

Glory to Jesus Christ! Glory Forever!

Schedule of Divine Services

Saturday, July 1 5:00 PM +Michael Stofko by Cathy Schohn

Sunday, July 2 9:00 AM +Michael Szerbin by Michele May

Pages for Sunday's Divine Liturgy: Tone Four pages 141 - 142

Web Liturgy for Week of July 2, 2023 sponsored by
**Peter & Rusty Sakach in memory of MM +Peter Sakach Family
 & MM +Joseph Sakach Family**

Sanctuary Candle is lit from July 2 - 15
Birthday Remembrance of Paulette Winowich by Theresa Casey

6th SUNDAY AFTER PENTECOST

Saturday, July 8 5:00 PM +Joanne Smoley & +Alexander Scripp by Anna Marie Wargo

Sunday, July 9 9:00 AM +George & Julia Danscak by Danscak Family

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

Regular Offertory	\$1,617.00
Maintenance Fund	640.00
Holy Day	225.00
Loose Cash	10.00
Candles	124.00
Cemetery	55.00
TOTAL	\$2,671.00

*During these challenging times we thank you for your kindness and generosity.
 Please consider remembering St. John Cathedral in your will
 as a lasting legacy for future generations!*

PLEASE PRAY FOR THE SICK AND SHUT-INS

AT HOME: *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*, Patty Schneider, Jeannie Pasternak, Janet Myers, Ethel Wahal.

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

NURSING HOMES/REHABILITATION CENTERS/ASSISTED LIVING

Elsie Urban, Eleanor Chekan, Sue Goda

JULY BIRTHDAYS AND ANNIVERSARIES THIS WEEK

- 2 Ethel B. Wahal
- 3 Luke Pasternak
- 5 Lauren Pavasko
- 7 John Raget
- 7 Yavor & Anne Lazarov (Anniversary)
- 8 David & Evelyn Allan (Anniversary)

In person Attendance: *Saturday, June 24: 41 ; Sunday, June 25: 60*
Birth of John the Baptist: 12

Live Stream Viewing: *Saturday, June 24: 28 (WS); 16 (FB)*
Sunday, June 25: 63 (WS); 52 (FB)
Birth of John the Baptist: 11 (WS); 4 (FB)

UPCOMING CATHEDRAL EVENTS

- August 13 Parish Picnic
- August 13 Outdoor concert by East Winds Symphonic Band at the Cathedral

CALLING ALL GRADUATES

Our Parish Family would like to honor all of our 2023 graduates from High School, College, Graduate School, etc. on Sunday, July 16. Please inform us of the names of our graduates, high school/college of graduation, degree/major by dropping a note in the collection basket by Sunday, July 9.

METROPOLITAN ASSEMBLY

Metropolitan Archbishop William C. Skurla and the Council of Hierarchs of the Byzantine Catholic Metropolitan Church of Pittsburgh will be hosting the 3rd assembly of our Church on Thursday, November 2 to Sunday, November 5, 2023, at St. Mary's Byzantine Catholic Church, Hillsborough, NJ. The Assembly's theme is Living Our Faith: Moving Forward, Appreciating Our Past.

The Assembly will consist of two tracks. A clergy track will be presented on Thursday and Friday, November 2nd and 3rd. A laity tract will occur from Friday to Sunday, November 3rd to 5th.

Registrations may be made through the Assembly website or by mail beginning June 15. The fee includes meals, breaks, presentations, materials, and the gala on Saturday evening. The Assembly cost is \$250 for individuals and \$400 for couples. The Maria Theresa Foundation will underwrite the registration fees of individuals and couples between the ages of 18 and 35.

For more information, contact the Assembly coordinators, Fr. Ed Cimbala, at 212-677-0516 or Fr. Yuriy Oros at 609-394-5004. The assembly website is byzantineassembly2023.org, and the email is byzantineassembly2023@gmail.com.

CATHEDRAL COOKBOOK

It has been suggested, and people have volunteered to organize, another Cathedral Cookbook. We are looking for submission of recipes to publish in our cookbook. Please consider sharing some of your favorite recipes. We would prefer electronic submissions, but paper copies will also be accepted and formatted. If you would like to be a part of this project, please inform Fr. Andrew.

ANNUAL GCU & BYZANTINE CATHOLIC FAMILY DAY AT KENNYWOOD

Thursday, July 27, 2023. Discounted tickets may be purchased through the Parish: (ages 4+): \$25. A catered lunch is also available: (age 11+): \$25; (ages 3-10): \$20. Admission and Lunch tickets must be prepaid. Deadline, to order tickets, is Sunday, **July 2, 2023**. *Discounted tickets are good only on July 27, 2023.*

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, 30, 35, 40, 45, 50, 55, 60, 65 or beyond years during this calendar year of 2023. The Archieparchial celebration will take place at St. Elias Church, Munhall on Sunday, **10 September 2023** at 3 PM.

