

January 15, 2023  
Thirty-Second 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!*  
*Слава Иисусу Христу! Слава на вики!*

Propers for this Sunday: Resurrectional Tone 7: pg. 156 - 158

Divine Services for the Week:

SUN., JAN. 15  
8:30 A.M.

THIRTY SECOND SUNDAY after PENTECOST  
DIVINE LITURGY

+ Hermancia Mason, offered by Sr. Mary Virginia

SUN., JAN. 22  
8:30 A.M.

SUNDAY of ZACCHAEUS  
DIVINE LITURGY

+ Lori Gilbert, 30<sup>th</sup> year after passing, offered by JoAnn & Francis Hersh

House Blessings

In our Byzantine Rite, we have inherited many meaningful customs which make our liturgical worship inspiring, spiritually rich and close to the heart of our people. One of these customs is the blessing of our homes each year on or after the Feast of Theophany of Our Lord. **Why should we have our homes blessed?** As our souls, so also our homes become tainted by the sins of those living in them and, consequently, lose God's protective power. Every year, then, at the Feast of Theophany, they should be blessed again to secure for them God's blessings and protection. As we renew the insurance on our home every year, so we should renew our insurance of God's protection and his blessing which is of greater importance and more effective. As we welcome our priest during the holy season of Theophany to bless our home, let us be mindful that he is bringing to us the "blessing of Jordan," and that unless God protect and bless our home, we "labor in vain." (Ps. 127:1)

**Those parishioners who wish to have their house blessed are asked to fill out the form, which is available in the Narthex and Center.** Each household that requests this blessing will be contacted by phone to schedule this pastoral visitation.

Happy Birthday Greetings:

None for the week

Wedding Anniversaries this Week:

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 Way, #307, Moon Twp., PA 15108)

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

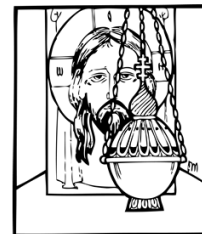
Epistle Readers – Jan 15: Joanne Futato – Jan. 22: Dan Pinchot

Ushers – Stand in as needed

Troica Holders – Jan. 15: R. Mudron – Jan. 22: F. Hersh

If you would like to be a Troica Holder, please see one of them following Liturgy.

We could always use the help!



THIS WEEK'S SANCTUARY LAMP

January 15 - 21, 2023

*Burns before the real presence of our Lord for:*

+ Louis Rossi

*(In Loving Memory)*

Offered By:

Daughter, Isabel & Ed Maruhnich

While in the Old Testament God's people were called to physically separate themselves from "unclean" peoples in order to avoid the influence of paganism, in the New Testament Jesus teaches us where true holiness is found. The "separation" which Saint Paul calls for in the Epistle is not an ethnic or regional one (cf. Gal 3:28), but rather a spiritual one – a separation from sin. And this separation from sin happens when we, like the Canaanite woman, proclaim Jesus as our "Lord" and cry out to him "help me." Through faith in the Lord we are united to him, and become temples of the Holy Spirit. No longer will the Father be worshiped in a temple made of dead stones, either in Jerusalem or in any other city built by men (Jn 4:21), but in the hearts of those who profess Jesus as King and Lord.

Dates to Remember:  
February 2<sup>nd</sup> – Meeting of Our Lord Holy Day  
February 11<sup>th</sup> – First All Souls Saturday  
February 12<sup>th</sup> – Meat-fare Sunday  
February 19<sup>th</sup> - Cheese-fare Sunday  
February 20<sup>th</sup> – First Day of the Great Fast

**Take Holy Water to Your Homes**

Please fill up a container with Holy Water to take to your home. You should drink Holy water when you feel a spiritual need, that is when you find yourself strongly tempted; feel in an evil way; are about to set out on a journey; will miss the divine services; before a difficult encounter; in illness, afflictions, etc. *The taking of the Holy Water to our homes is to have in it a fount of continued blessings and protection against all evil.*

***Christ is Baptized! In the Jordan! Christos Krescajetsja! Vo Jordani!***



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

GENNESARET TYRE CANAANITE  
DAUGHTER DEVIL LOST  
SHEEP WOMAN HOUSEDOGS  
SCRAPS TABLE WELL

**A Note from Fr. Geoff**

Dear Sisters and Brothers,

With Christmas and Theophany behind us, we are only a week away from the Sunday of Zaccheus and then we enter into the pre-Lenten weeks! It's hard to believe how quickly the Great Fast will be upon us. In the meantime, I'd like to pick up on my notes regarding aspects of our Divine Liturgy.

