

November 14, 2021
Twenty Fifth Sunday after Pentecost
Feast of the Holy Apostle Philip



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: See handout for this week

Divine Services for the Week:

SUN., NOV. 14 **TWENTY FIFTH SUNDAY after PENTECOST**
Feast of the Holy Apostle Philip
8:30 A.M. **DIVINE LITURGY**
+ Philomena Rossi, offered by Richard Shyan

SUN., NOV. 21 **TWENTY SIXTH SUNDAY after PENTECOST,**
Entrance of the Theotokos into the Temple
8:30 A.M. **DIVINE LITURGY**
+ Philomena Rossi, offered by Mary Booker

Eternal Memory - We extend our heartfelt sympathy to the family of Marge Raychevich who fell asleep in the Lord on Thursday, November 11. Funeral arrangements are not yet announced. In blessed repose, grant O Lord eternal rest to the soul of Your departed servant Marge and remember her forever! *Vičnaja jej pamjat'!*

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 Savior says, "Go and do likewise."

Happy Birthday Greetings This Week:
November 15: James Mudron, November 16: JoAnn 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, Mary Salamon, John Simunick

Ann Trombulak – **Rochester Manor:** (174 Virginia Ave., Rochester, PA 15074)

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

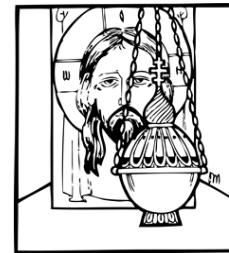
Betty Polas – **Apple Blossom Senior Living** (125 Apple Blossom Wy, #307, Moon Twp., PA 15108)

Carol Huchko – **Concordia at Villa St. Joseph** (1040 State St, Baden, PA 15005)

Epistle Readers – Nov. 14: Louisa Hersh – Nov. 21: Prudy Peya

Ushers – Stand in as needed

Troica Holders – Nov. 14: R. Dzumba – Nov. 21: R. Mudron



THIS WEEK'S SANCTUARY LAMP

November 14 – 20, 2021

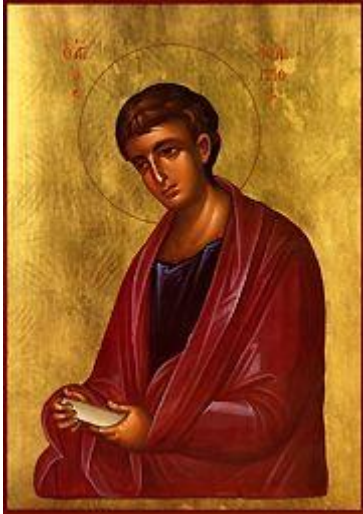
Burns before the real presence of our Lord for:

The Parishioners

What and where is your treasure?

It is true that a man's life does not come from his possessions or from have an overabundance of them. He is who is rich toward God is very blessed and has glorious hope. Who is he? Evidently, one who does not love wealth but instead loves virtue, and to whom few things are sufficient (see Luke 10:42). It is one whose hand is open to the needs of those in poverty, according to his means and the utmost of his ability. He gathers in the storehouses that are above and lays up treasures in heaven. Such a man will find the interest of his virtue and the reward of his right and blameless life. (*St. Cyril of Alexandria*)

Glory to Jesus Christ ~ Glory Forever!



Coming to Terms

Advent - The term used by the Roman Church to describe the preparation period for Christ's Birth. It means "Coming".

Phillip (Icon pictured) - Apostle, born in Bethsaida on the shore of the Lake of Tiberias, the place of origin of Andrew and Peter. He was called in Galilee after Jesus had been baptized by the Forerunner John. (Cf. Matt 10:3, John 1:43-48, John 6:5-7, John 14:8-12) The Nativity Fast begins at sundown at the conclusion of the day on which we celebrate his memory.

Phillip's Fast, Nativity Fast, Byzantine Advent - terms designating the 40 day preparation period before the Christmas / Theophany season. It begins at sundown on November 14th (when the Church begins a new day) and concludes at Christmas.

