

November 15, 2020
Twenty Fourth 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., NOV. 15** **TWENTY FOURTH SUNDAY after PENTECOST**
8:30 A.M. **DIVINE LITURGY**
+ Sr. Rose Elizabeth, requested by Sr. Mary Virginia
- FRI. NOV. 20** **ENTRANCE of the THEOTOKOS HOLY DAY, Anticipated**
6:00 P.M. **VESPERAL DIVINE LITURGY**
- SUN., NOV. 22** **TWENTY FIFTH SUNDAY after PENTECOST,**
8:30 A.M. **DIVINE LITURGY**
+ Stephen Fetkovich, requested by son, Erik Fetkovich

If you do not love your neighbor you do not love the Lord

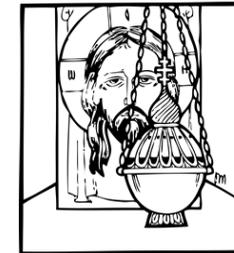
The Lord teaches that the man going down was the neighbor of no one except of him who wanted to keep the Commandments and prepare himself to be a neighbor to everyone that needs help. This is what is found after the end of the parable, "Which of these three does it seem to you is the neighbor of the man who fell among robbers?" Neither the priest nor the Levite was his neighbor, but – as the teacher of the law himself answered – "he who showed pity" was his neighbor. The Saviour says, "Go and do likewise." (Origen)

Happy Birthday Greetings This Week:
November 15: James Mudron, November 16: Jo Ann Hersh

Wedding Anniversaries this Week:
None for the week

Please Pray For Our Sick and Shut-ins
HOME – Eileen Batcha, 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– Nov. 15: Louisa Hersh – Nov. 22: JoAnn Hersh
Ushers– Stand in as needed
Troica Holders– Nov. 15: R. Mudron – Nov. 22: M. Bobanic



THIS WEEK'S SANCTUARY LAMP
November 15 - 21, 2020
Burns before the real presence of our Lord for:
+ Andrew & Mary Seech
(In Loving Memory)
Offered By:
Daughter, Mary Elizabeth Olack

Your regular attendance and sacrificial offerings benefit the overall welfare of our Parish



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.

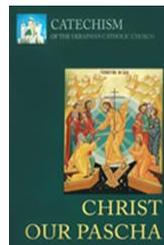
Parish Almsgiving Collection

The annual Parish Advent Almsgiving collection will be November 15 through December 15. We are collecting non-perishable food for the local food bank. A donation box is in the narthex. *Thank you!*



Excerpt from Christ Our Pascha: The Mystery of the Eucharist

Consecration of the Gifts: While not investigating the manner of the consecration of the Eucharistic Gifts, the Holy Fathers emphasize how the earthly and the heavenly are united in these Gifts, as in Christ are united his divine and human nature. Due to this union, when we partake of the Body and Blood of Christ, we truly become one Body with him. (#441)



Sanctuary Candles for 2021

The 2021 weekly sanctuary candle intentions sign-up is available in the Narthex for you to sponsor with your intention in memory of a deceased loved one or for the health and well-being of a friend or loved one.

Christmas Altar Candles

A sign-up sheet is now available to donate altar candles for Christmas in memory of a deceased loved one or friend or for the health and well-being of a loved one or friend.

HOLIDAY CASH RAFFLE TO BENEFIT SEMINARY

Although the annual St. Nicholas Celebration to benefit the Byzantine Catholic Seminary of Ss. Cyril & Methodius has been canceled this year, several fundraisers have been planned to assist the seminary. One of these is the annual **Holiday Cash Raffle** with a **Cash Prize of \$2,000**. Each parish has received 17 tickets to sell at \$10.00 apiece. Please see Father Geoffrey after the Divine Liturgy if you would like to buy a ticket.

MATCHING GIFTS FOR SEMINARY

The Greek Catholic Union Board of Directors has authorized a **Matching Funds Campaign** through December 6, 2020. The GCU will match total donations to the Seminary of Ss. Cyril & Methodius up to \$10,000 during this campaign. Those who wish to donate may do so online at www.GCUusa.com. If you would prefer to mail in a donation, checks should be made out to: St. Nicholas Charity Dinner and sent to: GCU St. Nicholas Virtualthon, 5400 Tuscarawas Rd., Beaver, PA 15009.

Nativity Fast Nov.15 - Dec.24

The six weeks prior to Christmas (the Nativity of our Lord in the Flesh) is a fasting period that many call Advent. Advent means “coming.” It is that period of time when we find ourselves waiting for the coming of the Messiah, the Anointed One, the Christ. (All three terms mean the same thing.)



For most of us, we are anxious to get to the feast — we want the days to rush by. Our preparation usually consists of shopping and decorating, not to speak of the endless parties that we are invited to attend. Here is where the notion of waiting comes into play. We must discipline ourselves through self-control and patience. We are to read the Scriptures, specifically the prophecies that speak of the coming of the Messiah. We are to turn our focus to a Godly way of life that calls for sacrificing and almsgiving (acts of mercy). Let us think of charity and the giving of our time, talents, and resources to others that may be in need. There is no better way to imitate Christ than to be loving and charitable towards others.

