

August 8, 2021
Eleventh Sunday after Pentecost,
Post-Festive Day of the Transfiguration



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: As for the Transfiguration, pp: 346 – 350, except Third Antiphon on pg. 350

Divine Services for the Week:

- SUN., AUG. 8** **ELEVENTH SUNDAY after PENTECOST**
POST-FESTIVE DAY OF THE TRANSFIGURATION
8:30 A.M. **DIVINE LITURGY**
+ Philomena Rossi, offered by Betty Zapko
- AUG. 9 – 13** *For the Dormition Fast*
9:00 A.M. **PARAKLESIS SERVICE (lay service)**
- SAT., AUG. 14** *For the Dormition Fast*
9:00 A.M. **PARAKLESIS SERVICE**
- SUN., AUG. 15** **TWELFTH SUNDAY after PENTECOST,**
DORMITION of the THEOTOKOS
8:30 A.M. **DIVINE LITURGY, *Blessing of fruit and herbs***
+ Mary Poiarkoff, offered by Erik Fetkovich

Paraklesis for the Dormition Fast

Need a quiet time for prayer? **Every day this week, Monday through Saturday at 9:00 A.M.**, come for the celebration of the **Paraklesis** (as a lay service Monday-Friday), as we offer our prayerful supplications to our Holy Mother and Ever-Virgin Mary. The **Paraklesis**, or **Office of Supplication to the Theotokos** is probably the most ancient (and beautiful!) service of supplication. Come and be part of this prayerful event.

Happy Birthday Greetings This Week:

August 14: Gabriel Mackey

Wedding Anniversaries this Week:

None for the week

Please Pray For Our Sick and Shut-ins

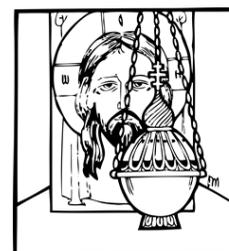
HOME – Eileen Batcha, Rebecca Dickun, Marianne Dove, Jean Herdt, Rebecca Hutcheon, Kevin Joray, Mary Ann Jugan, Neil Jugan, Mary Salamon, John Simunick

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

Epistle Readers – Aug. 8: Joanne Futato – Aug. 15: JoAnn Hersh

Ushers – Stand in as needed

Troica Holders – Aug. 8: R. Mudron – Aug. 15: R. Dzumba



THIS WEEK'S SANCTUARY LAMP

August 8 - 14, 2021

Burns before the real presence of our Lord for:

+ Don Yasick

(In loving memory)

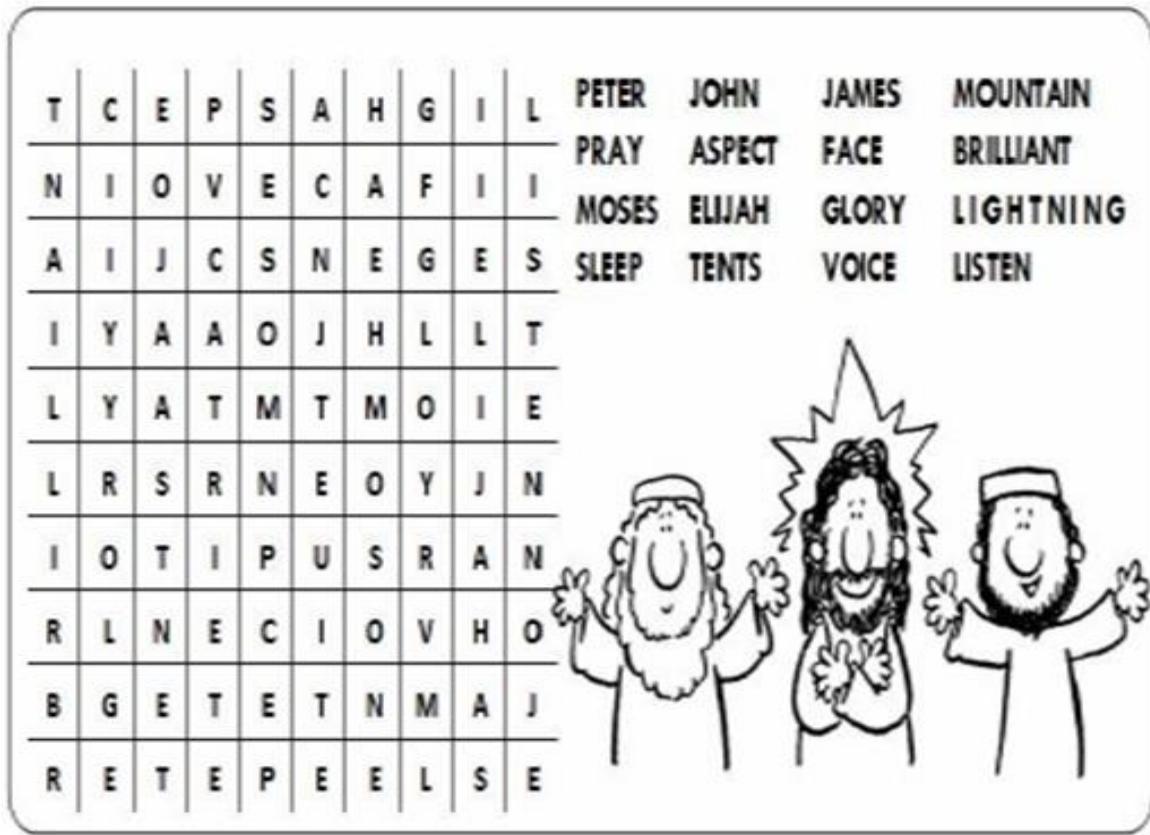
Offered By:

