

*Glory to Jesus Christ! Glory Forever!*

**Schedule of Divine Services**

Saturday, July 23    **5:00 PM +Michael Totin, Jr. by Mary Ellen Totin;  
40<sup>th</sup> Day Remembrance & 68<sup>th</sup> Birthday Commemoration**

Sunday, July 24    **9:00 AM +Stewart Beavers by Carol Beavers & Michael Suray**

**Pages for Sunday’s Divine Liturgy: Tone 6 pages 152 - 153**

Web Liturgy Intention for Week of July 24, 2022 sponsored by  
**Tim and AnnaMarie Byers in memory of Dorothy Byers**

*Sanctuary Candle* is lit from July 17 – July 30  
**+Edward Borsh by Agnes Borsh**

**8<sup>th</sup> SUNDAY AFTER PENTECOST**

Saturday, July 30    **5:00 PM +George & Julia Danscak by Danscak Family**

Sunday, July 31    **9:00AM +Christine Colorito by Mary Ellen Totin & +Michael Totin**

**OUR RETURN TO THE LORD FOR ALL HE HAS GIVEN ME:**

Regular Offertory	\$2,129.00
Maintenance Fund	361.00
Holy Day	102.00
Peter’s Pence	90.00
Candles	65.99
Loose Cash	5.00
<b>TOTAL</b>	<b>\$2,752.99</b>

Parking Lot: \$35

**Live Stream Stream Donation: \$25 by Leonard & Felicia Simko**

*During these challenging times we thank you for your kindness and generosity.*

## **PLEASE PRAY FOR THE SICK AND SHUT-INS**

**AT HOME:** Richard Lesko, *Ronald & Arletta Lutka*, Margie Seman, *Elizabeth Pristas*, Teri Phares, Raymond Petro, Jr., Luke Pasternak, Marissa Stout, Tara Seman, Michael Matus, Patrick Singer, Joan Bodnar, Mary Ann Urban, Carole Srsic, Pauline Johnson, *Ann Havrilscak*, Aaron Spang, Janet Ducar, Mary Pavasko, Suzie (Wargo) Bodziach, Betty Martin, Teresa Sekel, Patty Schneider, Jeannie Pasternak, Janet Myers, Ethel Wahal, Joanne Smoley

*Italicized names indicate Parish Shut-ins.* Other names are submitted prayer requests.

## **NURSING HOMES/REHABILITATION CENTERS/ASSISTED LIVING**

Elsie Urban, Len Stagon, Dorothy Hritz, Eleanor Chekan, Sue Goda

## **JULY BIRTHDAYS AND ANNIVERSARIES THIS WEEK**

- 24 Peter & Kristy Giglione (Anniversary)
- 25 Ernest Varhola
- 25 Kristie Cosgrove
- 29 Martin Bovee, Jr.
- 29 Austin Banks
- 30 Richard N. Lesko
- 30 Michele May

*May God grant to His servant peace, health and happiness for many years!*

**In person Attendance:** *Saturday, July 16: 37; Sunday, July 17: 61*  
*Feast of the Great Prophet Elias: 13*

## **LIVE-STREAM**

Unfortunately our Live-stream is experiencing some technical difficulties. We are working on fixing the problem as quickly as possible.

*“We must return to the essence of Christianity: the love of God, the driving force of our joy that sends us out to trod the pathways of the world, and welcoming our neighbor. This is the simplest and most beautiful witness we can give the world.”*

Tweet of Pope Francis, July 19, 2022

## **MANY YEARS**

Our Parish Family extends its prayerful best wishes to **Sr. Bernarda Sevachko, OSBM** who celebrated her 75<sup>th</sup> Anniversary of religious life; **Sr. Valeria Evanyo, OSBM** who celebrated her 70<sup>th</sup> Anniversary of religious life and to **Sr. Ruth Plante, OSBM** and **Sr. Elizabeth Jane Tepley, OSBM** who celebrated their 60th Anniversary of religious life as Sisters of Saint Basil the Great. *May God grant to Sr. Bernarda, Sr. Valeria, Sr. Ruth and Sr. Elizabeth Jane, peace, health and happiness for many years!*

## **PARISH FINANCIAL PRESENTATION**

I will give a presentation on the first half of 2022 on **Sunday, August 14, 2022**. The presentation will be held in the Cathedral Center. A luncheon will follow the presentation. If you plan on attending, please sign your name to one of the sheets so that the Center can be to set up properly.