Back in December, I discussed moving from "Word to Table" with the beginning of the *Anaphora* or Eucharistic Prayer; with the priest and people having a call-and-response leading into that prayer. At this point, in St. John Chrysostom's Liturgy, the priest begins praying a very ornate and beautiful prayer, starting with: *It is proper and just to sing to you, to bless you, to praise you, to thank you, to worship you in every place of your dominion.* Each of those verbs - sing, bless, praise, thank, worship - is part of what we do in our Liturgy.

**Sing** - Christians are a *singing* people. From the earliest days of the Church, music and song has been part of our Liturgical celebration, just as it was for our Jewish brothers and sisters before us. St. Paul writes, *"Let the word of Christ dwell in you abundantly: in all wisdom, teaching and admonishing one another in Psalms, hymns, and spiritual songs..."* (Colossians 3.16)

**Bless** - The Lord is *always* blessing us in every imaginable way. But the Scriptures also instruct us to *bless the Lord*. *"Bless the Lord, O my soul, and all that is within me, bless his holy Name. Bless the Lord, O my soul, and forget not all his benefits."* (Psalm 102). At Vespers, we always sing the following Psalm, which begins, *"Bless the Lord, O my Soul; Lord my God, how great you are!"* (Psalm 103). We could spend a lot of time talking about what it means to "bless" the one who blesses us. But one way to think about it is that to "bless" someone is to speak well of them. When we are speaking well of the Lord, telling of his goodness, his greatness, and his mighty acts of salvation, we are blessing him.

**Praise** - To "praise" means to exalt or lift up, to admire and to express that admiration. When we give praise to God, we are admitting that it is *he and he alone* who rightfully sits on the throne of our hearts, just as he sits on his throne of majesty on high. The last five Psalms of the Psalter (Psalms 146-150) are songs of praise. Each one begins and ends with *Alleluia* - "Praise the Lord!" And Alleluia is a constant refrain throughout our Liturgies.

**Thank** - We all know what thanks is; and we know that we should cultivate hearts of gratitude. Because not only is God the Creator, Ruler, and Sustainer of the universe, but he is also the Savior of our souls and the Healer of our bodies and minds. St. Paul tells us that God is the "Savior of all people, especially of those who believe." (1 Timothy 4:10) We truly have *much* to be thankful for - indeed we thank the Lord for *everything*.

**Worship** - Worship comes from the same root as the word "worthy." To worship means to give *worth* or *value* to something or Someone. God was constantly teaching the People of Israel in the Old Testament to turn from worshipping false gods to worshipping the True God. And we, today, have all sorts of things that receive relative "worship" or value from us. But we must put God in first place; every other idol pales in comparison and melts away before his mercy and loving-kindness.

In our Liturgy, and especially in our *Anaphora* - our Eucharistic Prayer - we are doing all of these things as we recount the mighty deeds of God in every age, and especially in the Person and work of Jesus Christ, the Savior and Redeemer of our souls.

Yours in the Kingdom of God,  
*Fr. Geoff*



## ***Thirty-Second Sunday after Pentecost***

The Canaanite woman represents the pagan, idolatrous world. She was considered by traditional Jews to be not merely a foreigner but also an infidel. So the woman, and the whole of the people she represented, was an unbeliever and a sinner. In other words, she deserved to be rejected and subjected to eternal condemnation. Moreover, there was a general conviction among faithful Jews that God had not included such people in His plan for salvation and that they were therefore to be held in contempt.

It was this negative spirit which was expressed by the disciples when they were annoyed by the cries of the despairing woman, entreating the Teacher to cure her daughter: “Have mercy on me, Lord ... my daughter is badly possessed by a demon”. In religious and theological parlance, ‘the pagan world’ meant “the demon dominated world’. In the common understanding of the Jews, God had already condemned that world.

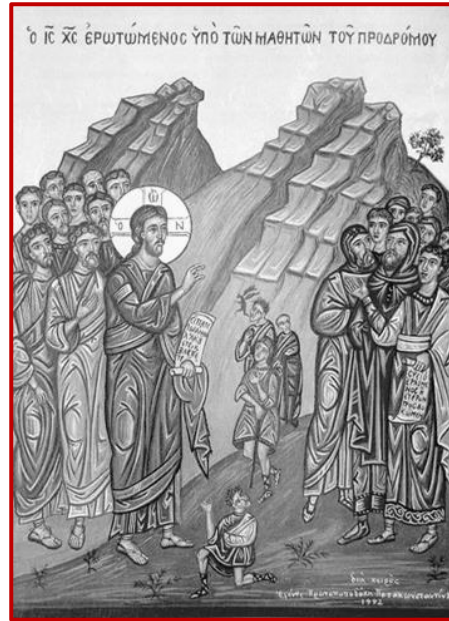
The Lord took a different view, however. He didn’t dwell on the externals, nor did He judge people by national, racial or religious criteria, he discerned in the Canaanite woman a wonderful faith which was outside the religious system of evaluation. This faith had to be projected, manifested, made known to others so that they could appreciate it properly.

