

### *Surrounded by Wealth, Blind to Charity*

What does the rich man do, surrounded by a great supply of many blessings beyond all numbering? In distress and anxiety, he speaks the words of poverty. He says, "What should I do?" ... He does not look to the future. He does not raise his eyes to God.

He does not count it worth his while to gain for the mind those treasures that are above in heaven. He does not cherish love for the poor or desire the esteem it gains. He does not sympathize with suffering.

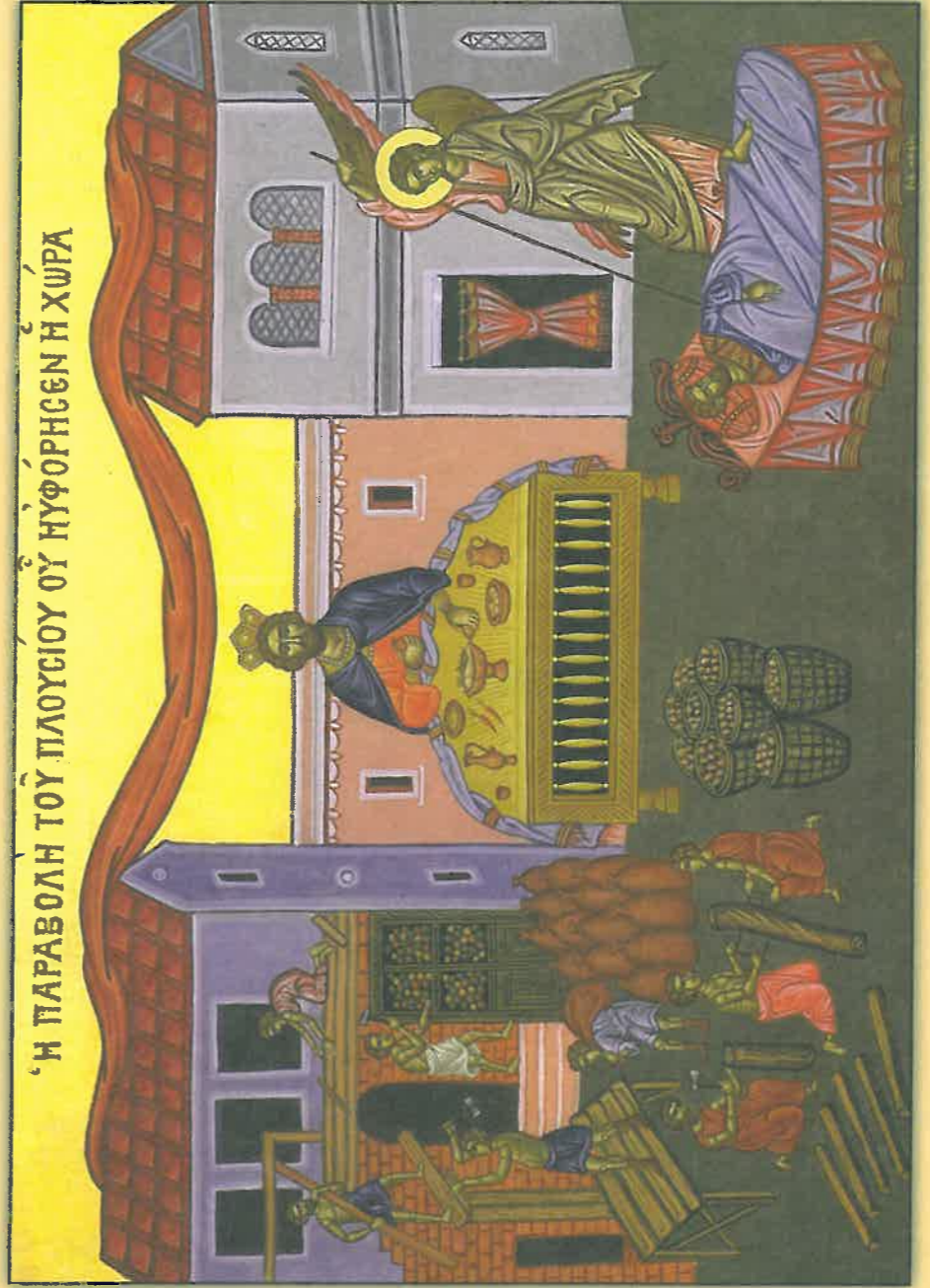
It gives him no pain nor awakens his pity. Still more irrational, he settles for himself

the length of his life, as if he would also reap this from the ground. He says, "I will say to myself, 'Self, you have goods laid up for many years. Eat, drink, and enjoy yourself.'" "O rich man," one may say, "You have storehouses for your fruits, but where will you receive your many years? By the decree of God, your life is shortened."

