

July 11, 2021
Seventh 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 Viki!

Propers for this Sunday: Resurrectional Tone 6: pp. 152 - 153

Divine Services for the Week:

SUN., JULY 11 8:30 A.M.	SEVENTH SUNDAY after PENTECOST DIVINE LITURGY + Mary Poiarkoff, 40 th Day after passing, offered by Dorothy Hagan
SUN., JULY 18 8:30 A.M.	SUNDAY of the FATHERS of the SIX ECUMENICAL COUNCILS DIVINE LITURGY David & Suzanne Klacik, Blessings for 5 th Wedding Anniversary

“Yes, Lord!”

The two blind men could not see Christ but were told about him. The Lord showed them that faith should not be expected as a result of health but health should be expected because of faith. The blind men saw because they believed; they did not believe because they saw. From this we understand that what is requested must be predicated on faith and that faith must not be exercised because of what has been obtained. If they should believe, they offer them sight. (*St. Hilary*)

Glory to Jesus Christ! ~ Glory Forever!

Happy Birthday Greetings This Week:

July 13: Eleanor Fedell, July 14: Margaret Dzugan, July 16: Dawn Dickey, Daniel Kapaldo

Wedding Anniversaries this Week:

July 12: Dwight & Mary Dickey, July 16: David & Suzanne Klacik

Please Pray For Our Sick and Shut-ins

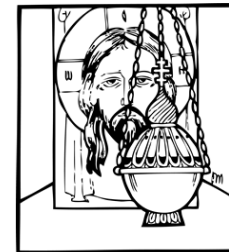
HOME – Eileen Batcha, Rebecca Dickun, Marianne Dove, Jean Herdt, Rebecca Hutcheon, Kevin Joray, Mary Ann Jugan, Neil Jugan, Mary Salamon, John Simunick

Beaver Elder Care (616 Golf Course Road, Aliquippa, PA 15001) – Josephine Maruhnich

Epistle Readers– July 11: Joanne Futato – July 18: Prudy Peya

Ushers – Stand in as needed

Troica Holders– July 11: R. Mudron – July 18: J. Yurosky



THIS WEEK'S SANCTUARY LAMP

July 11 - 17, 2021

Burns before the real presence of our Lord for:

The Parishioners



**GO TO CHURCH,
SAY YOUR PRAYERS,
REMEMBER GOD.**



Wisdom from the Church Fathers

It is a fearful thing to hate whom God has loved. To look upon another – his weaknesses, his sins, his faults, his defects – is to look upon one who is suffering. He is suffering from negative passions, from the same sinful human corruption from which you yourself suffer. This is very important: do not look upon him with the judgmental eyes of comparison, noting the sins you assume you’d never commit. Rather, see him as a fellow sufferer, a fellow human being who is in need of the very healing of which you are in need. Help him, love him, pray for him, do unto him as you would have him do unto you.

St. Tikhon of Zadonsk



Save the Date

St. George’s annual picnic will be on Sunday, August 29. More details to follow.

S	L	E	G	A	R	U	O	C	D
I	U	Q	U	I	T	R	U	Q	I
G	J	E	R	I	C	H	O	U	V
H	U	D	A	E	Y	L	D	A	A
T	M	E	S	M	T	N	O	N	D
T	P	P	H	T	I	A	F	A	I
E	E	M	S	L	P	T	N	I	K
I	N	U	B	B	A	R	R	A	B
U	N	J	O	R	E	T	S	A	M
Q	C	O	U	R	A	G	G	E	B

JERICHO BLIND BEGGAR ROAD

BARTIMAEUS QUIET PITY COURAGE

JUMPED RABBUNI MASTER FAITH

A Note from Father Geoff

Dear Sisters and Brothers,

The second "Fruit of the Spirit" in St. Paul's list in Galatians 5:22-23 is **joy**. I think joy is often misunderstood in today's world. When something causes us to be *happy*, it is not the same thing as *joy*. Joy is something deeper, more fundamental to the Christian life.

Jesus tells his disciples, *"I have told you this so that my joy may be in you and that your joy may be complete."* (John 15.11) The "this" that Jesus had just told them was that he is the vine and they are the branches. In other words, joy comes from knowing that we have been made organically a part of Christ and share his divine life. This is closely related to the *first* of the Fruit of the Spirit: love. For Jesus says, *"As the Father has loved me, so have I loved you. Now remain in my love. If you keep my commands, you will remain in my love..."* (John 15.9-10) The Prophet Nehemiah proclaimed that *"the joy of the LORD is your strength."* (Neh. 8.10)

God created us for joy both in this life and the next. Though this life is a mixed-bag of good and ill, happy times and sad, difficult and pleasant, the joy of the Lord can remain constant in us throughout it all. This doesn't mean that we won't have troubles. But it means that God's grace is more than sufficient for us to meet those troubles with confidence.

And all of this is a gift. That's what the word "Grace" means: an unmerited, undeserved gift. We have been "grafted into" Christ, like a branch grafted onto a vine. And when we know that, the joy of the Lord becomes our strength. As Pope Francis has said, "Joy is a gift from God. It fills us from within."

I pray that you all would know the joy and freedom of the sons and daughters of God this day and always.