Despite her pagan background, the Canaanite woman retained a wonderful grasp of faith and spirituality. She came to Christ as a demure and humble person, without putting herself forward making demands as a Jewish woman may have done.

Jesus reveals the profound faith of this humble mother: “Woman, your faith is great”. The miracle of the healing of the daughter of the Canaanite mother came about through the faith of a sinful and irreligious woman.

### **Faith and Persistence**

The Canaanite woman who approaches Jesus three times is persistent in her petition and her belief that Jesus could hear her daughter. He uses her persistence to show that it was her faith in him that elicited the healing.



*Lord, Jesus Christ, Son of God, have mercy on me!*

## **The Canaanite Woman: Diligent Perseverance in Prayer**

What precisely was the Canaanite woman’s inner spiritual virtue that Jesus wanted to reveal so that she would be blessed with the healing of her daughter and so that the disciples (and we) could profit spiritually? In his explanation, St John Chrysostom uses the word “assiduity” in his translation. This older English word is a characteristic of a person who is diligent, energetic, industrious, persevering, persistent resolute, and zealous. No wonder Jesus said to her, O woman, great is your faith! Be it done for you as you desire”!

Chrysostom explains: “Never mind,” he says, “that you are unworthy. Become worthy by your assiduity. For it is possible both that the unworthy should become worthy from his assiduity, and that God assents more when called on by ourselves than by others.”

*(Harakas, Stanley Samuel, Archbishop Iakovos)*

**Free Adult Formation Opportunity:**  
**Concludes Wednesday, January 25<sup>th</sup> 8:00 – 9:00 P.M.**  
**God With Us Online** will be presenting a free webinar.

**LIFTING THE VEIL,**  
**A Mystical Understanding of the Divine Liturgy**  
The Divine Liturgy makes present the events of salvation history and allows us to participate in the worship of God along with the whole cosmos. In this three-part series, with Fr. Thomas Moses, we'll be guided by Scripture and saints such as such as Maximos the Confessor and Symeon of Thessaloniki to explore the Church’s mystical interpretation of the Divine Liturgy. The Divine Liturgy draws us to participate in the entirety of salvation, and the Church's rich mystical interpretation of this mystery is key to understanding this great gift.

Register at [www.godwithusonline.org](http://www.godwithusonline.org). Past classes are also available to catch up.



### **Did you Know?**

While the common Christian greeting is “Glory to Jesus Christ,” there is another greeting that is more appropriate when one is inside the Church (Temple). While we are in Christ’s Temple, we are literally in His presence, which is why it is more fitting to greet one another by exclaiming:

**“Christ is among us!”** to which the response is **“He is and shall be!”**

(or, in Slavonic, “Christos posred’I nas” “Jest’ i budet”).

This is also the greeting when clergy (and the faithful) exchange at the Kiss of Peace and the proper greeting when the priest blesses with oil at mirovanije (outside of festal seasons, such as Pascha).

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Religious: Sr. Mary Virginia O' Carm

Holy Protection Convent, 1000 Clinton St. 724-378-0238



Cantors: Jo Ann Hersh, Louisa Hersh, David Klacik      Facilities Supervisor: John Poiarkoff

Grounds Keepers: Rich Mudron, Rob Dzumba, Francis Hersh

Holy Mystery of Reconciliation ..... Before and after Liturgies, or by appointment

Holy Mysteries of Initiation ..... Contact the pastor

Holy Mystery of Anointing ..... Contact the pastor prior to surgery or in the event of illness

Holy Mystery of Marriage ..... Contact the pastor six months prior to wedding

Pirohi Sales ..... 2<sup>nd</sup> Friday of each month

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

Opportunities for Stewardship ... ..Church and grounds cleaning and maintenance: Every Saturday,

Pirohi making: 2<sup>nd</sup> week of each month.

*Christ is Among us! He is and Shall be! ~ Christos posred'i nas! Jest' i budet!*