

August 21, 2022
Eleventh Sunday after Pentecost
Post-Festive Day of the Dormition



SAINT GEORGE BYZANTINE CATHOLIC CHURCH

Fighting the Good Fight with Faith

Glory to Jesus Christ! Glory Forever! - Slava Isusu Christu! Slava Na Viki!
Слава Исусу Христу! Слава на вики!

Propers for this Sunday: Ressurrectional Tone 2, pg. 130 & for the Dormition, pp. 352 - 355

St. George Divine Services for the Week:

SUN., AUG. 21 ELEVENTH SUNDAY after PENTECOST
Post-Festive Day of the Dormition, Church Picnic
* 10:00 A.M. * JOINT PARISHES DIVINE LITURGY
+ Ann Trombulak, offered by Poiarkoff family

The Lord's Day is the original feast day... a day of joy and freedom from work

SUN., AUG. 28 TWELFTH SUNDAY after PENTECOST
8:30 A.M. DIVINE LITURGY
+ John Trombulak, offered by John A. Trombulak

St. Mary Schedule

SUN., AUG. 28 TWELFTH SUNDAY after PENTECOST
11:00 A.M. DIVINE LITURGY
+ Andy & Virginia Hvizgyak, offered by John A. Trombulak

"If you ever feel distressed during your day, call upon our Lady, just say this simple prayer: 'Mary, Mother of Jesus, please be a mother to me now.' I must admit, this prayer has never failed me." - St. Teresa of Calcutta (Mother Teresa)

Happy Birthday Greetings:

None for the week

Wedding Anniversaries:

None for the week

Please Pray For Our Sick and Shut-ins

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

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 – Aug. 21: Joanne Futato – Aug. 28: Prudy Peya

Ushers – Stand in as needed

Troica Holder s– Aug. 21: R. Mudron – Aug. 28: M. Bobanic

ST. GEORGE SANCTUARY LAMP

August 21 - 27, 2022

Burns before the real presence of our Lord for:

+ Steve Kusko

(In Loving Memory)

Offered By:



ST. MARY SANCTUARY LAMP

August 21 - 27, 2022

Burns before the real presence of our Lord for:

+ George Seech

(In Loving Memory)

Offered By:

Do not neglect good deeds and generosity, God is pleased by sacrifices of that kind."

(Hebrews 13:16)

Glory to Jesus Christ! Glory Forever!
Slava Isusu Christu! Slava Na Viki!

Parish Picnic Today

Welcome to all here today joining us for Divine Liturgy and our St. George/St. Mary Parish picnic! The picnic will follow today's Divine Liturgy. Picnic festivities include picnic buffet and BBQ, bingo, basket raffle, 50/50 raffle, money tree raffle, outdoor games, fun and fellowship. The day will be topped off with a bonfire, weather permitting. (See below)



We are having our traditional bonfire to end our picnic. **THIS IS FOR EVERYONE** to wind down, and sit with each other, socialize, and reflect on our great day. **PLEASE** bring your lawn chairs and blankets (if you brought some) or pull up your car and tailgate and come down and gather for the bonfire. We will also have seating set up for you. Our ground keepers have worked very hard on preparing for the bon fire **so be sure to stay till the end!**



Enjoy Your Day!

Where is our obedience located in the Lord? Are we humble before Him? Do we belong to Him and adhere to His word? The key to our weekly worship of God –Father, Son and Holy Spirit– and in our daily prayer, is our re-generation (restoration) in Christ Jesus. This re-generation is being renewed in the image and likeness of God the Father.

Jesus is teaching the apostles and disciples some lessons that will be needed for new life: Forgiveness as a gift, it is love in action. The restored life that Jesus offers us known only in humbling ourselves before Grace. Are you willing to imitate the love of the Father?

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N	E	R	D	L	I	H	C	I	E
I	A	R	V	R	E	S	S	N	B
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P	I	D	Y	H	R	N	M	S	U
L	N	L	A	E	T	U	H	I	Y
O	E	O	S	A	S	O	E	R	R
R	V	S	T	R	O	C	R	P	R
E	E	P	I	T	Y	C	A	B	O
D	S	S	E	R	V	A	N	T	S



**BROTHER
SEVEN
ACCOUNTS
SERVANTS
CHILDREN
DEBT
DENARII
PRISON
DISTRESSED
PITY
TORTURERS
HEART**

A Note from Father Geoff

Dear Brothers and Sisters,

The great Jewish theologian and Rabbi Abraham Joshua Heschel once explained that "Above all, the Torah [the Law] asks for *love: thou shalt love thy God; thou shalt love thy neighbor*. All observance is training in the art of love." Two thousand years ago another rabbi - our Lord Jesus Christ - expressed a similar view when he was asked, "Which is the greatest commandment in the Law?"