New Resource Today!, November 14: St. Philip's Fast for the Home

We again have **CATECHETICAL RESOURCES** to share with you for the renewal of our Eastern Churches! Today we have **St. Philip's Fast: Weekly Reflections for the Home** available for your personal formation. Please take a packet home with you to properly prepare for the coming of our Lord. Also, the reflection for November: **Run to the Hem of Christ** is still available. Kindly bring these resources and your Church bulletin home with you weekly for **deeper review** and family discussion. *Many thanks!*

Nativity Fast begins at sundown on November 14th. Forty days until Christmas!

Advent Day of Reflection at St. Joseph's, Baden

On **Sunday, December 5, 1:00-4:00 PM**, enjoy a prayerful day for a fruitful Advent season with a prayer service followed by time to enjoy soft music, snack on wine and cheese, and enjoy the peacefulness of the grounds at the Sisters of St. Joseph in Baden. Bring your Christmas cards and addresses and write away! They will also have some Christmas cards designed by the sisters which can be purchased on site. The cost is **free** but space is limited. To register, visit: <https://www.stjoseph-baden.org/event/advent-day-of-reflection/> or call Toni Dunlap at 724-869-6587.

Come, O Jesus, our Savior, Redeem and save us!

A Note from Father Geoff

Dear Brothers and Sisters,

When we pray the **Our Father**, after "hallowing" the Name of the Lord, we make our first petition: "thy kingdom come, thy will be done, on earth as it is in heaven."

We mentioned heaven two weeks ago - heaven is the presence of God, where the reign of God has not been twisted or tarnished as it has been here on earth and in our hearts. So when we ask for God's Kingdom and will, we are asking for heaven to come to earth. God is King over all the universe and heaven recognizes this reality. The angelic, bodiless powers (whom we commemorated this past week) and the faithful departed who are in the presence of God, praise, worship, and adore him in glory. We are asking for that reality to be made known on earth.

The "Kingdom of God" or "Kingdom of Heaven" was what Christ came to preach during his time of ministry here on earth. In the Gospel of Matthew, after his baptism, we read: "From that time on Jesus began to preach, 'Repent! For the Kingdom of heaven is near!'" (Matt. 4.17; see also Mark 1.14; Luke 4.14-15)

The Kingdom of God, which is yet to come in its fullness, is a kingdom of perfect peace and justice, where there is no pain, sorrow, nor mourning. But this Kingdom has already "come near" to us in Christ Jesus. We, who are united to Christ in baptism and live the life of faith, are the "ambassadors" of this Kingdom (2 Corinthians 5.20). We Christians are called to live and behave as citizens of the Kingdom of heaven, even now, as the "kingdoms of this world" are passing away.

So, as we pray that the Lord would establish his Kingdom here on earth as it is in heaven, we can readily see our responsibility: to do the work of the Kingdom of God now; to recognize that **Jesus is Lord** already, and we are his loyal subjects. And so we are called to deliver our prayer, as it were, and do our part for the Kingdom of God. Let us pray and work for justice and mercy; for peace in our homes and workplaces. Let us avoid evil and seek to do good. Knowing that it is God himself who, in Christ, *lives in us*. For, as St. Paul tells us: "For it is God who is working in you, both to will and to work for his good pleasure" (Philippians 2.13).

In Christ our King,
Fr. Geoff

Twenty Fifth Sunday after Pentecost

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?

...He poured in wine, that is, the blood of His passion, and oil, that is, the anointing of the chrism, that pardon might be granted by His blood, sanctification be conferred by the chrism. The wounded parts are bound up by the heavenly Physician, and containing a salve within themselves, are restored to their former soundness.

The Evergetinos, Book Four



“You shall love the Lord your God with your whole heart, and with your whole soul, and with your whole strength, and with your whole mind; and your neighbor as yourself.”

The Preparatory Season for the Nativity of our Lord

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 this reason, it has a different character than other fasting periods. Although there is an element of preparation involved, it is not the same as the Great Fast that precedes Holy Week and Pascha.

The liturgical preparation is limited to the two Sundays before the Nativity and the five days leading up to the feast. Those two Sundays we are reminded of the Holy Ancestors of God and the Holy Fathers, Patriarchs, and Prophets who played a role in the coming of the Messiah. In the hymns of the Sunday cycle of services, we hear of their great faith and are called to build our own.



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.

“God is with us! Give ear, O you nations, be humbled, for God is with us!”

(Isaiah 8:9)

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

Make ready, O Bethlehem: let the manger be prepared, let the cave show it's welcome