Rejoice in the Lord!
Fr. Geoff



Seventh Sunday after Pentecost

At that time, as Jesus passed on from there, two blind men followed Him, crying aloud, “Have mercy on us, Son of David.”

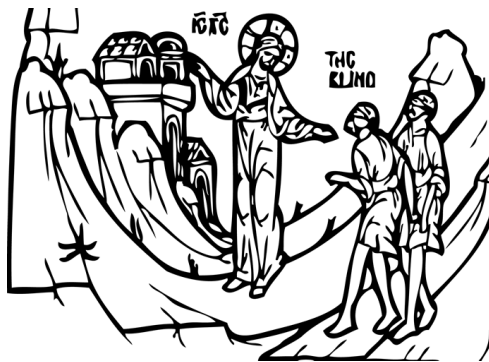
Again and again we hear in the Gospel the story of men or women who were healed of their illnesses, and it seems so simple in the Gospel: there is a need, and God meets it. Why is it then — we ask ourselves — that it does not happen to each of us? Each of us is in need of physical healing and of the healing of our soul. And yet, only a few are healed — why? What we miss in the reading of the Gospel is that Christ did not heal people indiscriminately. One person in a crowd was healed; many, who were also sick in body or soul, were not. That comes from the fact that, in order to receive the grace of God, so that it acts in us unto the healing of soul or body, or both, we must be open to God — not to the healing, but to God.

Illness is something which we so often wish to banish from our experience, not only because it hampers our life, not only because it is accompanied by pain, but also — I suspect even more — because it reminds us of our frailty, it speaks to us of our mortality.

What can we do then? We must ask ourselves attentive questions, and when we come to God asking Him to heal us, we must first prepare ourselves to be healed. To be healed means not just to be made whole with a view to going back to the kind of life which we had before, it means being made whole in order to start a new life, as though we had become aware that we had died in the healing act of God, aware that all that was the old man in us, this body of corruption of which St. Paul speaks, must go in order for the new man to live.

Are we capable of receiving healing? Are we willing to take upon ourselves the responsibility of being made new in order to enter, again and again, into the world in which we live, with a message of newness — to be light, to be salt, to be joy, to be hope and faith and love, to be surrendered to God.

Let us reflect on it, because we all are sick in one way or another; we all are frail, all are weak, all are incapable of living to the full, even the life which is offered us on earth. Let us reflect on it, and become capable of opening ourselves to God in such a way that He may work His miracle of healing, make us new — but in order for us to bring our newness, indeed God’s newness, into the world in which we live. Amen.



Glory to Jesus Christ! Glory Forever!

ETERNAL MEMORY - FR. THOMAS SCHAEFER

Father Tom Schaefer passed away on July 3 while on vacation in California. Funeral arrangements have been made as follows:

- Wednesday, July 14: Visitation from 10:00 to 11:00 AM; Roman Catholic Mass at 11:00 AM. Chapel of the Sisters of Divine Providence, 9000 Babcock Blvd., Allison Park, PA 15101
- Wednesday, July 14: Viewing 2:00 to 8:00 PM; St. John Chrysostom Church, 506 Saline St., Pittsburgh, PA 15207
- Thursday, July 15: Viewing 2:00 to 8:00 PM; Service for a Priest at 7:00 PM
- Friday, July 16: Funeral Divine Liturgy at 10:00 AM; St. John Cathedral, 210 Greentree Rd., Munhall, PA 15120
- Interment will be in St. Mary Cemetery, McKees Rocks, PA

In blessed repose grant, O Lord, eternal rest to your departed servant the priest Thomas, and remember him forever! *Vičnaja jemu pamjat'!*

Excerpt from Christ Our Pascha: Biblical Images of the Church:

The Church in the Old Testament: Through sin humankind forfeits Paradise (see Gn 3:23-24), and weakens its bond with God. Human wickedness and violence upon earth lead to a worldwide flood (see Gn 6:5, 11). The ark by which God saves the righteous Noah and his family is a prefigurement of Christ’s Church (see Gn 6:13-16; Heb 11:7). Entering into a covenant with Abraham, God promises that he will bring forth from him a great nation (see Gn 12:2). Abraham accepts this promise with faith and becomes “the father of all who believe” (see Rom 4:11). (#275)

From the descendants of Abraham, God creates his People, Israel. Under the leadership of Moses he leads them out of Egyptian slavery; he guides them across the Red Sea; he leads them through the wilderness. He then establishes a covenant with them on Mount Sinai. Faith in the promise and the observance of the commandments of the Sinai Covenant become the signs of belonging to the People of God—the Old Testament Church. (#276)

Sanctuary Candle Dates Open:

There are many open dates available 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. Please sign-up in the Narthex.

SAINT GEORGE BYZANTINE CATHOLIC CHURCH



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PARISH EMAIL: stgbyz@gmail.com

PARISH WEBSITE: www.stgeorgebyzantinecatholicchurch.org

Cantors: Jo Ann Hersh, Louisa Hersh, David Klacik

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



A time is coming when men will go mad, and when they see someone who is not mad, they will attack him, saying, "You are mad; you are not like us." *(St. Anthony the Great)*