

July 26, 2020
Eighth Sunday after Pentecost



SAINT GEORGE BYZANTINE CATHOLIC CHURCH

Fighting the Good Fight with Faith

Glory to Jesus Christ! Glory Forever! ~ Slava Isusu Christu! Slava Na V'iki!

Divine Services for the Week:

SUN., JULY 26 8:30 A.M.	EIGHTH SUNDAY after PENTECOST DIVINE LITURGY + Margaret Klacik, offered by JoAnn & Francis Hersh family
SAT., AUG. 1 9:00 A.M.	DORMITION FAST BEGINS PARAKLESIS SERVICE
SUN., AUG. 2 8:30 A.M.	NINTH SUNDAY after PENTECOST DIVINE LITURGY + Margaret Klacik, offered by Prudy Peya

What is the Paraklesis Service?

All Christians (not just monks and nuns) occasionally feel the desire for prayer, such as in this time we are living through. The liturgical books provide a number of services in which the faithful can bring their petitions to God, outside of the fixed cycles of the Divine Praises and the Divine Liturgy. The most ancient of these services is probably the **Paraklesis**, or **Office of Supplication to the Theotokos**. In this much-loved service, based on the office of Matins, the faithful present their petitions before the Mother of God and ask for her intercession. This service is particularly connected with the Dormition Fast (August 1-14), but can be celebrated at any time during the year. **We will sing the Paraklis to the Theotokos on Saturday, August 1 at 9:00 A.M.** to begin the Dormition Fast, other days and times to be announced in next week's bulletin.

Happy Birthday Greetings This Week:

July 26: Mary Poiarkoff, July 27: Prudence Peya

Wedding Anniversaries this Week:

July 27: John & Margaret Chabala, July 29: Eric & Andrea Popovich

Please Pray For Our Sick and Shut-ins

HOME – Eileen Batcha, Natalie Jugan-Diaz, Rebecca Dickun, Marianne Dove, Jean Herdt, Rebecca Hutcheon, Kevin Joray, Mary Ann Jugan, Neil Jugan, Josephine Maruhnich, Mary Salamon, John Simunick, Bonnie Taylor

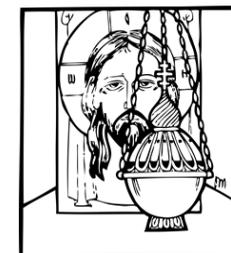
Hunter's Care Home (1916 Main St, Aliquippa, PA 15001) – Mary Poiarkoff

West Hills Health & Rehab Center (951 Brodhead Road, Coraopolis, PA 15108) – Alice Haber

Epistle Readers – July 26: Joanne Futato – Aug. 2: Reaghan Cody

Ushers – July 26: R. Mudron/J. Yurosky – Aug 2: R. Dzumba/R. Mudron

Troica Holders – July 26: R. Dzumba – Aug. 2: F. Hersh



THIS WEEK'S SANCTUARY LAMP

July 26 – Aug. 1, 2020

Burns before the real presence of our Lord for:

+ John Kozel

(In Loving Memory)

Offered By:

Mary Elizabeth Olack



Prayer to St. Michael the Archangel:

Saint Michael the Archangel, defend us in battle, be our protection against the malice and snares of the devil. May God rebuke him we humbly pray; and do thou, O Prince of the Heavenly host, by the power of God, thrust into hell Satan and all evil spirits who wander through the world for the ruin of souls. Amen.

Dormition Fast

The Dormition Fast begins August 1 and lasts until August 14. The traditional rule for the Dormition Fast is a strict abstinence with the usual mitigations (wine and oil) for Saturday and Sunday and the Feast of the Transfiguration (August 6). It is therefore observed as the Great Fast. The Ruthenian Metropolia has identified this period as a penitential season, a time when Eastern Christians traditionally celebrate the Mystery of Holy Confession. This is a voluntary fast. In some parishes, the Paraklis to the Theotokos is sung frequently during this Fast.

Learn What Jesus Did

And not even here does Jesus hold back on the miracle, but it continues as the loaves become fragments. The broken pieces signify that of those the loaves, some remained unreceived. This was in order that those who were absent might also learn what had been done. For this providential purpose, then, Jesus indeed permitted the crowds to get hungry in order that no one might suppose what took place to be as illusion. For this purpose He also caused just twelve baskets to remain over: that Judas, too, might bear one. He wanted all the disciples to know his power. He fed their hunger. In Elijah's case something similar happened, too (*see 1 Kings 17:16*). (*Commentary from St. John Chrysostom*)

August 1: Feast of the Procession of the Cross

It became a tradition to carry the wood of the Venerable Cross through the streets of Constantinople for the sanctification of the city starting in the beginning of August. This was done because illnesses were more common in August at that time. On the eve of the Feast, it was taken out of the imperial treasury, and laid upon the altar of the great Church of Hagia Sophia. From this Feast until the Feast of the Dormition of the Most Holy Theotokos, they carried the relic of the Cross, through the city in procession, offering it to the people to venerate.



