

*Glory to Jesus Christ! Glory Forever!*

Schedule of Divine Services

Saturday, November 16 5:00 PM +Eleanor Chekan by Mary (Racho) Drosdack  
Sunday, November 17 9:00 AM +Janet Ducar by Ernest & Mary Ann Varhola

Pages for Sunday’s Divine Liturgy: Tone 1 pages 125 - 127

Web Liturgy for Week of November 17, 2024 sponsored by  
**John & Barbara Havrilla in memory of Deceased of John & Ann Havrilla**

*Sanctuary Candle* is lit from November 17 – 30  
**In memory of +Richard Fialkovich by Bailey & Bethany Fialkovich**

**ENTRANCE OF THE THEOTOKOS**

**Thursday, November 21 9:00 AM +Carole Collins by Carol Lawson**

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

Saturday, November 23 5:00 PM +Richard Lesko by Anna Marie Wargo  
Sunday, November 24 9:00 AM +Eugene Lucas by Family

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

Regular Offertory	\$1,900.00
Maintenance Fund	487.00
Holy Day	282.00
Loose Cash	51.00
Candles	77.00
Archdiocesan Charities	230.00
<b>TOTAL</b>	<b>\$3,027.00</b>

**Special Donation: \$50,000 in loving memory of +Leonard & +Josephine Stagon by Stagon & Morris Families**

**Live Stream: \$25 by Joana Dizak**

*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:** Margie Seman, Teri Phares, Raymond Petro, Jr., Luke Pasternak, Marissa Stout, Tara Seman, Patrick Singer, Mary Ann Urban, Carole Srsic, Pauline Johnson, Aaron Spang, Suzie (Wargo) Bodziach, *Betty Martin*, Patty Schneider, Jeannie Pasternak, Janet Myers, Ethel Wahal, Paul Cherep, Nick & Lorraine Havrilla, Andrew & Linda Deskevich.

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

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

Elsie Urban

## **NOVEMBER BIRTHDAYS AND ANNIVERSARIES THIS WEEK**

- 17 Raymond Perhach
- 17 Joseph Perhach
- 17 Betsy Raget
- 17 Lawrence & Ellen Krysinski (Anniversary)
- 18 Anna Marie Chekan
- 22 Barbara Gomolak

**In person Attendance:** *Saturday, November 9: **59**; Sunday, November 10: **53***  
*Archangel Michael & All Angels: **20***

**Live Stream Viewing:** *Saturday, November 9: **22**; Sunday, November 10: **54***  
*Archangel Michael & All Angels: **9***

## **MANY YEARS**

Our Parish Family extends its prayerful best wishes to **Reverend Artur Bubnevych**, who has been appointed the sixth bishop of the Eparchy of Phoenix. *May God grant to His servant, Bishop-elect Artur peace, health and happiness for many years!*

## **PHILIP'S FAST ALMSGIVING**

This year for our Philip's Fast Almsgiving we will be assisting a local family and personal care facility. We are seeking monetary donations that we will use to purchase the essential household items for the family and gifts for them and the residents of the personal care facility. Donation envelopes are available at each of the entrances to the church. If you enclose a check, please make it payable to St. John Cathedral.

Please **return** any donations **no later than Sunday, December 8**. Thank you in advance for considering this as part of your Philip's Fast Almsgiving to help these families in need.

## **COFFEE & DONUT SOCIAL – November 17**

Please join your parish family for a Coffee & Donut Social after the 9:00 AM Sunday Divine Liturgy on *November 17, 2024*.

## **SARRIS' CANDY ORDERS**

Order forms for Sarris' Candy are located in the vestibules of the church. Please return order forms by **November 17, 2024**.

## **CHRISTMAS CONCERT**

Enjoy a free concert on **Sunday, December 15, 2023 at 3:30 PM – 5:30 PM** at our Cathedral Center as presented by *The East Winds Symphonic Band*. Seating will be on a first-come basis. A free will offering will be welcomed.

## **PARISH CHRISTMAS BRUNCH**

Our Parish will have its Christmas Brunch on **Sunday, 22 December 2024 following the 9 AM Divine Liturgy**. There are sign-up sheets in the vestibules of the church.

## **KOLACHE ORDERS**

We are now accepting Kolache orders for Christmas. Deadline to order Kolache for Christmas is December 1, 2024; pick up is December 13 from 3–5 PM. Order sheets are located in the vestibules of the church. ***Remember: Thanksgiving pick up is November 22 from 3 – 5 PM. PLEASE NOTE: Kolache price will be \$17.00 each.***

## **“CATHEDRAL KITCHEN”**

The “Kathedral Kitchen” has been restocked. We have quarts of *Halushki, Chili & Wedding, Chicken Noodle, Chicken Gnocchi, Mushroom, Pasta Fagioli, Stuffed Cabbage, Tomato Basil, Stuffed Pepper and Beef Vegetable soups* for \$7; Stuffed Cabbage: ½ dozen for \$18 and 1 dozen for \$30. If you would like to buy any please see Patty Bovee, Diane Pochron or Fr. Andrew.

## **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 1, 2024*** and DELIVERY IS SATURDAY, DECEMBER 14 AND SUNDAY, DECEMBER 15, 2024.



# Attentive to the Word

*Twenty-sixth Sunday after Pentecost*

*Ephesians 5: 9-19*

*Luke 12: 16-21*

In order to fully appreciate its significance, today's gospel should be understood as a small portion of the lengthy instruction Jesus imparted to his followers en route to Jerusalem (Luke 9:51-19:28). Just prior to this lesson on greed and undue attachment to material wealth, Jesus had counseled his disciples against all anxiety, telling them that the God who knew their needs and wants would never forget them. Therefore, they need not live in fear of anything or anyone; the presence of the Holy Spirit would sustain them in every circumstance (12:1-12). In today's gospel, and in response to the question of "someone in the crowd" (v. 13), Jesus challenges those who seek to alley their fears by making an abundance of material goods their base of security and their insurance against the future. As Luke Timothy Johnson (*The Gospel of Luke, The Liturgical Press, Collegeville* 1991) has pointed out, "Jesus' teaching to this point (in the gospel) has stressed a lack of fear before the immediate threat of life, how much less should fear generate an obsessive concern with possessions.