"God," it tells us, "said to him, 'You fool, this night they will require of you your soul. Whose will these things be that you have prepared?'"

*Saint Cyril of Alexandria*

TWENTY-FIFTH SUNDAY AFTER PENTECOST



*Icon of the Parable of the Rich Fool (Luke 12:16-21)*

# **ST. GEORGE ROMANIAN CATHOLIC CATHEDRAL**

EPARCHY OF ST. GEORGE IN CANTON

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**Most Rev. John Michael Botean, Bishop - 330-493-9355**

**Very Rev. Ovidiu Marginean, Rector - 330-492-8413**

**Very Rev. Iuliu Muntean - 330-493-9355**

**Fr. Deacon Remus Orian – 330-809-2500**

**Schedule for Holy Days of Obligation: Vigil Vespers: 6:30 p.m.**

**Day of Feast: 10:00am and 6:30 p.m.**

**Confessions: See calendar or at any time by request.**

**Ann Fosnaught, Secretary 330-492-8413 or annf@rcdcanton.org**

## **November 22, 2020**

### **9<sup>th</sup> Sunday after the Holy Cross**

### **26<sup>th</sup> Sunday after Pentecost**

**This Sunday: Epistle Eph 4:1-7**

**Gospel Lk 12:16-22**

**Next Sunday: Epistle Eph 5:8-19**

**Gospel Lk 18:18-28**

### **Weekly Liturgy Schedule**

**Monday 11/23**

No Divine Liturgy

**Tuesday 11/24**

8:30am Divine Liturgy: Happy Birthday Misty Maier by  
Rose Maier

**Wednesday 11/25**

8:30am Divine Liturgy: H/S P-sa Denise Gabriela  
Marginean

**Thursday 11/26**

9:00am Divine Liturgy: In thanksgiving to God

**Friday 11/27**

No Divine Liturgy

**Saturday 11/28**

No Divine Liturgy

**Sunday 11/29**

**10:00am Divine Liturgy**

*Church Bulletin donated in November 2020 by Earl and Amparo Adkins for health of Luz Angela's, her niece, surgery.*

All scheduled services will be held and can be viewed and prayed with at <https://stgeorge.click2stream.com/>. Make sure to click on the volume to unmute at the bottom right hand corner. Also, we are every Sunday on St. George Cathedral Facebook.

All are invited to coffee hour in the large hall provided by the Very Rev. Ovidiu Marginean Family in celebration of P-sa. Denise Gabriela's birthday. Thank you!

### Sunday Collection: November 15, 2020

Loose	\$1.00
Sunday envelopes	\$1,523.00
Candles	<u>\$78.00</u>
Total	\$1,602.00

Someone lit a candle and prayed for you last Sunday:

In memory of all Zagan Family Members	The Zagan Family
+Husband Dan Cseak	Natalie Cseak
+All family members and angel +Trisha	Del and Sandy
H/S All family members	Del and Sandy
Special Intention for Family	Doru Jacobs
Health and Salvation	Mihai and Elena Florea
In memory of loved one	Mihai and Elena Florea
H/S Maria and Claudia	Maria Marcu
H/S Maria, Claudia, Marcel and Matthew	Maria Marcu
Special Intention: Ben and Luz Angela	Earl and Amparo Adkins
Special Intention: Fr. Ovi	Earl and Amparo Adkins
+David Wiginton, parents and all family members	Chuck Roska Family
H/S Jerry Donahue, Aunt Alice Loop, Sheila Diotale, Liviu and Georgeta Barcutian, Barb and Bob Greavu, Fr. Radu and Adina	Chuck Roska Family
+John Bikis, Jr.	Dave and Karen Spalding

+John Bikis, Jr.-4 years since passing	The Bikis Family
+John Bikis, Jr.	Richard and Sherry Regula
+Emil Neagu	Richard and Sherry Regula
+Emil Neagu	Greg and Cheti Bikis
H/S Maria Poplacean	Greg and Cheti Bikis
H/S All family members here at home and in Romania	Greg and Cheti Bikis
+Metodie and +Mary Cristea	Stella Lazar
+Costel, +Valeriu and +Silviu Cristea	Stella Lazar
+John Lazar	Stella Lazar
+John Dragos	Stella Lazar
H/S Johnny and Adrian Lazar and Family	Stella Lazar
H/S Mircea and Rita Cristea and Family	Stella Lazar
H/S Suzie Dragos and Family	Stella Lazar

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### **Special Announcement:**

**Please pray for:** Bryan Pryce, John Contini, Donna Pandullo, Missy Lawver, Carol Hoge, Veronica Maier, Sr. Agnes Scalero, Earl Adkins, End to Corona Virus attack, Clore Family, Liviu and Georgeta Barcutian, Grace Mary Fein, Barbara Greavu, Connie McAdams, Suzie Dragos, Doris Rotar, Virginia Rogers, Stella Lazar and all who need our prayers.

