

Glory to Jesus Christ! Glory Forever!

Schedule of Divine Services

Saturday, November 26 5:00 PM +Richard Fialkovich by MM Dennis Dvorjak
Sunday, November 27 9:00 AM +Carole Collins by George Serechin

Pages for Sunday’s Divine Liturgy: Tone 8 pages 161-163

Web Liturgy for Week of November 27, 2022 sponsored by
Michael B. and Helen Koval

Sanctuary Candle is lit from November 20 – December 3
In Memory of +Michael Szerbin by Michele May

26th SUNDAY AFTER PENECAST

Saturday, December 3 5:00 PM +Ronald Smoley by Anna Marie Wargo
Sunday, December 4 9:00 AM +Dianne Tima by Beverly Tima

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

Regular Offertory	\$2,267.00
Maintenance Fund	655.00
Holy Day	365.00
Archdiocesan Charities	280.00
Candles	105.24
Loose Cash	45.00
TOTAL	\$3,717.24

Live Stream: \$50 by Betty Radvak Shovlin in memory of Archpriest John Petro

Special Donation: \$300 by Kathleen Zavada

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, 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, Eleanor Chekan, Sue Goda

NOVEMBER/DECEMBER BIRTHDAYS AND ANNIVERSARIES THIS WEEK

27 Mary Ann Fenner
29 Richard Goda
29 David Sawczak
30 George M. Janocsko

In person Attendance: *Saturday, November 19: 51; Sunday, November 20: 42*
Entrance of the Theotokos: **18**

Live Stream Viewing: *Saturday, November 19: 25 (WS); 35 (FB)*
Sunday, November 20: 67 (WS); 29 (FB)
Entrance of the Theotokos: **20 (WS); 29 (FB)**

EMMANUEL MOLEBEN

The Pittsburgh Deanery will celebrate the Emmanuel Moleben for the Philip's Fast on **Sunday, December 18, 2022 @ 3:00 p.m. at St. John the Baptist Church, Lyndora.** There will be opportunity for the celebration of the Mystery of Reconciliation. All are invited and encouraged to attend as we prepare for the Feast of the Nativity.

PHILIP'S FAST GIVING TREE

Our parish will once again sponsor a “**Christmas Giving Tree**” to help those in need. This year our donations will help the Boys and Girls Club of McKeesport, an after school program in Duquesne, PA. This year, donations will be in the form of specific gift cards. Giving Tree envelopes will be available on the tree located in the front vestibule starting this weekend. Please **return** your gift card(s), in the envelope from the tree, **no later than Sun., Nov. 27.** Thank you for your consideration.

PARISH CHRISTMAS BRUNCH

Our Parish will have its Christmas Brunch on **Sunday, 18 December 2022 following the 9 AM Divine Liturgy.** There are sign-up sheets in the vestibules of the church.

FINAL GCU LODGE MEETING

The final GCU Lodge 602 meeting will take place at Rockbottom, Waterfront, on **Sunday, November 27, 2022** from Noon until 3 PM. Luncheon cost is \$10. Please inform Patty Bovee 412.462.6385 if you are attending.

HOLIDAY KOLBASSI SALE

Ss. Peter & Paul Men's Club, Duquesne is once again selling kolbassi. Cost is \$7/lb. Sign-up sheets are at the church entrances. ***Please order by December 11, 2022*** and DELIVERY IS SATURDAY, DECEMBER 17 AND SUNDAY, DECEMBER 18 2022. Thank you for your support.

CHRISTMAS CONCERT

Enjoy a free concert on **Sunday, December 11, 2022 at 3:30 PM – 5:30 PM** at our Cathedral Center as presented by *The East Winds Symphonic Band*. Following the County Covid guidelines, masks are optional. Seating will be on a first-come basis. The concert will be live-streamed on YouTube. Light refreshments will be provided. A forthcoming link to that will be published soon. A free will offering will be welcomed.

A BYZANTINE CHRISTMAS

The Archieparchial Choir invites all to share the spirit and joy of the Holy Nativity of our Lord on **Sunday, December 11, 2022 at 2:00 PM** at Holy Spirit Church, Fifth Ave, Oakland. A hospitality reception will follow. Sponsored by the Archeparchy's Campus Ministry. All are welcome.

CHURCH CLEANING

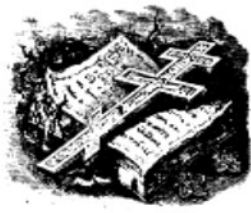
Saturday, 10 December 2022 has been set aside to give our church a good cleaning before the Feast of the Nativity. The day will begin at **9 AM**. We could use as many hands as possible to clean all area in preparation for the Nativity. No matter what time or for how long your help will be greatly appreciated.

CHRISTMAS CRAFT/BAKE SALE

Saturday, Dec. 3 from Noon to 5 PM and Sunday, Dec. 4 from 10 AM to 1 PM. St. John the Baptist Church, 201 E. Main St., Uniontown, PA

LIVE WALK THROUGH NATIVITY

Come and experience Bethlehem, the night that Jesus was born. Enjoy the walk through Nativity brought to life by the Homeville Christian Church, 4702 Eliza St. West Mifflin, PA 15122. December 9th and 10th, 6:30 – 8:30 pm. All are welcome.