Judy & Butch Dzumba

St. Gregory Palamas Teaches

“Through the fall, our nature was stripped of divine illumination and glory. But the Word of God had pity on our disfigurement. In His compassion He took our nature upon Himself, and on Tabor He manifested it to His chosen disciples, clothed most brilliantly once again. He shows what we once were, and what we shall become through Him in the age to come if we choose to live our present life as far as possible in accord with His ways.”

Glory to Jesus Christ ~ Glory Forever!



Excerpt from Christ Our Pascha:

Biblical Images of the Church: *The Church in the New Testament:* God’s plan with respect to the Church is to unite all humankind into one: “When the Most High came down and confused the tongues, he parted the nations. When he divided the tongues of fire, he called all to unity; thus with one voice we glorify the all-Holy Spirit.” What was scattered and alienated (the tower of Babel), is brought together and united by Christ when he bestows the Holy Spirit (Pentecost). Patriarch Josyf Slipyj understood this unity as a communion of self-governing (in Latin, *sui iuris*) Churches: “By his coming Christ fashioned from humankind a family of God, a People of God, which consists of many nations, self-governing Churches, which are also small families of Christ within a great unified community.”(#280)

Annual St. George Picnic Sign-up Sheet in the Narthex

St. George’s annual picnic will be on Sunday, August 29. There is a sign-up sheet in the Narthex. Please sign how many will attend. Invite and bring family, friends, and neighbors. All are welcome!

A Note from Father Geoff

Dear Sisters and Brothers,

"The fruit of the Spirit is love, joy, peace, patience, kindness..." and now we come to **Generosity** for our sixth of the "Fruit of the Spirit" (Gal. 5.22). It may not seem very "spiritual" to talk about money, but money - and our attitude toward it - is something that Jesus never shied away from in the Bible. Jesus said, "It is more blessed to give than to receive" (Acts 20.35). He also said, "Where your treasure is, there will your heart be also" (Mat. 6:21).

Although we're still months away from Christmas, when I think of generosity, I always think of Ebenezer Scrooge in Dicken's *A Christmas Carol*. At the beginning of the book, Scrooge is the epitome of what happens when we hoard our money. By the end of the tale, he is the model of Christian generosity.

Generosity (translated in some Bibles simply "goodness") is about an openhanded and gracious approach to others, accompanied by a loose grip on our own money and goods. It grows out of our understanding that everything we have was *given* to us and a trust that God will continue to provide. If we can trust, we can be generous! "Freely you have received; freely give!" (Mat. 10.8)

Money, for the Christian, must never become an end in itself. It is always a *means* to an end. And that end must always be a *good* one. What better end is there than the well-being of our neighbor?

Generosity can be exercised on a number of levels. We can be generous in giving to the parish; we can be generous in giving to local charities such as food banks or homeless shelters; we can give to organizations that do good on a larger scale. But we must not neglect to be *personally* generous as well, whether that's in how we tip a server or how we interact with a homeless person we pass on the street. If we bear the name "Christian," we are responsible to be generous to all, for Jesus said, "Give to everyone who asks of you" (Luke 6.30).

You may object: *if I give to everyone who asks of me, I'll run out of money!* But notice Jesus doesn't say that we have to give *money* to everyone who asks. There are other ways we can always afford to be generous. Might the Lord be calling me to give my *attention* to someone who is neglected? Am I being asked to give my *time* to someone who is marginalized? Or perhaps I *am* being asked to part with a few dollars to help someone who is "down and out," as a recognition of the image of God in him or her.

Generosity can be a hard virtue. We often feel defensive of what we have. But if we understand that everything we have is a gift from God, then we can begin to understand that we, too, are agents that God uses to give gifts to others.