Please inform the Parish Office, by **July 23**, 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.



Attentive to the Word

Fifth Sunday after Pentecost

Romans 10: 1-10

Matthew 8:28 - 9:1

This story is one of the most baffling in the Gospels. The idea of demon possession has little in common with our understanding of mental illness. Stranger still to us is the idea that demons could be transferred from humans to animals by the command of the exorcist. Was it not thought that demons could choose their own victim after being exorcised (see 12:45)? Why would the demons request a transfer to a herd of swine? And since the pigs represented the livelihood of many people, was it not financially irresponsible on Jesus' part to permit their destruction? The presence of the pigs makes it clear that the story concerns Gentile territory on the eastern side of the lake. For Mark, the account perhaps symbolizes the post-Easter mission to the Gentiles; in Mark's version of the story, the healed man proclaims "in the Decapolis" what Jesus has done for him (Mark 5:20). Matthew, however, who elsewhere reminds us that Jesus was sent "only to the lost sheep of the house of Israel" (15:24), downplays this function of the story. Indeed, he is not even interested in the healing as such; all details concerning the state of the patients after the double exorcism are omitted (contrast Mark 5:15). In Matthew's greatly abbreviated narrative, the emphasis rests entirely on the dialogue between Jesus and the demons and on the authority exhibited by Jesus. The story about the pigs follows immediately upon the storm narrative. While it was natural to associate two such stories about Jesus being in a boat on the lake, the juxtaposition may also have had theological significance for the Evangelists. Both stories present Jesus' authority over anti-divine forces. The violent sea quake represents the power of chaos to threaten human life externally. The demons symbolize the mysterious evil forces that internally disrupt right thinking and right behavior. Jesus is presented as God's supreme agent, whose power far exceeds the power of evil. Exorcists in the Greco-Roman world usually employed complicated formulas as a means of subduing a demon. Early readers would have been greatly impressed by the fact that in this story Jesus is able to exorcise a multitude of particularly fierce demons with a single word of command, "Go!" (See also 8:16.) The power channeled through him is not the power of magic but the power of the living God. An important element of the story is the demons' recognition of Jesus: "What have you to do with us, O Son of God? Have you come here to torment us before the time?" (v. 29).

This motif of the supernatural knowledge of demons is familiar to readers of the New Testament (see Mark 1:24; 3:11; 5:7; Acts 19:15; James 2:19). The demons thus acknowledge that their time is limited; at the consummation of the age they will be punished for having opposed God (see Matt. 25:41; Rev. 20:10). Their objection is that the time of the last judgment has not yet come. Why are they being subdued "before the time"? They entreat the Messiah, the one destined to judge them on God's behalf at the final reckoning, not to condemn them to torment in hell prematurely but to allow them in the interim to inhabit unclean animals—surely the Jewish Messiah will not deny them so modest a request! Jewish readers of the story, for whom pork was a forbidden food, will have found the outcome highly entertaining. The joke is on the demons! The evil spirits do not foresee that the quiet herd of pigs will be panicked by this invasion. Both pigs and demons are destroyed in the waters of the lake. The destruction of the unclean pigs and the unclean spirits thus serves as an anticipation of God's eventual victory over all forms of evil. The local inhabitants who come to meet Jesus are overawed by the event. They are neither joyful at the healing as they should be (they can now travel freely along the path to the cemetery and the lake—see v. 28) nor angry at the loss of their pigs, but frightened by the presence of so powerful an exorcist. He is not only a foreigner but a dangerous one. They beg him to leave them and go back where he came from. They have no inkling that the king of kings has touched their soil. Although it is difficult for modern Christians to enter the world of thought of this narrative, it can nonetheless have powerful symbolic value for us. First, it illustrates the truth of 8:20. Those who are called by Jesus to be his followers, today as in the first century, must expect to be unwelcome among those whose religious or economic security is threatened. To name the demons in modern society is to incur disfavor. Second, Jesus' appearance in our midst means gain and loss. To be liberated by him from the demon of materialism, for example, is gain indeed, but the accompanying loss is real. While Jewish Christians may have laughed at the destruction of the Gentile pigs, Gentile Christians may well have seen in this detail a symbolic reference to their loss of economic security through alienation from their pagan families. At all times in the history of the church, becoming a disciple of Jesus has meant for some the voluntary renunciation of wealth.

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.