricia Dragani, Eugene, Sonya Kohan Kevin Rogers, Darla Tishok, the Williams family, Patty Hunt, Kevin Blem, Pat Bodenski, Linda Kusmierski. *To add or remove a name, place your request in the collection basket.*

Question: What is the incense for and why are the icons incensed?

Answer: Incense was used in the Temple in Jerusalem to symbolize the prayers of the people rising up to God as in Psalm 140:2 - "Let my prayers be set forth before You as incense, The lifting up of my hands as the evening sacrifice". In the New Testament incense appears in the Book of Revelation 5:8 "Now when He has taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints". When we offer incense during the Liturgies of the Church it symbolizes our prayers rising up to Heaven. Incense was also used in the Temple to indicate a sacred space, one set aside for worship. The Holy Icons, the Holy Table, the four walls of the church, the clergy and the people are all incensed to represent our prayers to God asking for His blessings on all His creation, on the Holy Saints and on all of us present. Another reason for the use of incense is the view that God created us as complete beings. We are not just souls any more than we are just bodies. When we worship we are to use our complete person; soul and body. That is why we use all of our senses. We taste the bread and wine when we receive Jesus Christ in the Holy Eucharist. We see the vivid colors of the Holy Icons and the clergy's vestments. We feel the Cross and the Icons when we venerate them. We hear the chants of the people worshipping God. And we smell the sweet odor of incense as we offer our prayers to God.

Know Your Church . . .



Rev. Fr Andriy Kelt, Pastor
 Very Rev. Fr. Anthony Balistreri
 Fr. Deacon Christopher Bellock
 Fr. Deacon Anthony Dragani, PhD.
 814.948.9193

Anyone wishing to be a member of the parish, contact Fr. Andriy

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Our Weekly Bulletin

Welcome to our Parish

Glory to Jesus Christ! Glory forever!
 Christ is among us! He is and always will be!

Divine Liturgies and Services for the Week

Sunday, Aug 11	12th Sunday after Pentecost Sunday after the Transfiguration	+Mike Lutak from Elaine Vescavi
Aug 12	No Liturgy	
Aug 13	No Liturgy	
Aug 14	Vespers for the Dormition	7:00PM
Aug 15	No Liturgy	
Aug 16	No Liturgy	
Aug 17	No Liturgy	
Sunday, Aug 18	13th Sunday after Pentecost Sunday after the Dormition	+Bernie Kordish from Family

If you are looking for a closer relationship with Jesus Christ and are looking for a home, you are welcome to be part of our kid friendly family in Christ. You have found your way home.

The Dormition of the Mother of God

The title and the idea of "the Dormition of Mary." (Dormition comes from the Latin dormire, meaning "to sleep.") The belief surrounding the dormition is intrinsically linked with the assumption of our Blessed Mother, body and soul, into Heaven. With that preliminary answer, we need to review the dogma of the Assumption and how it is related to "dormition" or "sleep."

Granted, the event of the Assumption is not recorded in Sacred Scripture. For this reason, many fundamentalists who literally interpret the Bible have a difficulty with this belief. Nevertheless, a reflection on the role of our Blessed Mother in the mystery of salvation provides the foundation for the belief in the Assumption. We firmly believe that from the first moment of her conception, Mary was free of all sin including original sin by a special favor of Almighty God. The Archangel Gabriel recognized her as "full of grace," "blessed among women," and "one with the Lord." Mary had been chosen to be the mother of our Savior. By the power of the Holy Spirit, she conceived our Lord, Jesus Christ, and through her, true God became also true man: "The Word became flesh and dwelt among us." During her lifetime, although the Gospel citations are limited, Mary always presented our Lord to others: to Elizabeth and her son, John the Baptist, who leapt for joy in the womb at the presence of the Lord still in His own mother's womb; to the simple shepherds as well as the wise Magi; and to the people at Cana when our Lord acquiesced to His mother's wish and performed the first miracle. Mary also stood at the foot of the cross with her Son, supporting Him and sharing in His suffering through her love as only a mother could do; moreover, as the exemplary disciple, she stood there courageously with the hope of the resurrection. Finally, she was with the apostles at Pentecost, when the Holy Spirit descended and the Church was born. Therefore, each of us can step back and see Mary as the faithful servant of God who shared intimately in the birth, life, death, and resurrection of our Lord.