At the end of *A Christmas Carol*, Ebenezer Scrooge is a changed man: "He became as good a friend, as good a master, and as good a man as the good city knew." By God's grace, may something similar be said about each and all of us. As our hearts are made known by our actions, may others see our gracious generosity and be drawn to the love of God from whom every gift comes. (James 1:17)

Yours in Christ,
Fr. Geoff

Eleventh Sunday after Pentecost

In today's Gospel reading we hear the parable of a man that is in debt. He is called before the king to settle his account. On this Sunday we are reminded that we have a merciful God that is ready to forgive our trespasses. All we need to do to receive this forgiveness is to humble ourselves and ask for forgiveness. For many of us, this is a difficult thing because our self-pride gets in the way. Our pride gets in the way because we think, driven by our self-will, that we can solve all of our own problems. We don't need the help of others or God. As result of this pride, we struggle with life.

When we are ready to ask for forgiveness and mercy, God is there for us, ready to receive us and show mercy. The strong message of the Gospel reading reminds us that not only must we be willing to ask for mercy or forgiveness, but we must be willing to practice forgiveness and mercy. The Gospel of Saint Luke further reminds us of this when our Lord says, "Be you therefore merciful, as your Father also is merciful" (Luke 6:36). Our Lord even reminds us of this when He teaches us to how pray in the prayer Our Father: "And forgive us our debts, as we forgive our debtors" (Matthew 6:12).

When our Lord was asked by the Apostle Peter how often he should forgive sin, our Lord replied, "Until seventy times seven" (Matthew 18:22). When our Lord said this, he did not mean a specific number of times. He was using the biblical understanding of numbers to explain how patient we should be with the sinner or the one that trespassed against us. The number seven in biblical terms means fullness. Thus, seventy times seven means that we are to be willing forgive forever.

Forgiveness Requires Forgiveness

The God of all men releases us from the difficulties of our faults, according to the parable. This is what is signified by the forgiveness of the debt of the ten thousand talents. But this happens only on the condition that we ourselves release our fellow servants from the hundred denarii, that is, from the few minor faults they have committed against us.

(St. Cyril of Alexandria)



O Most Holy Theotokos, Save Us!

Mother of the Light - During this week our Church continues to celebrate the Feast of the Holy Transfiguration of Christ. At the same time it is also focusing on the Theotokos, by chanting the Paraklisis Service in preparation for the feast of her Dormition. One title of the Holy Virgin repeated during this service bridges these two observances: we call her the Mother of the Light.

We hear this title even more frequently in our Church. At every Orthros service the ninth ode of the canon is introduced with these words: "Let us magnify with hymns the Theotokos, the Mother of Light" – that Light, of course, is Christ.

The Lord Himself gave us this image of Himself: "I am the light of the world," He told the Pharisees. "He who follows Me shall not walk in darkness but have the light of life" (Jn 8:12). At the Transfiguration His divine light, concealed by His humanity, was manifested graphically: "His face shone like that he sun, and His clothes became as white as the light" (Mt 17:2). When Christ revealed Himself to St Paul on the road to Damascus it was in "a light from heaven, brighter than the sun, shining around me and those who journeyed with me" (Acts 26:7). And so the apostles saw with their own eyes that Christ was "Light from Light." Ever since, Light has been the main image of Christ in the worship of the Church.

Calling Mary "Theotokos" and "Mother of the Light" focuses on the reason the Church honors her above all. It is because of her role in the incarnation of Christ that she is "more honorable than the cherubim" and "more lofty than the heavens." This is why it is rare to see Mary shown in icons without Christ, either in her womb or on her arm. She is, more than anything else, the one who made the incarnation possible by her consent.

Bring Flowers and Herbs next Sunday for Blessing -

According to our Byzantine Catholic Tradition, flowers are solemnly blessed on the Feast of the Dormition of the Theotokos (August 15). From ancient times we have been taught that when Mary, the Mother God, fell asleep the whole company of the Apostles - except Thomas - was miraculously brought together in Jerusalem. Amid divine and heavenly praises they commended her soul into the hands of God and placed her body in a little tomb in Gethsemane. For three days a choir of Angels continued to sing above her tomb. And on the third day Thomas arrived. So that he could venerate the body that had given birth to Christ God, the Apostles opened the tomb. They found not the body of the Mother of God but the winding sheet and the most beautiful and sweet-smelling flowers. Mary's body had been taken up into the heavens by her Son. Flowers were blessed from the earliest times in both East and West. Over time seeds and herbs used for medicinal purposes were also blessed, in commemoration of the many healings and blessings that were bestowed upon the pilgrims at Mary's tomb.



Blessing of flowers and herbs will take place at the Divine Liturgy next Sunday, August 15

SAINT GEORGE BYZANTINE CATHOLIC CHURCH



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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

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