Jesus replied, "*You shall love the Lord your God with all your heart and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets.*" (Matthew 22.37-40)

Our observance of religious precepts and obligations is just this: "training in the art of love." Love is a verb more than it is a noun; it is an action, not merely a feeling. To love is to will the good of the other and to act on that desire. And Jesus connects our love of neighbor to the love of God. St. John the Theologian, in his great first epistle, writes, "*He who does not love his brother whom he has seen cannot love God whom he has not seen.*" (1 John 4.20)

This is not a merely affectionate form of love, but a demanding one. St. Basil the Great explained: "What is the mark of love for your neighbor? Not to seek what is for your own benefit, but what is for the benefit of the one loved, both in body and in soul." And this kind of love is a reflection of the love that God has for us. As our Divine Liturgy states (alluding to the Gospel of John), "You so loved your world that you gave your only-begotten Son so that everyone who believes in him should not perish, but have life everlasting." Christ sought not his own benefit, but *ours*. And St. Paul explains that "*God shows his love for us in that while we were still sinners, Christ died for us.*" (Romans 5.8)

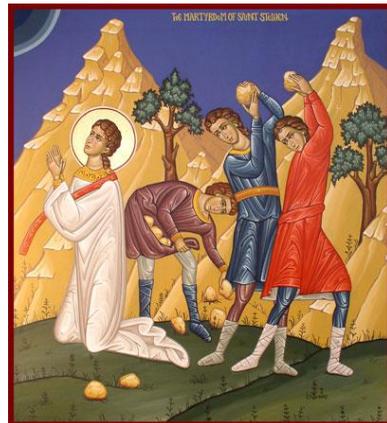
This is a love that "has been poured into our hearts" (Rom 5.5) thus enabling us to love one another (see 1 John 4.7-21). This is a love that does not end only with those who love us (Luke 6:32). It is a love that does not extend only to those who are like us (Deuteronomy 10.19; Leviticus 19.34). Rather, our love extends even to those who hate or ill-treat us. It is a love of enemies, as well as friends (Luke 6.27-36).

Because this is what Christ has done for us: "*For if while we were enemies, we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.*" (Romans 5.10). We have been given this same ministry of reconciliation, that by our love for others, the Kingdom of God might be shown to be among us.

In the Love of Jesus,
Fr. Geoff

Eleventh Sunday after Pentecost

In today's Gospel (*Matthew 18: 23 - 35*) 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)

*Glory to Jesus Christ! Glory Forever!
Slava Isusu Christu! Slava Na Viki!
Слава Исусу Христу! Слава на вики!*

Slava Isusu Christu! Slava Na Viki!

Further Reflection:

Matthew 18:21–22: How Often Shall I Forgive? NO TIME FOR ANGER.

When Peter asked Him whether he should forgive his brother sinning against him up to seven times, the Lord replied, "Not up to seven times but up to seventy times seven times." In every way He teaches us to be like Him in humility and goodness, in weakening and breaking the impulses of our rampant passions. He strengthens us by the example of His leniency by granting us in faith pardon of all our sins. For the vices of our nature did not merit pardon. Therefore all pardon comes from Him. In fact, He pardons even those sins that remain in one after confession. The penalty to be paid through Cain was established at sevenfold, but that sin was against a man, against his brother Abel, to the point of murder. But in Lamech the penalty was established at seventy times seven times, and, as we believe, the penalty was established on those responsible for the Lord's Passion. But the Lord through the confession of believers grants pardon for this crime. By the gift of baptism He grants the grace of salvation to His revilers and persecutors. How much more is it necessary, He shows that pardon be returned by us without measure or number. And we should not think how many times we forgive, but we should cease to be angry with those who sin against us, as often as the occasion for anger exists. Pardon's frequency shows us that in our case there is never a time for anger, since God pardons us for all sins in their entirety by His gift rather than by our merit. Nor should we be excused from the requirement of giving pardon that number of times [i.e., seventy times seven], since through the grace of the gospel God has granted us pardon without measure.

(Hilary Of Poitiers)

Matthew 18:35: If You Do Not Forgive: SO MY FATHER WILL DO TO YOU. "In anger his lord delivered him to the jailers, till he should pay all his debt." This means forever, since he will never pay it. For since you did not become better by receiving blessings, it remains for you to be corrected by punishment. For since you have not become better by the kindness shown to you, it remains that you will be corrected only by vengeance. Although it is said that the blessings and gifts of God are irrevocable, our recalcitrance [defiance] may frustrate even this intention of God. For what, then, can be a more grievous thing than to be vengeful, especially when it appears to overthrow so great a gift of God. The text does not simply say they "delivered him" but "in anger delivered him." For when he had earlier commanded him to be sold, his were not the words of wrath but, rightly understood, a moment of great mercy. He did not in fact show wrath at that point. But in this case it is a sentence of great anger, punishment and vengeance. So what does the parable mean? "So also My heavenly Father will do to you," He says, «if you do not forgive your brother from your heart.» Note that he did not say "your Father" but "My Father." For it is not proper for God to be called the Father of one who is so wicked and malicious.

(St. John Chrysostom: The Gospel Of Matthew, Homily 61.4)

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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



O Most Holy Theotokos, Save Us!