## **A CELEBRATION OF MARRIAGE**

Metropolitan William and the Archeparchy of Pittsburgh will honor all those couples celebrating their milestone wedding anniversary of 10, 15, 20, 25, 35, 40, 45, 50, 55, 60, 65 or beyond years during this calendar year of 2022. The Archieparchial celebration will take place at St. Elias Church, Munhall on Sunday, 11 September 2022 at 3 PM.

Please inform the Parish Office, by July 25, if you are celebrating one of these milestone anniversaries this year, so that your names can be submitted to the Chancery. Thank you in advance for your prompt attention to this.

## **“CATHEDRAL KITCHEN”**

We have quarts of *Halushki & Wedding, Chicken Noodle, Potato/Green Bean, Chicken Gnocchi, Vegetarian Vegetable, Mushroom and Beef Vegetable soups and Chili* for \$7. If you would like to buy any please see Patty Bovee or Fr. Andrew.

## **AUGUST DINNER**

It has been decided to cancel our take-out dinner for August.

*The way we gain communion with and knowledge of God is from the heart to the mind, not the mind to the heart.*

*This is why ritualistic worship, prayer, fasting, giving, Church services, and other disciplines are incredibly important.*

-Theosis



# Attentive to the Word

*Seventh Sunday after Pentecost*

*Romans 15: 1-7*

*Matthew 9: 27-35*

At first glance, the Gospel passage appointed for this Sunday appears to be about two separate events during the earthly ministry of our Lord Jesus Christ: the healing of two blind men, and the casting out of a demon from a mute man. Yet the Church in Her wisdom has joined these two events together in order to draw out a deeper meaning hidden beneath the surface of today's Gospel reading.

The events in themselves are wondrous. Indeed, we see that "the multitudes marveled, saying, It was never so seen in Israel." Many today are often tempted by the thought: "Why is God now silent? Why does He not speak, why does He not reveal Himself with miracles, signs and wonders as He did in the times of the Holy Scriptures, as He did in the lives of the saints? If only I could see such signs, if only I could hear Him speak to me directly and openly, then I could really believe, then my faith would not be so weak." Such a thought can be, at times, very convincing. Especially because it means that it is God, and not we ourselves, who are to blame for the weakness of our faith.

But this thought is really nonsense. It is nonsense that has been hammered into our heads all our lives: that truth is something that we can see with our eyes, something that can be measured and proved and tested. We have been taught to believe that belief without evidence is only wishful thinking, a crutch of cowardly and ignorant men (never mind that this is itself a belief that flies in the face of the evidence – the evidence of the countless thousands of martyrs since the time of the Crucifixion of Christ).

We see in today's Gospel passage that evidence, in the last resort, really has very little to do with it. The two blind men had no evidence, no proof, only hearsay. They had never seen even a single miracle performed by Christ – indeed, they had never seen Christ at all! Yet nevertheless their eyes were opened because they believed; they did not believe because their eyes were opened. It was their faith that brought about the evidence, and not the evidence that brought about their faith.

But this point is brought home even more strongly by the second event in the Gospel passage. A man mute and possessed with a devil was brought to Christ, and He cast out the devil and opened the mouth of the man who had been mute. The multitudes marveled, but the Pharisees said that the Lord had cast out the devil through the prince of the devils. The untaught and ignorant people glorified God, but the educated and wise spouted foolish and

blasphemous drivel. Well should we take heed to this! Both are shown the same evidence, both are witness to precisely the same event, and yet for all that they were living in two completely different worlds – the first in the realm of God, and the second in the realm of the devil.

And yet the evidence was the same! Did not both theories take account of the event which had just transpired? And so what was the difference? What separated the multitudes and the Pharisees? What led some to see the miracle with faith and others to scorn it with the vilest of blasphemy? Surely it was not the evidence. Surely there existed already within each person standing there some inner disposition, some hidden inclination of the heart.