**Sick and homebound:** Magdalene Florian (Florida), Alex and Theresa Gonyias (Home), Ann Stimer (Home), Maria Poplacean (Canton Regency Rm.#256), Aurelia Lupsor (Canton Christian Home) Natalie Cseak (St. Joseph, Louisville), Eugene Popa (St. Joseph, Louisville) and Irene Pontones (Chapel Hill Retirement Community)

**For holy Baptism** contact the parish office at least one month prior to the date requested.

**For First Reconciliation** contact the parish office when your child turns 7.

**For Weddings** contact the parish office at least six months prior to the date requested.

**To guarantee announcements for the bulletin**, they need to be given to the office by Wednesday prior to the Sunday bulletin. Thank you!

To facilitate **accurate counting**, please use separate checks/cash for the special collection, candle and Sunday collection envelopes. Thank you for your attention to this detail!

Please let the office know if you have an upcoming surgery, illness, etc., so we can put you on our prayer list. Thank you!

**Altar Candelabrum** for November 2020 is donated by **the Craciun Family for the health of Mrs. Georgeta Barcutian and Mrs. Mary Cornea.**

**Left Iconostasis Candelabrum** for November 2020 is donated by **Dave and Debbie Murari.**

**Right Iconostasis Candelabrum** for November 2020 is donated by **Family in memory of +Judge Novak and +Mary Marku.**

**Blessed Virgin Mary Candelabrum** for November 2020 is donated by **George and Misty Maier in celebration of their birthdays and anniversary.**

If you would like to sponsor a candelabra for any month of the year in honor of a living member or in memory of any loved ones that have passed away, please get in touch with the Church office and Ann will be able to schedule it for you. Thank you for your continuous support of the Church!!!

**Prescura for November 2020:** Amparo Adkins, Suzie Dragos, Elena Florea, Ann Fosnaught, Maria Marcu, Debbie Murari, Jacqui Oprean, Virginia Rogers, Patricia Wendt, Dodi Zbuka and Psa. Gabriela Marginean.

## **Announcements**

To share with our friends, please **write a personal Christmas story or tradition.** Contact Nancy Maciag about details.

Fulfillment of your **Pledge!** Stewardship is your responsibility to God and His Church. We need to take care of what He has given us at St. George Cathedral. If you are unable to come to church, please drop off your donation to the office. Your care for this parish is gratefully appreciated!

Thank you to all who helped with the **Curbside Fall Fish Fry!**

**Especially during this Christmas season, use Amazon Smile and choose St. George Cathedral.** Amazon donates a percentage of your purchases to the charity of your choice when you go to <https://smile.amazon.com/>. As you are shopping online, you can go to choose the St. George Cathedral. Thank you for using <https://smile.amazon.com/>!

### **Parish events:**

The **St. Nicholas Dinner** will be held on Sunday, December 6 with curbside pick up between noon and 2:00pm. Place your order between November 23 and December 1 at <https://www.stgeorgeoh.org/>. This supports the clergy retirement fund. Please be generous!

**Stewardship Committee** will meet on Wednesday, December 9 at 6:30pm online. See Fr. Ovi for an invitation.

**The Giving Tree:** Pastoral Council chose to give to Stark County Hunger Task Force this year instead of helping a specific family or other group. Please bring in non-perishable foods by Sunday, December 13 to help those less fortunate in the area in celebration of Jesus' birth! Please make sure that products are not out of date.

### **Ladies Auxiliary**

We would like to decorate the church with the live poinsettias this year. Envelopes are in the narthex. For those not able to come to the church, you may mail your donation to the church. The cost is \$10 per poinsettia and checks should be made out to Sf. Maria Ladies Auxiliary. You may put your envelope in the Sunday collection basket or hand to Debbie Murari. If you wish, you may donate the flower in honor of one of our homebound parishioners. The Ladies Auxiliary will send them a Christmas card saying the flower was donated by you in their honor. Besides the list in the bulletin, we have many parishioners who cannot come to church because of COVID-19. Put your flower intention on the flower envelope or on the memo line on your check. For questions, call Debbie Murari at 330-495-4848.