Attentive to the Word

Twenty-fifth Sunday after Pentecost

Ephesians 4: 1-6

Luke 13: 10-17

This was not the first time or the last time that the compassion of Christ put him in conflict with the conventional wisdom of the religious establishment. However, this is the last time that we read of Jesus being afforded the courtesy of the synagogue. The authorities had become increasingly apprehensive about Jesus. They followed him everywhere, looking for any reason to challenge his authenticity and authority. Their opposition increasingly came into focus on the issue of Sabbath observance.

Jesus is not unaware of the extent to which his ministry is putting him in the crosshairs of powerful and dangerous people. Although he does not go out of his way to cause conflict, he does not allow their threatening presence to deter his compassion for people. The needs of the individual are more important in Jesus' view of reality than the rules of the system. Jesus was teaching in one of the synagogues on the Sabbath when he saw a crippled woman who was bent over and could not stand up straight. She had suffered this affliction for eighteen long years. She did not ask Jesus for help. She was so bent over that she likely could not even see him without great effort. No one in the crowd pointed her out to Jesus or called his attention to her condition. He saw her and called out to her: "Woman, you are set free from your ailment" (Luke 13:12). He laid his hands on her and immediately she stood up straight.

How surprised she must have been! Can you imagine what it would be like to be bent over to the extent that you were staring at the ground just for a day—or a week—or a month? What about a year? It would be maddening! But to suffer that condition for eighteen years would be beyond maddening. By this time, the poor woman must have long since drifted into an emotional state of hopelessness. She did not cry out for help. She did not come to Jesus. Jesus came to her. Have you ever met someone who has suffered a severe, but not terminal, affliction for so long that they no longer entertain any hope of help? Of course you have, and so have I. Eventually they just shut down and become like the man in a country-western song: "I've been down so long that getting up never crosses my mind."

Loren Eiseley, the eminent anthropologist and philosopher, once told a story about a man he saw on a train between Pittsburgh and New York. As Eiseley entered the lounge car, he saw a man who looked "down and out." He was dressed in old clothing and sat (eyes closed) with a paper bag balanced on his knees. It seemed to contain everything he owned in this world. The other passengers on the train all watched the man when the conductor came in to take tickets. They were expecting the usual confrontation. When the conductor asked for his ticket, the haggard man reached into his pocket, pulled out a roll of money, and said, "Give me a ticket to wherever it is." The conductor chose Philadelphia for the man, gave him back the rest of his

money, and left. Eiseley said of the experience that he wondered if somewhere down the line this man would finally find a place or a time—“wherever it is”—that would put life together for him (The Night Country [Lincoln: University of Nebraska Press, 1997], 62–64).

This seems to be the hopeless and helpless condition of this poor woman who has been bent over for eighteen years, staring at the ground. Surely she has heard of the healing power of Jesus, but she does not ask for his help. She is past asking. Jesus takes the initiative and reaches out to her. The leader of the synagogue takes offense at this compassionate act of Jesus. He considers the act of healing on the Sabbath to be an infraction of the Sabbath laws. He addresses his reprimand, not to Jesus, but to the assembled crowd. He seems to be interested in getting the support of the crowd for his pronouncement. He does not directly accuse Jesus of Sabbath violation, but his reprimand gives the impression that this is the case. He says to the crowd: “There are six days on which work ought to be done; come on those days and be cured, and not on the Sabbath day” (Luke 13:14).

Jesus likewise addresses his response to the crowd. He calls them hypocrites and points out that they treat their animals better than it has been suggested that this woman, who has suffered an affliction for eighteen years, should be treated. This woman, said Jesus, is a daughter of Abraham. How dare you suggest that she be treated with less dignity and compassion than any one of you would treat your donkey? Jesus had not broken the Sabbath; he had only broken the exacting Jewish laws concerning the Sabbath.

This is not the first time that Jesus has disparaged fussiness regarding Sabbath observance (Matthew 12:1-14). He concludes a similar line of reasoning in Mark 2:27 by proclaiming the great principle by which Sabbath observance should be understood: “The Sabbath was made for humankind, and not humankind for the Sabbath.” Jesus, in essence, is suggesting that all Sabbath observance questions should be resolved in the light of that principle. When Jesus had finished this scathing rebuke, “all his opponents were put to shame” (Luke 13:17). The text makes it clear that the crowd understood the reasonable correctness of Jesus’ argument. “The entire crowd was rejoicing at all the wonderful things that he was doing” (v. 17).

Compassion and good sense trump the rule book in Jesus’ view of reality. In our world we are surrounded by people who suffer with long-standing afflictions. Sometimes the affliction is physical and obvious. Sometimes it is intangible, but no less real. Sometimes there are people who have run out of resources and need help. Sometimes there are people who have run out of hope and need help. Since helping people is not easy and, in fact, often complicated, we have a tendency to look for reasons not to help. Excuses are readily at hand. We might contract some illness from them. There is no money in the budget. We give to the United Way. We are not sure this person deserves help. This person is probably getting food stamps from the government. God helps those who help themselves. Can you hear yourself in any of these excuses, or in any of the other excuses of which you can think? There are many conventional reasons not to help. In Jesus’ view of reality, compassion trumps convention every day. What do you think?

By Thomas Lane Butts

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.