And so it is with each of us. The truth is that we are all blind. We are all incapable of seeing and understanding the truth of the world around us. But some of us call out with faith to the Son of God to have mercy on us, to open our eyes – while others of us only mock and blaspheme and revile the truth that is right in front of us. Why? What is the difference?

I heard a story once, about a Protestant minister who came to his friend and told him that he was having a crisis of faith. His friend tried to help him, to reason with him and to answer his doubts and perplexities. About a week later, the friend found out from the minister's wife that her husband was having an affair with another woman. The friend realized that his words had been in vain. The minister's crisis of faith was not about his intellectual doubts. It was about the sins that he didn't want to give up.

The Holy Fathers teach very clearly that the heart darkened and blinded by passion is not capable of perceiving the truth. The Lord Himself taught it clearly when He said: "Blessed are the pure in heart, for they shall see God." The ascetic life and the evangelical commandments are not arbitrary demands being made upon us. They are not even merely things that we are asked to do in order to prove our love for God. They are the only medicine that can cure our illness. They are the words of Christ that alone can give us our sight. They drive away the demons who blind our eyes and bind our tongues. They show us the truth that is right before our face.

And if we do not choose to obey the commands of Christ, if we do not choose to put our faith in Him regardless of whether we can see Him or not, then we wait in vain for evidence and we have no hope of healing. The Lord will be able to do nothing for us, though He desires to do it all, because we will only mock and blaspheme every gift that He gives and every sign that He sends. The evidence really has very little to do with it.

Let us then emulate the blind men and call out to the Lord for mercy. Let us imitate the multitude and give praise to God from hearts full of gratitude and wonder. And if we find that our minds are full of doubt and our hearts are made of stone, then let us immediately cry: "Lord, I believe! Help my unbelief." And the Lord will hearken to our cry.

## Mission Statement

Saint John the Baptist Byzantine Catholic Cathedral is a member of the Byzantine Catholic Metropolitan Church of Pittsburgh who through the Holy Spirit is called to proclaim the Gospel of Jesus Christ. As a community and family, we grow in faith and in the image and likeness of God by dedicating ourselves to welcoming, celebrating and caring for all of God's people.

**Mysteries of Initiation (Baptism, Chrismation & Eucharist):** Must be a registered, active, supporting member of the parish family. Pre-baptism instructions are required. Contact Fr. Andrew to schedule.

**Mystery of Crowning:** Must be a registered, active, supporting member of the parish family. Must meet with Fr. Andrew before setting date and reserving your banquet hall. Pre-Cana program is required and three sessions with Fr. Andrew. The ceremony will be celebrated according to the prescription of the liturgical book of the Byzantine rite.

**Mystery of Reconciliation:** Celebrated Saturdays, 4:00 PM - 4:30 PM and upon request.

**Mystery of Anointing:** Celebrated upon request. Ideally celebrated in Church the Sunday before undergoing any surgical or other medical procedure.

**Visitation of the Sick:** The parishioners confined to their homes or nursing homes due to health reasons are visited monthly. Also, persons who are hospitalized are visited when Fr. Andrew is notified. It especially is important that a family member contact Fr. Andrew whenever a loved-one is hospitalized.

**Funerals:** Families of the deceased or the funeral director must contact Fr. Andrew before setting and publishing the day and time of the funeral.

**Parish Membership:** We welcome anyone to become a parishioner of St. John the Baptist Cathedral Parish. Only those who are registered are considered members of the Parish. When one registers to become a parish member they assume the responsibility of rendering stewardship of time, talent and treasure to this parish family. Worship at this parish is always expected. Registration is done only through the pastor by appointment. The Parish Office should be notified as soon as possible of any change of address within the Parish as well as one's leaving.

**Godparent/Sponsor Letters:** Must be a registered, active, supporting member of the parish.

**Rectory Office Hours:** Judy is in the parish office Monday – Friday from 9:00 AM – 2 PM. Father Andrew is available on other days and times by appointment.