## **To Tickle Your Funny Bone ☺**

A rural Church begin the lovely Christmas tradition of staging a living nativity scene on the front lawn. It became the talk of the small community. A visitor driving through town stopped and admired the performance, but one feature troubled him. The three wise men were carrying heavy canvas hoses, and they wore fire helmets. Unable to come up with an explanation on his own, the tourist went to one of the church members who stood by.

“Why the fire hoses and helmets on the three wise men?”, he asked.

The church lady shook her head in disgust and replied, “You Yankees never do read the Bible!”

He assured her he did but couldn't recall anything about fireman in the Bible.

The lady indignantly pulled her Bible out from under her arm and riffled through the pages, finally jabbing her finger at one particular passage. Putting the good book right up in front of his face she said, “See, Yankee, it says right here, the three wise men came from afar...”

## **Word of Life**

“The right to religious freedom has its foundation in the very dignity of the human person.”

Pope Paul VI, *Dignitatis humanae (Declaration on Religious Freedom)*, 2.

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May we all always recognize God as the author of life  
and give thanks for His precious gift;

Let us pray to the Lord, Lord have mercy.

## **Happy Birthday! La multi ani!!**

P-sa Denise Gabriela Marginean – November 23<sup>rd</sup>

Suzie Dragos – November 23<sup>rd</sup>

Bernie Trevino – November 24<sup>th</sup>

Misty Maier – November 24<sup>th</sup>

David Murari, Jr. – November 24<sup>th</sup>

	Mon 11/23	Tue 11/24	Wed 11/25	Thu 11/26	Fri 11/27	Sat 11/28	Sun 11/29
	Christmas Fast - Common abstinence (unless otherwise noted)						
	Denise G.	Bernie Trevino's	Leavetaking of the	Thanksgiving Dispensation			
	Suzanne Dragos'	Misty Maier's birthday		Office closed	David Murari Jr.'s	Ven. Stephen the	David Murari's
	H. Fathers	George and Misty		Ven. Alypius the	Office closed		Cameron Parker
		Ss. Clement of Rome		Thanksgiving Day	James the Persian,		Paramon and
		+Rev. Fr. John Vuc			Native American		13th SUNDAY AFTER
6am							
7am							
8am							
9am		Liturgy: Happy Birthday Misty Maier by Rose Maier 8:30am - 9:30am	Liturgy: H/S P-sa Denise Gabriela Marginean 8:30am - 9:30am	Liturgy: In thanksgiving to God 9am - 10am			
10am							Divine Liturgy 10am - 11:30am
11am							
12pm							Coffee: Earl and Amparo Adkins - married 16 years on Nov. 19
1pm							
2pm							
3pm							



IT'S PROBABLY SAFE TO SAY that most people would prefer to read a story than an academic treatise. Both forms might be conveying the same point, but a narrative is likely to be more compelling – and more memorable – than a dissertation.

The Entrance of the Theotokos into the Temple, the Great Feast we celebrate today, rests on such a narrative. The story is found in *The Protoevangelion of James*, a second-century telling of the birth and infancy of the Theotokos. We know that in the first and second centuries AD a number of books were written about Christ and His Mother. Some were accepted by all the local Churches as presenting a true portrait of the Messiah. Others were rejected because the Christ they portrayed was not the one who had been preached by the apostles. In some He was a Gnostic philosopher, in other a magician. We call these “apocryphal gospels” and do not see them as the voice of the Holy Spirit to us. Still other books, *The Protoevangelion of James* among them, were revered by the Christians of their day but not considered canonical Scriptures because their content was not at the heart of the apostolic proclamation or the early Creeds. Their subject matter treated things like Jesus’ physical appearance or the early periods of Christ’s life not covered in the Gospels. They may be true but not central to our faith.

### **The Source of This Feast**

The prayers and icon of this Feast focus on two elements of the Protoevangelion story. In the first, Mary at the age of three is presented to God in the temple at Jerusalem

accompanied, as the text reads, “by the daughters of the Hebrews that are undefiled.” There “the priest received her, kissed her and blessed her.”

The second vignette is shown in the upper right hand corner of this icon. There Mary sits in the innermost sanctuary of the temple, the Holy of Holies, ministered to by an angel. According to Jewish Law, no one entered the Holy of Holies: “*only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance*” (Heb 9:8). It is unthinkable that a child would be not only allowed there but actually live there as the *Protoevangelion* avows.