For these reasons, we believe that the promises our Lord has given to each of us of sharing eternal life, including a resurrection of the body, were fulfilled in Mary. Since Mary was free of original sin and its effects (one of which is corruption of the body at death), since she shared intimately in the life of the Lord and in His passion, death and resurrection, and since she was present at Pentecost, this model disciple appropriately shared in the bodily resurrection and glorification of the Lord at the end of her life.

St. John Damascene (d. 749) recorded an interesting story concerning the Assumption: "St. Juvenal, Bishop of Jerusalem, at the Council of Chalcedon (451), made known to the Emperor Marcian and Pulcheria, who wished to possess the body of the Mother of God, that Mary died in the presence of all the Apostles, but that her tomb, when opened, upon the request of St. Thomas, was found empty; wherefrom the Apostles concluded that the body was taken up to heaven."

The Patristic Fathers defended the Assumption on two counts: Since Mary was sinless and a perpetual virgin, she could not suffer bodily deterioration, the result of original sin, after her death. Also, if Mary bore Christ and played an intimate role as His mother in the redemption of man, then she must likewise share body and soul in His resurrection and glorification.

Nevertheless, the pious stories popularized the term "dormition," reflecting that Mary at the end of her life "went to sleep" and then was taken into glory in Heaven. The Byzantine Emperor Mauritius (582-602) established the Feast of the Dormition of the Blessed Virgin Mary on Aug. 15 for the Eastern Church, which celebrated our Lady's death and assumption. (Some historians speculate that the celebration was already widespread before the Council of Ephesus in 431.) By the end of the sixth century, the West likewise celebrated the feast under the title of "the Assumption."

Whether we use "dormition" or "assumption," the fundamental belief remains the same. The Catechism, quoting the Byzantine Liturgy, states, "The Assumption of the Blessed Virgin is a singular participation in her Son's resurrection and an anticipation of the resurrection of other Christians: 'In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death'" (No. 966).

The Solemnity of the Assumption gives each of us great hope as we contemplate this one facet of the beautiful woman of faith, our Blessed Mother. Mary moves us by example and prayer to grow in God's grace, to be receptive to His will, to convert our lives through sacrifice and penance, and seek that everlasting union in the Heavenly Kingdom.

Weekly Collection - August 4, 2024 - \$330.00. Thank you for your generosity.
Sunday - \$270.00 Fuel - \$10.00 Candles - \$5.00 Dues - 20.00
Diocesan - \$10.00 Holy Day - 15.00

PARISH NEWS

Dormition Vespers - August 14 will be Vespers for the Dormition of the Mother of God
6:00PM will be dinner 7:00PM will be Vespers

Help for the Dormition Vespers - Please sign-up to help before, during and after the event.
We have 60 people signed up to attend the dinner. We will need help to serve the food and meet the needs of our guests. We also need help in getting the church and the grounds ready for Wednesday. Please sign up. Your parish needs your help.

Thank you - Thank you to Ryan for helping to teach the people the eight Resurrection Tones.
Future dates to come.

Liturgy Books - Thank you to the Hoover Family for their donation of liturgy books for the pews.

Up Coming Events:

Vespers for the Dormition - 6:00PM dinner and Vespers to follow

Gob Day - Wednesday, August 21 at 4:30PM

Pyrohi Day - Tues. & Wed., August 27 and 28 8:00AM to ?

Ebensburg Potato Fest - Saturday, September 28 for 9:00AM to 5:00PM

Parish Feast Day Dinner - Sunday, October 6 (Covered Dish)

St. Nicholas Visit - Sunday, December 1 (Covered Dish)

Joke of the Day

The priest of my youth was a good preacher but had no sense of humor. So (at age 13) I was shocked one Sunday when the priest was preaching on John the Baptist and suddenly declared, "Then Jordan baptized Jesus in the John!" He kept going, unaware of what he'd just said. When I looked around the whole congregation just sat there, stone-faced. Their failure to react struck me as funnier than the pastor's blooper. I thought, "Didn't you just hear what the priest said?" That's how I learned that parishioners don't pay close attention to sermons.