A word to the wise — put Christ back into Christmas. Find the meaning of the feast by understanding the importance of the Son of God taking on human flesh. Remember the real reason for the season is that Jesus, the Son of God, the Messiah, came into the world and dwelt among men, taking on Himself the sins of the world so that we might have life in Him.

During this fast it was the custom to observe a strict abstinence on Monday, Wednesday, and Friday and a lesser abstinence (mitigation from wine and oil) on Tuesdays and Thursdays. The Ruthenian Metropolia has identified this period as a penitential season. This fast may be observed voluntarily, partially or in its entirety.

Twenty Third Sunday after Pentecost

But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine...



We become a neighbor each time we show the same mercy to another that Christ has shown to us. We stop and draw near to our neighbor because they are in need, regardless of the cost. We care for their wounds, and we give of our material and spiritual resources to assist their recovery. We don't leave them, but rather bring them to the Church, where they can receive the spiritual care that will bring them to full health. We don't leave them, but promise to return to support and encourage them in their recovery. In the parable of the Good Samaritan, those who are called to follow Jesus are shown the steps of charity by which we may imitate Him more closely in assisting each and every neighbor we encounter on the road.

Entrance of the Theotokos into the Temple, November 21



The Entrance of the Theotokos into the Temple, the Great Feast we celebrate on November 21, rests on a story found in a second-century work, *The Protoevangelion of James*. This work tells of the birth and infancy of the Theotokos and was revered by the Christians of their day but not considered canonical Scriptures because their content was not at the heart of the apostolic proclamation or the early Creeds.

The prayers and icon of this Feast focus on two elements of the *Protoevangelion* story. In the first, Mary at the age of three is presented to God in the temple at Jerusalem accompanied, as the text reads, “by the daughters of the Hebrews that are undefiled.” There “the priest received her, kissed her and blessed her.”

After describing the scene, the *Protoevangelion* continues: “And Mary was in the temple of the Lord like a dove that is being nurtured: and she received food from the hand of an angel” (8:1). The image of the Virgin receiving food from an angel, often represented in our icon of the Feast, points to the sacred environment in which Mary was raised and which prepared her for her future role as Theotokos.

The second vignette is usually shown in the upper right hand corner of this icon. There Mary sits in the innermost sanctuary of the temple, the Holy of Holies, ministered to by an angel. According to Jewish Law, no one entered the Holy of Holies: “*only the high priest entered the inner room, and that only once a year...*” (Heb 9:8). It is unthinkable that a child would be not only allowed there but actually live there as the *Protoevangelion* avows.

By placing Mary in the Holy of Holies, the *Protoevangelion* is saying that the way into the Holy Place – the presence of God – now is disclosed. It is Christ, who would be incarnate in the womb of this same Mary the Theotokos. For this reason the story and its celebration have been embraced by the Tradition as affirmations of the Gospel.

God’s people will no longer reach heaven via Jerusalem; rather the heavens have been opened to us and God’s temple, the Theotokos, is become for us the way to heaven through her childbearing. Mary is now the temple of the incarnate God, the one for whom the Jerusalem temple was only a prefiguration.

ECF Reflection: Twenty Fourth Sunday after Pentecost

GOSPEL: LUKE 10:25 - 37

“You shall love” In the Gospel that is appointed for today, we hear the famous story of the “good Samaritan.” While there is much to say about the meaning of this parable and its call for charity to one’s neighbor, it is important to remember that this story is rooted in Jesus’s original response to the lawyer who was “testing” him with the question “Teacher, what shall I do to inherit eternal life?” To this question, Jesus responds that to gain eternal life, to go to heaven, a person must first love God with his whole self and his neighbor as himself, quoting the book of Deuteronomy.

Why is the way of love the path to heaven? The answer to this question is simple and yet beautifully profound. In the first epistle of St. John, the Evangelist states that “God is love” (1 Jn 4:8). A simple definition of love is that it is the giving of one’s life to the beloved. From all eternity God has lived a life of loving communion, the Father pouring out his life in the Son through the gift of the Holy Spirit. This beautiful understanding of God as love allows us to understand why love is the only way in which we will find eternal life. As we are made in the image and likeness of God, we have the created capacity to live as God does. The one who chooses to live this “way of love” chooses to make God’s life his own life. As God’s life is eternal life, the one who lives a life of love will, through the giving of his life, find his way to life eternal.

PRACTICAL QUESTIONS:

1. Is it easy to love God with our whole heart, and with all our soul, and with all of our strength and with all of our mind?
2. If someone loves God with their whole self, will he have any love left for others?
3. What are some real and practical ways that we can “love God?”
4. What is the relationship between the Divine Liturgy and the love of God?
5. How is the Divine Liturgy the first way in which we can begin to love our neighbor?



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**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
 St. George Ladies' Guild & Men's Club Everyone welcome to participate



O Christ the Savior, our true God, come to us and save us!