In the Epistle to the Hebrews we are given a reason why no one was allowed into the Holy of Holies: “*The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning*” (Heb 9:9). By placing Mary in the Holy of Holies, the *Protoevangelion* is saying that the way into the Holy Place – the presence of God – now is disclosed. It is Christ, who would be incarnate in the womb of this same Mary the Theotokos. For this reason the story and its celebration have been embraced by the Tradition as affirmations of the Gospel.

Mary’s coming into the temple is portrayed as an “Entrance” on this feast in the Christian East rather than as a “Presentation” as in the West. This term puts us in mind of things like the “Great Entrance” at our

Divine Liturgy or the Entrance Procession in the Western rites. Her coming is not the blessing of an insignificant child given in a “side chapel,” as it were, but a festive “prelude” or “overture” inaugurating the main event, the New Testament itself.

Our celebration of this feast focuses on Mary as the temple of the incarnate God, the one for whom the Jerusalem temple was only a prefiguration. After their entry with Christ into Jerusalem His disciples came up to Him to call His attention to the temple and the buildings in its compound. Jesus replied, “*Do you see all these things?’ he asked. ‘Truly I tell you, not one stone here will be left on another; every one will be thrown down’*” (Mt 24:2). This feast celebrates the fulfillment of His prophecy. God’s people will no longer reach heaven via Jerusalem; rather the heavens have been opened to us and God’s temple, the Theotokos, is become for us the way to heaven through her childbearing.

### **“Hail, Full of Grace”**

Perhaps the most popular hymn of this feast is the kontakion, *O katharotatos naos*, which summarizes in a few lines the theology we have been presenting. It reads: “The most pure Temple of the Savior, the most precious and bright bridal chamber – the Virgin, sacred treasury of the glory of God – enters today into the Temple of the Lord, bringing with her the grace of the Most Holy Spirit. Wherefore, the angels of God are singing: ‘This is the heavenly Tabernacle!’” In this hymn two teachings are affirmed. Mary is proclaimed by the angels as “the

heavenly tabernacle.” The tabernacle, we know, was the portable holy place which the Hebrews brought with them in the desert until they reached the promised land. It was rendered into a more permanent form as the temple. Now Mary, not any building, is the holy place where God dwelled.

Secondly we are told that Mary entered the temple “bringing with her the grace of the Most Holy Spirit.” People went to the temple to encounter God, to receive His blessings. Mary, instead, brings God’s grace with her. She is proclaimed as “full of grace,” even as a child, by the angels themselves. This feast is thus for the Eastern Churches what the Immaculate Conception is to the West: a celebration of the holiness of Mary, sanctified from her earliest days by the Most Holy Spirit who dwelt in her.

As we have said it was unthinkable that a child, or anyone for that matter, should enter the Holy of Holies. But it is Mary’s rightful place as the woman full of grace who would contain within her innermost self the Uncontainable One. There she remains in the Holy Places of our churches: the *Platytera* between earth and heaven, the foremost worshipper of the Lord whom she bore.

### The “Nea” Church

The sixth-century Byzantine Emperor Justinian saw himself as a new Solomon, destined to outdo the Hebrew king of that name in building magnificent temples to the Lord. He rebuilt Jerusalem’s church of the Resurrection and, gave us the Great Church of Constantinople, Hagia Sophia.

Justinian also built a vast church complex in Jerusalem on the highest point in the city, the New (*Nea*) Church of the Theotokos. Of unprecedented size itself, it was surrounded by many buildings: accommodations for pilgrims, a hospital and a monastery. The principal historian of that age, Procopius, described it as “a shrine with which no other can be compared.” Antoninus of Piacenza, who visited it in 570, spoke of “its great congregation of monks, and its guest houses for men and women. In catering for travelers they have a vast number of tables, and more than three thousand beds for the sick.”

Archeologists have shown that the Nea was designed to be twice the size of the Jewish temple. Like the temple, the Nea was adorned with cedars of Lebanon. Also like the temple, its entrance was flanked by two elaborately carved red marble columns. As the Theotokos, the new temple, was the *katharotatos naos*, so the Nea would be the ultimate temple built by the new Solomon.

Like the Jewish temple, the Nea would not survive the first millennium, destroyed in wars and earthquakes. The Theotokos, however, remains our heavenly tabernacle in whose womb Christ took flesh.

*November 21*

*Entrance of the Theotokos to the Temple*



# A Feast of Theology