Jesus' lesson about greed and wealth was prompted by a request that he act as arbiter in a dispute over an inheritance. Certainly, Jesus had wisdom and intelligence sufficient to settle the issue, however he chose not to become embroiled in matters material, particularly since he was directing the attention of his disciples toward the more enduring treasure of the kingdom. As his followers, they would become heirs of an eternal inheritance; therefore all their other needs and wants were to be subordinated and ordered accordingly. Because earthly possessions do not guarantee life (v. 15), Jesus taught his own that their energies should not be spent in having more but in becoming more and more like him.

Whereas the rich man in the parable, regarded his riches as blessings and found peace and contentment in the fact that his grain bins were full, the disciples of Jesus are to find blessedness in divesting themselves of their surpluses and even of and even of their substance so as to see to the needs of the hungry, thirsty, sick, lonely and poor. By calling the rich man a fool, Jesus referenced the Hebrew scriptures (see Psalm 13:1) which described a fool as someone who had denied or forgotten God. Charles H. Talbot (*Reading Luke, Crossroad Pub. Co., New York* 1984) has explained that the foolish, rich man's striving for additional wealth, when he already had enough, did not guarantee his security but, rather, his status as an idolater. He had chosen reliance on things rather than on God; his allegiance was misplaced and his untimely and unexpected death would prove to be a rude awakening.

No doubt, most would prefer to experience their "awakening" before death, while there is still time to respond to it appropriately. A recent television, documentary featured several people who claimed to have had such an awakening; each had had experienced some trauma or calamity which had resulted in severe losses. One woman looked on helplessly as her home was swallowed up by a mudslide and the tumbled down the cliff into the bay below. An elderly couple had survived the tornado that ripped the roof off their home and flung all of its contents into the air. Another person had returned from a trip to find his home and business in ashes. Yet another told of losing all he owned in a faulty investment. When asked how they had coped with their losses and what they had learned, every person interviewed shared a similar insight. "Yes, we've lost everything," one responded, "but that's

precisely the point. . . we lost things. What matters is that we are alive!" Each person emerged from their experience of loss having learned the same life lesson Jesus wished to impart to his disciples. Each had gained a keener appreciation of their authentic needs and a newfound freedom from useless and transitory wants. Each resolved to live life more carefully and wisely, aware that this day is God's gift and that tomorrow may never come.

## **FEAST OF THE ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE**

The Holy Scripture does not tell us anything about this feast. However, the Proto-Evangelium of St. James which is apocryphal (not inspired by the Holy Spirit), reveals the details of the hidden life of the Mother of God. St. John of Damascus and Church Tradition also gives us the story of the Presentation Feast.

When the Blessed Virgin Mary had completed Her third year of age, Her parents, St. Joachim and Anne brought Her to the temple in Jerusalem, that She might grow in the shadow of God's house until the age of fourteen. Mary was accompanied into the temple by Hebrew virgins, holding burning candles. The chief priest received Her on the threshold of the temple and kissed Her, saying: "the Lord has magnified Thy name in all generations. In Thee, on the last of the days, the Lord will manifest His redemption to the souls of Israel."

Just as a flower, in order to grow, needs the sun's warmth and rays, the Blessed Virgin Mary grew under the comfort of Holy Scripture and God's Law. She and all the virgins were given instructions in God's Word and directions on how to please God completely. When She grew bigger, She helped to clean the temple's apartments and to repair the church's apparels with the other maidens.

She grew in the grace of God and Her character was formed according to God's will. She excelled in many virtues in comparison to the others and it was there in the temple that the Archangel Gabriel announced to her that God was pleased with her and hence She had been chosen above all woman-kind to become the Mother of God.

The feast of the Entrance of the Mother of God into the Temple praises and glorifies God for His plan of salvation. God prepares for Himself a holy dwelling place. The Byzantine Church never tires of praising the Mother of God for her role in our salvation. She is called the "Heavenly Tabernacle" in the Kontakion of the Feast, and the "Living Tabernacle of God" in the Irmos. She is given these titles because in her womb the Word of God has taken flesh and dwelt among us. Her body is the living tabernacle of the incarnate Word and, through her, God has taken on our human nature and elevated us to become "sharers of the divine nature" (2 Peter 1:4). God, Who is beyond our reach and beyond our grasp, comes to dwell among us. This is God's plan, and in the Virgin Mary, this plan of salvation was achieved.

In the Icon of the Entrance of the Mother of God, Mary is shown as a young girl being escorted to the Temple by her parents, Joachim and Anna. She is also accompanied by the holy virgins carrying candles. In all the icons of the Presentation, the High Priest greets the holy family at the entrance of the Temple.

The presentation into the temple is the main event, so the figures of the holy family and the High Priest are predominant. The Church honours the Virgin Mary as the God-bearer, (in Greek: Theotokos) the one who, in God's plan of salvation, would give birth to God the Word. In the upper corner of some icons the Virgin Mary is seen already seated in the Temple, and being cared for by the Angels. Thus, Mary, the young girl, is not only presented but also participates in the very task of her temple life. Through the Icon, we celebrate and share this mystery in the life of the Virgin.

## 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 8:30 AM – 1:30 PM. Father Andrew is available on other days and times by appointment.