A Table in the Wilderness

The miraculous feeding of the five thousand with five loaves and two fish is reported in each of the four Gospels. In both the earliest and latest Gospels there is an unusual unanimity in the details they relate: more than most other Gospel narratives including the resurrection. This reflects the great importance which the first Christians attached to this narrative. In it, they see the Lord Jesus connected to the great movements of God in the past, the present and the future.

-MIRACLE OF LOAVES AND FISH-



This event marks the first time in the Gospel that the whole crowd will be invited to eat together with Christ, showing His desire to gather all His followers around a common table with Him. St. Hilary of Poitiers noted that the first Church – those who responded to the preaching of Peter – numbered about five thousand men (Acts 4:4). The five thousand fed in the wilderness point to those five thousand who were the first to be nourished by the presence of Christ in His Church. On that “table” in the wilderness was bread and fish. We recall that, for Christians during the Roman persecutions, the fish was a code-sign for Christ. The letters of the Greek word for fish – ichtys – were an anagram for the profession of faith, “Jesus Christ Son of God, Savior.” The bread – which Jesus “took...blessed...and broke” (Matthew 14:19) – was an “icon” for the early Christians of the Eucharist in which we receive the Son of God our Savior, the Bread of life. Thus, the feeding of the five thousand points to the Church and its communal meal, the Eucharist.

Byzantine worship includes several allusions to the feeding of the multitudes. In the Divine Liturgy, it is prescribed that five loaves be used to prepare the oblation. The Lamb is cut from one of them; the others are used to provide the particles representing the Theotokos and the saints, and the living and the dead for whom we pray. Once again, the Church is fed from five loaves. Five loaves are also used in the rite of artoklasia (breaking of the bread) celebrated on major feasts. The priest prays, “O Lord Jesus Christ our God, who blessed the five loaves in the wilderness and thus sustained five thousand men, bless these loaves, along with this wheat, wine and oil, and multiply them in this holy city and for Your whole world, and sanctify the faithful who partake of them...” Traditionally in some Churches, many other loaves would be provided to feed the needy while the people sing, “Rich men have turned poor and gone hungry, but they that seek the Lord shall not be deprived of any good thing.” Thus the Messianic banquet and the soup kitchen have something in common: both point to the Lord as the ultimate and unending nourisher of all mankind.

K	I	C	S	B	C	E	A	D	E	SEA
C	R	L	R	U	S	H	B	E	P	TIBERIAS
I	F	E	R	E	A	S	O	N	I	HILLSIDE
S	A	I	V	M	E	I	Y	A	L	FEAST
D	N	A	P	O	T	F	E	R	I	PASSOVER
G	O	E	D	I	S	L	L	I	H	BREAD
L	R	I	V	B	S	S	R	I	P	BOY
S	A	A	E	I	E	A	A	H	A	FIVE
E	E	S	C	T	F	E	B	P	S	BARLEY
S	A	I	R	E	B	I	T	A	S	LOAVES
										FISH
										HAMPERS

SAINT GEORGE BYZANTINE CATHOLIC CHURCH

1001 Clinton Street- Aliquippa, PA 15001

PASTOR: FATHER GEOFFREY MACKEY

Fr. Geoffrey's Direct Line: (412) 356-3698

OFFICE PHONE: 724-375-2742

FAX: 724-375-8776

ST. GEORGE CENTER: 724-375-6652

PARISH EMAIL: stgbyz@gmail.com

PARISH WEBSITE: www.stgeorgebyzantinecatholicchurch.org

**Cantors: Jo Ann Hersh, David Klacik,
Louisa Hersh**

**E.C.F. coordinator: Jo Ann Hersh
Facilities Supervisor: John Poiarkoff**

Holy Mystery of Reconciliation Before and after Liturgies
 Holy Mysteries of Initiation Contact the church office
 Holy Mystery of Anointing Ask prior to surgery or serious illness
 Holy Mystery of Marriage Contact the church office eight months prior to wedding
 Religious Education Classes September through May, following Sunday Divine Liturgy
 Pirohi Sales 2nd Friday of each month, Sept. through May
 St. George Ladies' Guild & Men's Club Everyone welcome to participate

The Lord said, "I have come so that they might have life, and that they might have it more abundantly."

John 10:10

